

XS

XS-V

XS-V-B

16+
interactive



DJANO
STYEM
集
JAPOFT

RELIQUIAE TENEBRAE - - VERBA CORRUPTA - - PROJECT ANGELBOOK

VOLUME XII - PART 2



Activate 2 SoulPlayer Mode!

¥7800



EZEKIEL REDIK YARBROUGH

SUSPICIOUS THIS RATED



Soulsim Japan
Working in 1.0h: 2010.02.2010

Reliquiae Tenebrae – Verba Corrupta –
Project AngelBook – Volume XII – Part 2
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

though St. Paul (Hebrews 13:2) regarded them all as equally angels; as the story in Genesis 13 develops, the speaker is always "the Lord". Thus in the account of the Angel of the Lord who visited Gideon (Judges 6), the visitor is alternately spoken of as "the Angel of the Lord" and as "the Lord". Similarly, in Judges 13, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God." This want of clearness is particularly apparent in the various accounts of the Angel of Exodus. In Judges 6, just now referred to, the Septuagint is very careful to render the Hebrew "Lord" by "the Angel of the Lord"; but in the story of the Exodus it is the Lord who goes before them in the pillar of a cloud (Exodus 13:21), and the Septuagint makes no change (cf. also Numbers 14:14, and Nehemiah 9:7-20. Yet in Exodus 14:19, their guide is termed "the Angel of God". When we turn to Exodus 33, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is God Himself who has hitherto been their guide, but who now refuses to accompany them any longer. God offers an angel instead, but at Moses's petition He says (14) "My face shall go before thee", which the Septuagint reads by *autos* though the following verse shows that this rendering is clearly impossible, for Moses objects: "If Thou Thyself dost not go before us, bring us not out of this place." But what does God mean by "my face"? Is it possible that some angel of specially high rank is intended, as in Isaiah 63:9 (cf. Tobit 12:15)? May not this be what is meant by "the angel of God" (cf. Numbers 20:16)?

That a process of evolution in theological thought accompanied the gradual unfolding of God's revelation need hardly be said, but it is especially marked in the various views entertained regarding the person of the Giver of the Law. The Massoretic text as well as the Vulgate of Exodus 3 and 19-20 clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai; but the Septuagint version, while agreeing that it was God Himself who gave the Law, yet makes it "the angel of the Lord" who appeared in the bush. By New Testament times the Septuagint view has prevailed, and it is now not merely in the bush that the angel of the Lord, and not God Himself appears, but the angel is also the Giver of the Law (cf. Galatians 3:19; Hebrews 2:2; Acts 7:30). The person of "the angel of the Lord" finds a counterpart in the personification of Wisdom in the Sapiential books and in at least one passage (Zechariah 3:1) it seems to stand for that "Son of Man" whom Daniel (7:13) saw brought before "the Ancient of Days". Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men (cf. Against Praxeas 16; Against Marcion 2.27, 3.9, 1.10, 1.21-22). It is possible, then, that in these confused views we can trace vague gropings after certain dogmatic truths regarding the Trinity, reminiscences perhaps of the early revelation of which the Protevangelium in Genesis 3 is but a relic. The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared. He who appeared was called God and acted as God. It was not unnatural then for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought. It was held as

recently as 1851 by Vandenbroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain).

But the great Latins, St. Jerome, St. Augustine, and St. Gregory the Great, held the opposite view, and the Scholastics as a body followed them. St. Augustine (Sermo vii, de Scripturis, P.G. V) when treating of the burning bush (Exodus 3) says: "That the same person who spoke to Moses should be deemed both the Lord and an angel of the Lord, is very hard to understand. It is a question which forbids any rash assertions but rather demands careful investigation . . . Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Isaiah 9:6, Septuagint Version) clearly styles Christ the 'Angel of great Counsel.'" The saint proceeds to show that such a view is tenable though we must be careful not to fall into Arianism in stating it. He points out, however, that if we hold that it was an angel who appeared, we must explain how he came to be called "the Lord," and he proceeds to show how this might be: "Elsewhere in the Bible when a prophet speaks it is yet said to be the Lord who speaks, not of course because the prophet is the Lord but because the Lord is in the prophet; and so in the same way when the Lord condescends to speak through the mouth of a prophet or an angel, it is the same as when he speaks by a prophet or apostle, and the angel is correctly termed an angel if we consider him himself, but equally correctly is he termed 'the Lord' because God dwells in him." He concludes: "It is the name of the indweller, not of the temple." And a little further on: "It seems to me that we shall most correctly say that our forefathers recognized the Lord in the angel," and he adduces the authority of the New Testament writers who clearly so understood it and yet sometimes allowed the same confusion of terms (cf. Hebrews 2:2, and Acts 7:31-33).

The saint discusses the same question even more elaborately, "In Heptateuchum," lib. vii, 54, P.G. III, 558. As an instance of how convinced some of the Fathers were in holding the opposite view, we may note Theodoret's words (In Exod.): "The whole passage (Exodus 3) shows that it was God who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw — for whose angel could the Father be? — but the Only-begotten Son, the Angel of great Counsel" (cf. Eusebius, Church History I.2.7; St. Irenaeus, Against Heresies 3:6). But the view propounded by the Latin Fathers was destined to live in the Church, and the Scholastics reduced it to a system (cf. St. Thomas, Quaest., Disp., De Potentia, vi, 8, ad 3am); and for a very good exposition of both sides of the question, cf. "Revue biblique," 1894, 232-247.

Angels in Babylonian literature

The Bible has shown us that a belief in angels, or spirits intermediate between God and man, is a characteristic of the Semitic people. It is therefore interesting to trace this belief in the Semites of Babylonia. According to Sayce (The Religions of Ancient Egypt and Babylonia, Gifford Lectures, 1901), the engrafting of Semitic beliefs on the earliest Sumerian religion of Babylonia is marked by the entrance of angels or sukallin in their theosophy. Thus we find an interesting parallel to "the angels of the Lord" in Nebo, "the

minister of Merodach" (ibid., 355). He is also termed the "angel" or interpreter of the will of Merodach (ibid., 456), and Sayce accepts Hommel's statement that it can be shown from the Minean inscriptions that primitive Semitic religion consisted of moon and star worship, the moon-god Athtar and an "angel" god standing at the head of the pantheon (ibid., 315). The Biblical conflict between the kingdoms of good and evil finds its parallel in the "spirits of heaven" or the Igigi--who constituted the "host" of which Ninip was the champion (and from who he received the title of "chief of the angels") and the "spirits of the earth", or Annuna-Ki, who dwelt in Hades (ibid. 355). The Babylonian sukalli corresponded to the spirit-messengers of the Bible; they declared their Lord's will and executed his behests (ibid., 361). Some of them appear to have been more than messengers; they were the interpreters and vicegerents of the supreme deity, thus Nebo is "the prophet of Borsippa". These angels are even termed "the sons" of the deity whose vicegerents they are; thus Ninip, at one time the messenger of En-lil, is transformed into his son just as Merodach becomes the son of Ea (ibid., 496). The Babylonian accounts of the Creation and the Flood do not contrast very favourably with the Biblical accounts, and the same must be said of the chaotic hierarchies of gods and angels which modern research has revealed. perhaps we are justified in seeing all forms of religion vestiges of a primitive nature-worship which has at times succeeded in debasing the purer revelation, and which, where that primitive revelation has not received successive increments as among the Hebrews, results in an abundant crop of weeds.

Thus the Bible certainly sanctions the idea of certain angels being in charge of special districts (cf. Daniel 10, and above). This belief persists in a debased form in the Arab notion of Genii, or Jinns, who haunt particular spots. A reference to it is perhaps to be found in Genesis 32:1-2: "Jacob also went on the journey he had begun: and the angels of God met him: And when he saw then he said: These are the camps of God, and he called the name of that place Mahanaim, that is, 'Camps.'" Recent explorations in the Arab district about Petra have revealed certain precincts marked off with stones as the abiding-places of angels, and the nomad tribes frequent them for prayer and sacrifice. These places bear a name which corresponds exactly with the "Mahanaim" of the above passage in Genesis (cf. Lagrange, *Religions Semitiques*, 184, and Robertson Smith, *Religion of the Semites*, 445). Jacob's vision at Bethel (Genesis 28:12) may perhaps come under the same category. Suffice it to say that not everything in the Bible is revelation, and that the object of the inspired writings is not merely to tell us new truths but also to make clearer certain truths taught us by nature. The modern view, which tends to regard everything Babylonian as absolutely primitive and which seems to think that because critics affix a late date to the Biblical writings the religion therein contained must also be late, may be seen in Haag, *"Theologie Biblique"* (339). This writer sees in the Biblical angels only primitive deities debased into demi-gods by the triumphant progress of Monotheism.

Angels in the Zend-Avesta

Attempts have also been made to trace a connection between the angels of the Bible and the "great archangels" or "Amesha-Spentas" of the Zend-Avesta. That the Persian

domination and the Babylonian captivity exerted a large influence upon the Hebrew conception of the angels is acknowledged in the Talmud of Jerusalem, Rosch Haschanna, 56, where it is said that the names of the angels were introduced from Babylon. It is, however, by no means clear that the angelic beings who figure so largely in the pages of the Avesta are to be referred to the older Persian Neo-Zoroastrianism of the Sassanides. If this be the case, as Darmesteter holds, we should rather reverse the position and attribute the Zoroastrian angels to the influence of the Bible and of Philo. Stress has been laid upon the similarity between the Biblical "seven who stand before God" and the seven Amesha-Spentas of the Zend-Avesta. But it must be noted that these latter are really six, the number seven is only obtained by counting "their father, Ahura-Mazda," among them as their chief. Moreover, these Zoroastrian archangels are more abstract than concrete; they are not individuals charged with weighty missions as in the Bible.

Angels in the New Testament

Hitherto we have dwelt almost exclusively on the angels of the Old Testament, whose visits and messages have been by no means rare; but when we come to the New Testament their name appears on every page and the number of references to them equals those in the Old Dispensation. It is their privilege to announce to Zachary and Mary the dawn of Redemption, and to the shepherds its actual accomplishment. Our Lord in His discourses talks of them as one who actually saw them, and who, whilst "conversing amongst men", was yet receiving the silent unseen adoration of the hosts of heaven. He describes their life in heaven (Matthew 22:30; Luke 20:36); He tell us how they form a bodyguard round Him and at a word from Him would avenge Him on His enemies (Matthew 26:53); it is the privilege of one of them to assist Him in His Agony and sweat of Blood. More than once He speaks of them as auxiliaries and witnesses at the final judgment (Matthew 16:27), which indeed they will prepare (13:39-49); and lastly, they are the joyous witnesses of His triumphant Resurrection (28:2).

It is easy for skeptical minds to see in these angelic hosts the mere play of Hebrew fancy and the rank growth of superstition, but do not the records of the angels who figure in the Bible supply a most natural and harmonious progression? In the opening page of the sacred story of the Jewish nation is chose out from amongst others as the depositary of God's promise; as the people from whose stock He would one day raise up a Redeemer. The angels appear in the course of this chosen people's history, now as God's messengers, now as that people's guides; at one time they are the bestowers of God's law, at another they actually prefigure the Redeemer Whose divine purpose they are helping to mature. They converse with His prophets, with David and Elias, with Daniel and Zacharias; they slay the hosts camped against Israel, they serve as guides to God's servants, and the last prophet, Malachi, bears a name of peculiar significance; "the Angel of Jehovah." He seems to sum up in his very name the previous "ministry by the hands of angels", as though God would thus recall the old-time glories of the Exodus and Sinai. The Septuagint, indeed, seems not to know his name as that of an individual prophet and its rendering of the opening verse of his prophecy is peculiarly solemn: "The burden of the Word of the Lord of Israel by the hand of His angel; lay it up in your

hearts." All this loving ministry on the part of the angels is solely for the sake of the Saviour, on Whose face they desire to look. Hence when the fullness of time was arrived it is they who bring the glad message, and sing "Gloria in excelsis Deo". They guide the newborn King of Angels in His hurried flight into Egypt, and minister to Him in the desert. His second coming and the dire events that must precede that, are revealed to His chosen servant in the island of Patmos, It is a question of revelation again, and consequently its ministers and messengers of old appear once more in the sacred story and the record of God's revealing love ends fittingly almost as it had begun: "I, Jesus, have sent My angel to testify to you these things in the churches" (Revelation 22:16). It is easy for the student to trace the influence of surrounding nations and of other religions in the Biblical account of the angels. Indeed it is needful and instructive to do so, but it would be wrong to shut our eyes to the higher line of development which we have shown and which brings out so strikingly the marvellous unity and harmony of the whole divine story of the Bible. (See also ANGELS IN EARLY CHRISTIAN ART.)

Sources

In addition to works mentioned above, see St. Thomas, Summa Theol., I, QQ. 50-54 and 106-114; Suarez De Angelis, lib. i-iv.

About this page

APA citation. Pope, H. (1907). Angels. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 19, 2015 from New Advent:
<http://www.newadvent.org/cathen/01476d.htm>

MLA citation. Pope, Hugh. "Angels." The Catholic Encyclopedia. Vol. 1. New York: Robert Appleton Company, 1907. 19 Feb. 2015
<<http://www.newadvent.org/cathen/01476d.htm>>.

Transcription. This article was transcribed for New Advent by Jim Holden.

Ecclesiastical approbation. Nihil Obstat. March 1, 1907. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/11388a.htm>

395 captures

16 Aug 2000 - 10 Nov 2025

Dec FEB Mar

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > P > Paganism

Paganism

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Paganism, in the broadest sense includes all religions other than the true one revealed by God, and, in a narrower sense, all except Christianity, Judaism, and Mohammedanism. The term is also used as the equivalent of Polytheism.

It is derived from the Latin pagus, whence pagani (i.e. those who live in the country), a name given to the country folk who remained heathen after the cities had become Christian. Various forms of Paganism are described in special articles (e.g. Brahminism, Buddhism, Mithraism); the present article deals only with certain aspects of Paganism in general which will be helpful in studying its details and in judging its value.

Claims of paganism to the name of religion. — Influence on public and private life
Historians of religion usually assume that religions developed upwards from some common germ which they call Totemism, Animism, Solar or Astral Myth, Nature Worship in general or Agrarian in particular, or some other name implying a systematic interpretation of the facts. We do not propose to discuss, theologically, philosophically, or even historically, the underlying unity, or universal originating cause, of all religions, if any such there be. History as a matter of fact presents us in each case with a religion already existing, and in a more or less complicated form. Somewhere or other, some one of the human elements offered as universal, necessary, and sufficient germ of the developed religion, can, of course, be found. But we would point out that, in the long run, this element was not rarely a cause of degeneration, not progress; of lower forms of cult and creed, not pure Monotheism. Thus it is almost certain that Totemism went for much in the formation of the Egyptian religion. The animal-standards of the tribes, gradually and partially anthropomorphized, created the jackal-, ibis-, hawk-headed gods familiar to us. But there is no real trace of the evolution from Zoolatry to Polytheism, and thence to Monotheism. The monotheistic records are more sublime, more definite in the earlier dynasties. Atum, the object of a superb worship, has no animal equivalent. Even the repression of popular follies by a learned official caste failed to check the tendency towards gross and unparalleled Zoolatry, which was food for Roman ridicule and Greek

bewilderment, and stirred the author of *Wisdom* (xi, 16) to indignation (Loret, "L'Egypte au temps du totemisme", Paris, 1906; Cappart in "Rev. d'hist. relig.", LI, 1905, p. 192; Clement of Alexandria, *The Pedagogue* III.2; Diodorus Siculus, I, lxxxiv; Juvenal, "Satires", xv).

Animism also entered largely into the religions of the Semites. Hence, we are taught, came Polyd monism, Polytheism, Monotheism. This is not correct. Polyd monism is undoubtedly a system born of belief in spirits, be these the souls of the dead or the hidden forces of nature. It "never exists alone and is not a 'religious' sentiment at all": it is not a degenerate form of Polytheism any more than its undeveloped antecedent. Animism, which is really a na ve philosophy, played an immense part in the formation of mythologies, and, combined with an already conscious monotheistic belief, undoubtedly gave rise to the complex forms of both Polyd monism and Polytheism. And these, in every Semitic nation save among the Hebrews, defeated even such efforts as were made (e.g. in Babylon and Assyria) to reconstitute or achieve that Monotheism of which Animism is offered as the embryo. These facts are clearly indicated and summed up in Lagrange's "Etudes sur les Religions e mitiques" (2nd ed., Paris, 1904).

Nature Worship generally, and Agrarian in particular, were unable to fulfil the promise they appeared to make. The latter was to a large extent responsible for the Tammuz cult of Babylon, with which the worships of Adonis and Attis, and even of Dionysus, are so unmistakably allied. Much might have been hoped from these religions with their yearly festival of the dying and rising god, and his sorrowful sister or spouse: yet it was precisely in these cults that the worst perversions existed. Ishtar, Astarte, and Cybele had their male and female prostitutes, their Galli: Josiah had to cleanse the temple of Yahweh of their booths (cf. the Qedishim and Kelabim, Deuteronomy 23:17; 2 Samuel 23:7; cf. 1 Samuel 14:24; 15:12), and even in the Greek world, where prostitution was not else regarded as religious, Eryx and Corinth at least were contaminated by Semitic influence, which Greece could not correct. "Although the story of Aphrodite's love", says Dr. Farnell, "is human in tone and very winning, yet there are no moral or spiritual ideas in the worship at all, no conception of a resurrection that might stir human hopes. Adonis personifies merely the life of the fields and gardens that passes away and blooms again. All that Hellenism could do for this Eastern god was to invest him with the grace of idyllic poetry" ("Cults of the Greek States", II, 649, 1896-1909; cf. Lagrange, op. cit., 220, 444 etc.)

Mithraism is usually regarded as a rival to nascent Christianity; but Nature Worship ruined its hopes of perpetuity. "Mithra remained", says S. Dill, "inextricably linked with the nature-worship of the past." This connexion cleft between it and purer faiths "an impassable gulf" which meant its "inevitable defeat" ("Roman Soc. from Nero to Aurel.", London, 1904, pp. 622 sqq.), and, "in place of a divine life instinct with human sympathy, it had only to offer the cold symbolism of a cosmic legend" (ibid.). Its very adaptability, M. Cumont reminds us, "prevented it from shaking itself free from the gross or ridiculous superstitions which complicated its ritual and theology; it was involved, in spite of its austerity, in a questionable alliance with the orgiastic cult of the mistress of Attis, and

was obliged to drag behind it all the weight of a chimerical or hateful past. The triumph of Roman Mazdeism would not only have ensured the perpetuity of all the aberrations of pagan mysticism, but of the erroneous physical science on which its dogma rested." We have here an indication why religions, into which the astral element entered largely, were intrinsically doomed. The divine stars that ruled life were themselves subject to absolute law. Hence relentless Fatalism or final Scepticism for those sufficiently educated to see the logical results of their mechanical interpretation of the universe; hence the discrediting of myth, the abandonment of cult, as mendacious and useless; hence the silencing of oracle, ecstasy, and prayer; but, for the vulgar, a riot of superstition, the door new opened to magic which should coerce the stars, the cult of hell, and honour for its ministers — things all descending into the Satanism and witchcraft of not un-recent days. Even the supreme and solar cult reached not Monotheism, but a splendid Pantheism. A sublime philosophy, a gorgeous ritual, the support of the earthly Monocracy which mirrored that of heaven, a liturgy of incomparable solemnity and passionate mysticism, a symbolism so pure and high as to cause endless confusion in the troubled mind of the dying Roman Empire between Sun-worship and the adorers of the Sun of Righteousness — all this failed to counteract the aboriginal lie which left God still linked essentially to creation. (See F. Cumont, "Les religions orientales dans le paganisme romain", 2nd ed., Paris, 1909, especially cc. v, vii-viii; "Le mysticisme astral", Brussels, 1909, invaluable for references and bibliography; "Textes et Monuments . . . relatifs aux Mysteres de Mithra", I, 1899, II, 1896; "Théol. solaire du paganisme rom.", Paris, 1909.) We do not hint that these elements which have been assigned as the origin of an upward revolution have always, or only, been a cause of degeneration: it is important to note, however, that they have been at times a germ of death as truly as of life.

Social aspect

Christianity first and alone of religions has preached, as one of its central doctrines, the value of the individual soul. What natural religion already, but ineffectually implied, Christianity asserted, reinforced, and transmuted. The same human nature is responsible at once for the admirable kindnesses of the pagan, and for the deplorable cruelties of Christian men, or groups, or epochs; the pagan religions did little, if anything, to preserve or develop the former, Christianity waged ceaseless battle against the latter. As for woman, the promiscuity which is the surest sign of her degradation never existed as a general or stable characteristic of primitive folk. In China and Japan, Buddhism and Confucianism depressed, not succoured her; in ancient Egypt, her position was far higher than in late; it was high too among the Teutons. Even in historic Greece as in Rome, divorce was difficult and disgraceful, and marriage was hedged about with an elaborate legislation and the sanctions of religion. The glimpses we have of ancient matriarchates speak much for the older, honourable position of women; their peculiar festivals (as in Greece, of the Thesmophoria and Arrephoria; in Rome, of the Bona Dea) and certain worships, as of the local Korai or of Isis, kept their sex within the sphere of religion. As long, however, as their intrinsic value before God was not realized, the brute strength of the male inevitably asserted itself against their weakness; even Plato and Aristotle regarded them more as living instruments than as human souls; in high tragedy

(an Alcestis, an Antigone) or history (a Cloelia, a Camilla), there is no figure which can at all compare, for religious and moral influence, with a Sara, a Rachel, an Esther, or a Deborah. It is love for mother, rather than for wife, that Paganism acknowledges (see J. Donaldson, "Woman in anc. Greece and Rome, etc.... among the early Christians", London, 1907; C.S. Devas, "Studies of Family Life", London, 1886; Daremberg and Saglio, "Gynæceum", etc.).

Essentially connected with the fate of women is that of children. Their charm, pathos, possibilities had touched the pagan (Homer, Euripides, Vergil, Horace, Statius), even the claim of their innocence to respect (Juvenal). Yet too often they were considered merely as toys or the destined support of their parents, or as the hope of the State. With Christianity, each becomes a soul, infinitely precious for God's sake and its own. Each has its heavenly guardian, and for each death is better than loss of innocence. Education, in the fullest sense, was created by Christianity. The elaborate schemes of Aristotle and Plato are subordinated to state interest. Though based upon "sacred" books, education in ancient times, when organized, found these highly mythological, as in Greece or Rome, or rationalized, as in Confucian spheres of influence. Both Greeks and Romans attached great importance to a complete education, supported it with state patronage (the Ptolemies) state initiative and direction (the Antonines), and conceived for it high ideals (the "turning of the soul's eye towards the light", Plato, "Republic", 515 b); yet, failing to appreciate the value of the individual soul, they made education in fact merely utilitarian, the formation of a citizen being barely more complete than under the narrow and rigid systems of Sparta and Crete. The restriction, in classical Greece, of education among women to the Hetairai is a fact significant of false ideal and disastrous in results (J. B. Mahaffy, "Old Gk. Educ.", London, 1881; S. S. Laurie, "Historical Survey of Pre-Christian Educ.", London, 1900; L. Grasberger, "Erziehung u. Unterricht im klass. Alterum", Würzburg, 1864-81; G. Boissier, "L'instruct. publique dans l'empire romain." in "Rev. de Deux Mondes", March, 1884; 3. P. Rossignol, "De l'educ. des hommes et des femmes chez les anciens", Paris, 1888).

Error in education was conditioned, we saw, by error of political ideal. No doubt, all the older polities were sanctioned directly by religion. The local god and the local ruler were, for the Semites, each a *melek* (king), a *baal* (proprietor), and their attributes and qualification almost fused. Or, the ruling dynasty descended remotely, or immediately, from a god or hero, making the king divine; so the Mikado, the Ionian and Doric overlords. Especially the Orient went this way, most notably Egypt. The Chinese emperor alone might pray to the Sublime Ruler whose son he was. Rome deifies herself and her governors, and the emperor-cult dominates army and province, and welds together aristocracy and the masses (J. G. Frazer, "Early Hist. of the Kingship", London, 1905; Maspero, "Comment Alex. devint Dieu en Egypte"; Cumont, "Testes et Monuments de Mithra", I, p. ii, c. iii; J. Toutain, "Cultes païens dans l'emp. rom.", I, Paris, 1907). It is hard to judge of the practical effects; obviously autocracy profited, the development of obedience, loyalty, courage in the governed (Rome; Japan) being undoubted. Yet the system reposed upon a lie. The scandals of the court, the familiarities of the camp, the inevitable accidents of human life, dulled the halo of the

god-king. Far more stable were the organizations resulting from the subtle polities devised by Greek experiment and speculation, and embodied in Roman law. Aristotle's political philosophy, almost designed — as Plato's frankly was — for the city state, was carried on through the Stoic vision of the City of Zeus, of world-empire, into the concrete majesty of Rome, which was itself to pass, when confronted in Christianity with that individual conscience it would not recognize, into the Civitas Dei of an Augustine. Aristotle and Plato survived in Aquinas, the Stoic vision in Dante; Gregory VII reproduced, in his age and manner, the effective work of an Augustus. And of it all the soul was that Kingdom, Hebrew-born, which, spiritualized by Christ and preached by Paul, has been a far mightier force for civilization than ever was the polis of the Greeks. As long as the ultimate source of authority, the inalienable rights of conscience, and the equality of all in a Divine sonship were unrealized, no true solution of the antinomy of state and individual, such as Paul could offer (Romans 13 etc.) was possible. [Cf. E. Barker, "Polit. Thought of Plato and Aristotle", London, 1906, esp. pp. 237-50, 281-91, 119-61, 497-515; G. Murray, "Rise of the Gk. Epic.", Cambridge, 1907; P. Allard, "Ten Lectures on the Martyrs", tr. (London, 1907); Idem, "Les Persécutions" (Paris, 1885-90); Sir W. Ramsay's books on St. Paul, esp. "Pauline Studies" (London, 1906); "Paul the Traveller" (1897); "Ancient King Worship", C.C. Lattey, S.J., English C.T.S.]

In these systems, the weakest necessarily went to the wall. Even the good Greek legislation on behalf of orphans, wards, the aged, parents, and the like; even the admirable instinct of *aidos* which shielded the defenceless, the suppliant, the stranger, the "stricken of God and afflicted", could not (e.g.) stop the exposition of sickly or deformed infants (defended even by Plato), or render poverty not ridiculous, suffering not merely ugly, death not defiling. Yet the sober religion of the Avesta preaches charity and hospitality, and these, the latter especially, were recognized Greek virtues. In proportion as travel widened minds, and ideals became cosmopolitan, the barbarian became a brother; under the Antonines charity became official and organized. Always, in the Greek world, the temples of Æsculapius were hospices for the sick. Yet all this is as different in motive, and therefore in practical effect, from the "mutual ministry of love" obligatory within the great family of God's children, as is the counterpart of Christian self-sacrifice, Buddhist Altruism. (Cf. L. de la V. Poussin, "Bouddhisme", Paris, 1909, especially pp. 7-8, where he quotes Oldenberg, "Buddhismus u. christliche Liebe" in "Deutsche Rundschau", 1908, and "Orientalischen Relig.", pp. 58, 266 sqq., 275 sqq.) In slavery, of course, a chasm is cleft between Paganism and Christianity. By proclaiming the rights of conscience and the brotherhood of men, Christianity did for the slave what could never have been accomplished by demanding the instant and universal abolition of slavery, thereby risking the dislocation of society. In Christ, a new relation of master to man springs up (1 Corinthians 7:21; 1 Timothy 6:2): the Epistle to Philemon becomes possible. Yet while it is true that in many ways the slave's lot might be miserable (the *ergastulum*), and inhuman (the Roman slave might technically not marry), and immoral (Petronius: "nil turpe quod dominus jubet"), yet here too, human nature has risen above its own philosophies, laws and conventions. Kindness increases steadily: even Cato was kind; social motives (Horace), philosophical considerations (Seneca), sheer legislation (already under Augustus), devotion (at Delphi, slaves are

manumitted to Apollo: contrast the beautiful Christian emancipation in Ennodius, P.L., LXIII 257; sentiment, and even law protected the slaves' tomb or *loculus*) answered the promptings of gentle hearts. The *contubernium* became parallel to marriage; nationality never of itself meant slavery; education could make friends of master and man ("*loco filii habitus*", says one inscription); Seneca generalizes: "*homo res sacra homini; servi, humiles amici.*" But not all the sense of the "dignity of man", taught by the Roman comedians and philosophers, could supply even the emancipating principles, far less the force, of Christian equality in the service of God and the fellowship of Christ (H. A. Wallon, "*Hist. de l'Esclavage de l'Antiq.*", Paris, 1847; Boeckh, "*Staatshaushaltung d. Athener.*", I, 13; C.S. Devas, "*Key en.*" (1906), 143-150 and c. v; P. Allard, "*Les Esclaves chrét.*", Paris, 1876; O. Boissier, "*Relig. romaine*", II, Paris, 1892).

Art and ritual

Omnia plena deo: the nearer God is realized to be, the richer the efflorescence of religious art and ritual; and the purer the concept of His nature, the nobler the sense-worship that greets it. Hence the world's grandest art has grown round Christ's Real Presence, though Christ said no word of art. Thus, heresy has always been iconoclastic; the distant God of Puritanism, the disincarnate Allah of Islam must be worshipped, but not in beauty. To Hindus, gods were near, but vile; and their art went mad. To the Greeks, save to a smaller band of mystics, whose enthusiasm annihilated external beauty in the effort after spiritual loveliness, all comeliness was bodily; hence the splendid soulless statues of gods (though for a few choice perceptions — Pausanias, Plutarch — the Olympian Zeus had "expression", and conveyed divine significance); hence their treatment of the inanimate beauty of Nature was far less successful and profound than was that of the austere Hebrew, to whom, in his struggle against nature worship and idolatry, plastic art was forbidden, but whose nature-psalms rise higher than anything in Greek literature. The pure new spirit breathing in the art of the Catacombs disguises from us, at first, that its categories are all pagan — though in human models little was directly borrowed, the Orpheus, Hercules, Aristeas type are given to Christ; strange symbols (the disguised cross, the dolphin speared on trident) occur sporadically; "pagan" sarcophagi were doubtless bought direct from pagan warehouses; most startlingly is the difference felt in the spiritual treatment by early Christian Art of the nude (E. Müntz, "*Etudes s. l'hist. de la peinture et de l'iconographie chrétienne*", Paris, 1886; A. Pératé, "*L'archéologie chrét.*", Paris, 1892; Wilpert, "*Roma Sotteranca: le pitture, etc.*", Rome, 1903).

Christian ritual developed when, in the third century, the Church left the Catacombs. Many forms of self-expression must needs be identical, in varying times, places, cults, as long as human nature is the same. Water, oil, light, incense, singing, procession, prostration, decoration of altars, vestments of priests, are naturally at the service of universal religious instinct. Little enough, however, was directly borrowed by the Church — nothing, without being "baptized", as was the Pantheon. In all these things, the spirit is the essential: the Church assimilates to herself what she takes, or, if she cannot adapt, she rejects it (cf. Augustine, *Epp.*, xlvii, 3, in P.L., XXXIII, 185; Reply to Faustus XX.23; Jerome, "*Epp.*", cix, *ibid.*, XXII, 907). Even pagan feasts may be "baptized":

certainly our processions of 25 April are the Robigalia; the Rogation days may replace the Ambarualia; the date of Christmas Day may be due to the same instinct which placed on 25 Dec., the *Natalis Invicti* of the solar cult. But there is little of this; our wonder is, that there is not far more [see Kellner, "Heortologie" (Freiburg, 1906). See CHRISTMAS; EPIPHANY. Also Thurston, "Influence of Paganism on the Christian Calendar" in "Month" (1907), pp. 225 sqq.; Duchesne, "Orig. du Culte chrétien", tr. (London, 1910) *passim*; Braun, "Die priestlichen Gewänder" (Freiburg, 1897); Idem, "Die pontificalen Gewänder" (Freiburg, 1898); Rouse, "Greek Votive Offerings" (Cambridge, 1902), esp. c.v]. The cult of saints and relics is based on natural instinct and sanctioned by the lives, death, and tombs (in the first instance) of martyrs, and by the dogma of the Communion of Saints; it is not developed from definite instances of hero-worship as a general rule, though often a local martyr-cult was purposely instituted to defeat (e.g.) an oracle tenacious of pagan life (P.G., L, 551; P.L., LXXII 831; Newman, "Essay on Development, etc.", II, cc. ix, xii., etc.; Anrich, "Anfang des Heiligenkults, etc.", Tübingen, 1904; especially Delehaye, "Légendes hagiographiques," Brussels, 1906). Augustine and Jerome (Ep. cii, 8, in P.L., XXXIII, 377; "C. Vigil.", vii, *ibid.*, XXXIII, 361) mark wise tolerance: Duchesne ["Hist. ancienne de l'église", I (Rome, 1308), 640; cf. Sozomen, Church History VII.20] reminds us of the occasional necessary repression: Gregory, writing for Augustine of Canterbury, fixes the Church's principle and practice (Bede, "Hist. eccl.", I, xxx, xxxii, in P.L., XCV, 70, 72). Reciprocal influence there may to some small extent have been; it must have been slight, and quite possibly felt upon the pagan side not least. All know how Julian tried to remodel a pagan hierarchy on the Christian (P. Allard, "Julien l'Apostat", Paris, 1900).

Morality, asceticism, mysticism

For an appreciation of pagan religions in themselves, and for an estimate of their pragmatic value in life, it should be noted that, in proportion as a pagan religion caught glimpses of high spiritual flights, of ecstasy, penance, otherworldliness, the "heroic", it opened the gates of all sorts of moral cataclysms. A *frugi religio* was that of Numa: the old Roman in his worship was *cautissimus et castissimus*. For him, Servus says, religion and fear (=awe) went close together. *Pietas* was a species of justice (filial, no doubt), but never *superstitio*. The ordinary man "put the whole of religion in doing things", veiling his head in presence of the modest, featureless *numina*, who filled his world and (as their adjective-names show — *Vaticanus*, *Argentarius*, *Domiduca*) presided over each sub-section of his life. Later the Roman virtues, *Fides*, *Castitas*, *Virtus* (manliness), were canonized, but religion was already becoming stereotyped, and therefore doomed to crumble, though to the end the volatile Greeks (*paides aei*) marvelled at its stability, dignity, and decency. So too the high abstractions of the *Gâthâs* (Moral Law, Good Spirit, Prudent Piety etc., the *Amesha-spentas* of the Avesta to be — Obedience, Silent Submission, and the rest), especially the enormous value set by Persian ethic upon Truth (a virtue dear to Old Rome), witness to lives of sober, quiet citizenship, generous laborious, unimaginative, just to God and man. Exactly opposite, and disastrous, were the tendencies of the idealistic Hindu, losing himself in dreams of Pantheism, self-annihilation, and divine union. Especially the worship of Vishnu (god of divine grace and devotion), of Krishna (the god so strangely assimilated by modern tendency to Christ),

and of Siva (whence Saktism and Tantrism) ran riot into a helpless licence, which must modify, one feels, the whole national destiny. We cannot pass conventional judgments on these aberrations. It is easily conceded that pagans constantly lived better than their creed, or, anyhow, than their myth; blind terrors, faulty premisses, warped traditions originated, preserved, or distorted customs pardonable when we know their history: astounding contradictions coexist (the ritual murders and prostitution of Assyria, together with the high moral sense revealed in the self-examination of the second Shurpu tablet; the sanctified incest and gross myth of Egypt, with the superb negative Confession of the Book of the Dead). Even in Greece, the terrifying survivals of the old clithonic cults, the unmoral influence (for the most part) of the Olympian deities, the unexact and far more popular cult of local or favourite hero (Herakles, Asklepios), are subordinate to the essential instincts of *aidos*, *themis*, *nemesis* (so well analysed by G. Murray, *op. cit.*), with their taboos and categorical imperatives, reflected back, as by necessity, to the expressed will of God. The religion of the ordinary man is perfectly and finally expressed in Plato's sketch of Cephalus (*Republic*, *init.*) whose instincts and traditions had carried him, at life's close, to a goal practically identical with that achieved by the philosophers at the end of their laborious inquiry.

All asceticism is, however, founded on a certain Dualism. In Persia, beyond all others dualist, the fight between Light and Darkness was noble and fruitful till it ran out into Manichæism and its debased allies. Certainly, from the East came much of the mystic Dualism, enjoining penance, focusing attention beyond the grave, preconizing purity of all sorts (even that abstention from thought which leads to ecstasy), which inspired Orphism, Pythagoreanism etc., and transfused the Mysteries. Till Plato, these notions achieved no high literary success. Æschylus preaches a sublime gospel: his austere series — Wealth, Self-sufficiency, Insolence, God-sent Infatuation, Ruin — has echoes of Hebrew prophecy and anticipates the "Exercises"; yet even his stern *drasanti pathein* is calmed into the *pathein mathos* — a true wisdom, repose, reconciliation. Even in this life Sophocles sees high laws living eternally in serene heaven, a joy for men of obedience. Euripides, in the chaos of his scepticism, lives in angry bewilderment, not knowing where to place his ideal, since Aphrodite and Artemis and the other world-forces are, for him, essentially at war. It is in Plato, far better than in the nihilist asceticisms of the East, that the note — not even yet quite true — of asceticism is struck. The body is our tomb (*soma*, *sema*); we must strip ourselves of the leaden weights, the earthy incrustations of life: the true life is an exercise in death, a *homoiosis to theo*, as far as may be; like the swans we sing when dying, "going away to God", whose servants we are; "death dawns", and we owe sacrifice to the Healer-hero for the cure of life's fitful fever; "I have flown away", (the Orphic magic tablets will cry) "from the sorrowful weary wheel" of existences.

Directly after Plato, the schools are coloured by his thought, if not its immediate heirs. Stoic and Epicurean really aimed at one thing when they preached their *apatheia* and *ataraxia*, respectively *Anechou kai apechou*: be the *autarches*, master of your self and fate. In Roman days of imperial persecution, this Stoicism, "touched with emotion", passed into the beautiful, though ill-founded religion of Seneca: all philosophy became

practical, an *ars vivendi*: Life is our *ingens negotium*, yet not to be despaired of. Heaven is not proud: *ascendentibus di manum porrigent*. *Ano phronein*, St. Paul was even then enjoining (Colossians 3:1-2), echoing Plato's *phronein athanata kai theia* (Tim., 90 c), his *tes ano hodou aei hexometha* (Rep., 621 c.), his "life must be a flight" *apo ton enthende ekeise* (529 A), and Aristotle's doctrine that a man must *athanatein eph oson endechetai* (Eth. N., X, vii), written so long ago. The more acute expressions of this mystical asceticism were much occupied with the future life and much fostered or provoked by the developed Mysteries. Impossible as it seems to find a race which believed in the extinction of the soul by death, survival was often a vague and dismal affair, prolonged in cavernous darkness, dust, and unconsciousness. So Babylon, Assyria, the Hebrews, earlier Greece. Odysseus must make the witless ghosts drink the hot blood before they can think and speak. At best, they depend on human attendance and even companionship; hence certain offerings and human sacrifice on the grave. Or they can, on fixed days, return, harry the living, seek food and blood. Hence expulsion-ceremonies, the Anthesteria, Lemuria, and the like. Kindlier creeds, however, are created, and, at the *Cara Cognatio*, the souls are welcomed to the places set for them, as for the gods, at the hearth and table, and the family is reconstituted in affection. Hopes and intuitions gather into a full and steady light, even before the inscriptions of the catacombs show that death was by now scarcely reason for tears at all. The "surer bark of a divine doctrine", for which the anxious lad in the "Phædo" had sighed, had been given to carry souls to that "further shore" to which Vergil saw them reaching yearning hands.

But the Mysteries had already fostered, though not created, the conviction of immortality. They gave no revelations, no new and secret doctrine, but powerfully and vividly impressed certain notions (one of them, immortality) upon the imagination. Gradually, however, it was thought that initiation ensured a happy after-life, and atoned for sins that else had been punished, if not in this life, in some place of expiation (Plato, "Rep.", 366; cf. Pindar, Sophocles, Plutarch). These mysteries usually began with the selection of *initiandi*, their preliminary "baptism", fasting, and (Samothrace) confession. After many sacrifices the Mysteries proper were celebrated, including nearly always a mimetic dance, or "tableaux", showing heaven, hell, purgatory; the soul's destiny; the gods [so in the Isis mysteries. Appuleius (*Metamorphoses*) tells us his thrilling and profoundly religious experiences]. There was often seen the "passion" of the god (Osiris): the rape and return of Kore and the sorrows of Demeter (Eleusis), the sacred marriage (Here at Cnossus), or divine births (Zeus: Brimos), or renowned incidents of the local myth. There was also the "exhibition" of symbolical objects — statues usually kept veiled, mysterious fruits or emblems (Dionysus), an ear of corn (upheld when Brimos was born). Finally there was usually the meal of mystic foods — grains of all sorts at Eleusis, bread and water in the cult of Mithra, wine (Dionysus), milk and honey (Attis), raw bull's flesh in the Orphic Dionysus-zagreus cult. Sacred formulæ were certainly imparted, of magical value.

There is not much reason to think these mysteries had a directly moral influence on their adepts; but their popularity and impressiveness were enormous, and indirectly

reinforced whatever aspiration and belief they found to work on. Naturally, it has been sought to trace a close connexion between these rites and Christianity (Anrich, Pfeleiderer). This is inadmissible. Not only was Christianity ruthlessly exclusive, but its apologists (Justin, Tertullian, Clement) inveigh loudest against the mysteries and the myths they enshrine. Moreover, the origin of the Christian rites is historically certain from our documents. Christian baptism (essentially unique) is alien to the repeated dippings of the initiandi, even to the Taurobolium, that bath of bull's blood, whence the dipped emerged renatus in æternum. The totemistic origin and meaning of the sacred meal (which was not a sacrifice) wherein worshippers communicated in the god and with one another (Robertson Smith, Frazer) is too obscure to be discussed here (cf. Lagrange, "Etudes, etc.", pp.257, etc.). The sacred fish of Atergatis have nothing to do with the origin of the Eucharist, nor, even probably, with the Ichthys anagram of the catacombs. (See Fr. J. Dölger: ICHTHYS, das Fischsymbol, etc., Rome, 1910. The anagram does indeed represent Iesus Christos Theou Houios Soter, the usual order of the third and fourth words being inverted owing to the familiar formula of the imperial cult; the propagation of the symbol was often facilitated owing to the popular Syrian fish-cult.) That the terminology of the mysteries was largely transported into Christian use (Paul, Ignatius, Origen, Clement etc.), is certain; that liturgy (especially of baptism), organization (of the catechumenate), disciplina arcani were affected by them, is highly probable. Always the Church has forcefully moulded words, and even concepts (soter, epipsanes, baptismos, photismos, teletes, logos) to suit her own dogma and its expression. But it were contrary to all likelihood, as well as to positive fact, to suppose that the adogmatic, mythic, codeless practices and traditions of Paganism could subdue the rigid ethic and creed of Christianity. [Consult Cumont, *op. cit.*; Anrich, "Das antike Mysterienwesen, etc." (Göttingen, 1894); O. Pfeleiderer, "Das Christenbild, etc." (Berlin, 1903), tr. (London, 1905). Especially Cabrol, "Orig. liturgiques" (Paris, 1906); Duchesne, "Christian Worship", *passim*; Blötzer in "Stimmen aus Maria Laach", LXXI, (1906), LXXII, (1907); G. Boissier, "Fin du Paganisme" (Paris, 1907), especially 1, 117 sqq.; "Religion Romaine", *passim*; Sir S. Dill, *op. cit.*; C.A. Lobeck, "Aglaophamus" (1829); E. Rohde, "Psyche" (Tübingen, 1907); J. Reville, "Relig. à Rome, s. I. Sevèsres" (Paris, 1886); J. E. Harrison, "Prolegomena" (Cambridge, 1908), especially the appendix; L. R. Farnell, *op. cit.*, and the lexicons.]

As strange historical phenomena, we note therefore the coexistence of the highest with the lowest; the sublime tendency, the exiguum clinamen, and the terrific catastrophe: human nature buffeted by the craving for divine union, prayer, and purity, and by the sense of sin, the need of penance, and helplessness of its own powers. Hence, savagery and blood attend the communion-feasts, grotesque myths accompany the loftiest ideals, sensual reaction follows flagellation and fasting. And we admire how, in the Hebrew nation alone, the teleological ascent was constant; sobriety meant no lowered aim; passion implied no frenzy. In the strong grasp of the Christian discipline alone, the further antimony of self-abnegation and self-realization was practically and spiritually solved, though theoretically no adequate expression may ever be discovered for that solution. As historical problems remain certain connexions yet to be more accurately defined between the "dress" of Christian dogma and rite (whether liturgical,

or of formula, or of philosophic category) and the circumambient religions. As historical certainty stands out the impassable gulf, in essence and origin, between the moral and religious systems of contemporary Paganism, especially of the Mysteries, and the Christian dogma and rite, formed on Palestinian soil with extraordinary rapidity, and rigidly exclusive of infection from alien sources. [Cf. L. Friedländer, "Roman Life and Manners, etc." (1909-10), espec. III, 84-313; O. Seeck, "Gesch. des Unterganges der antiken Welt", I (Berlin, 1910), II (1901), III (1909), and appendices, B. Allo, "L'Evangile en face du syncrétisme païen" (Paris, 1910).]

Religious philosophy

This, we suppose, is the highest form of human reaction upon the religious datum of which the soul finds itself in possession, or at least may provide it with the purest, if not the most imperative, mode of worship. From this point of view the older rationalizing cosmogonies (as of Greece) are of little interest to us, save in so far as they witness already to that distinction between Zeus, supreme, and Fate, to which he yet is subject, an earlier unconscious attempt, perhaps, to reconcile the antinomies easily seized by true religious instinct in the popular traditions as to the gods. The mythological cosmogonies of Babylon and Assyria will, however, be of surpassing interest to the "comparative" student of Semitic religions. Noteworthy is the curve of Greek tendency — starting in Ionia, monistic, static, and anti-religious; grown dynamic in Heraclitus, whose Fire will pass, as Logos, into the Stoic system; transferred after the Persian wars to Attica, and profoundly dualized in Plato and Aristotle, whose concepts, however, of World-soul and of the Immanent Nature-force were powerful for all time. Through the Stoics, expressed in terms borrowed consistently from the exquisite Egyptian mythology, of Thot, of Osiris, and of Isis, this elaborate system of converging currents is synthesized in Plutarch, while from Plutarch's sources Philo had drawn the philosophy in which he strove to see the doctrines of Moses, and in terms of which he struggled to express the Hebrew books.

Thus was it that the Logos, in theory, impersonal, immanent, blindly evolving in the world, became (transfigured on the one hand by pagan myth, and by too close contact, on the other, with the Angel of Yahweh and the ideals of the Alexandrian sapiential literature) so near to personification, that John could take the expression, mould it to his dogma, cut short all perilous speculation among Christians, and assert once and for all that the Word was made flesh and was Jesus Christ. Yet many of the earlier apologists were to make great trouble with their use of Platonic formulæ, and with the Logos. Two principles emerge as governing Greek thought — God must have the first place, *ou gar parergou dei poieisthai ton theon*, — and yet the nearer we approach Him, the less can we express Him, *theon eurein te ergon, euronta de ekpherein en pollois adynaton* (Pythagoras, Plato). To how many answers tentatively given does Euripides's sad prayer witness: "O Thou that upholdest earth, and on earth hast Thy Throne, whoe'er Thou be, hard to guess, hard to know — Zeus, be Thou law of nature, or human thought of man, to Thee I pray: for Thou, moving in silent path, in justice guidest all things mortal." To the immanent, supreme Force, consciously exacting service, or, at least, blindly imposing obedience, Greek philosophy almost inevitably came, and, in spite of itself and its

sceptical and mechanical premises, amounted to a religion. In the mouth of Epictetus God is still sung triumphantly — "What can I do, I, a lame old man, save sing God's praises, and call on all men to join me in my song?" — till the Stoic current died out in Aurelius, stunned to acquiescence, no more enthusiastically uniting himself to the great law of God in the world.

But into neo-Platonism, coloured with Persian, Jewish, and even Christian language, the movement passed; already, in the "Isis and Osiris" of Plutarch, a pure mysticism and sublimity of emotion barely to be surpassed had been achieved; in the "Metamorphoses" of Apuleius the syncretistic cult of the Egyptian goddess expresses itself in terms of tenderness and majesty that would fit the highest worship, and, in the concluding prayer of the Apuleian Hermes, an ecstatic adoration of God is manifested in language and thought never equalled, still less surpassed, save in the inspired writers of the Church. But all these efforts of pagan religious philosophy, committed nearly always to a rigid Dualism, entangled accordingly in mechanical and magic practices, tricked out in false mythology, risking and losing psychical balance by the use of a nihilist asceticism of sense and thought, died into the miserable systems of Gnosticism, Manichæism, and the later neo-Platonism; and the current of true life, renewed and redirected by Paul and John, passed into the writings of Augustine. [Consult Zeller, "Phil. der Griechen" (Leipzig, 1879), tr. (London, 1881); Idem, "Grundriss, etc." (4th ed., Leipzig, 1908), tr. (London, 1892); Gomperz, "Gr. Denken" (Leipzig, 1903), tr. (London, 1901); cf. Flinders Petrie, "Personal Relig. in Egypt before Christianity" (New York, 1909), unsatisfactory; J. Adam, "Religious Teachers of Greece" (Edinburgh, 1908); Dill, op. cit.; Idem, "Roman Society in the last century of the Western Empire", especially valuable as a picture of the tenacity of the dying pagan cult and thought; Spence, "Early Christianity and Paganism" (London, 1904); L. Habert, "Doctr. Relig. d. Philosophes Grecs" (Paris, 1909); L. Campbell, "Religion in Greek Literature" (London, 1898); E. Caird, "Evolution of Theology in Greek Philosophies" (Glasgow, 1904), "Evolution of Religion" (Glasgow, 1907); H. Pinard in "Revue Apologétique" (1909); S. Lebreton, "Origines du Dogme de la Trinité", I (Paris, 1910), where the summits reached by Greek and Hellenized Jewish religious endeavour are appreciated. On the general question: de Broglie, "Problèmes et Conclusions de l'hist. des Religions", Paris, 1889.]

Relations between paganism and revelation

Ethnology and the comparative history of pagan religions do not impose upon us as an hypothesis that primitive Revelation which Faith ascertains to us. As a hypothesis it would, however, solve many a problem; it was the easier therefore for the Traditionalist of a century ago to detect its traces everywhere, and for Bishop Huet ("Demonstr. evangelica", Paris, 1690, pp. 68, 153, etc.), following Aristobulus, Philo, Josephus, Justin, Tertullian, and many another disciple of the Alexandrians, to see in all pagan law and ritual an immense pillage of Jewish tradition, and, in all the gods, Moses. The opposite school has, in all ages, fallen into worse follies. Celsus saw in Judaism an "Egyptian heresy", and in Christianity a Jewish heresy, on an equality with the cults of Antinous, Trophonius etc. (Against Celsus III.21); Calvin (Instit., IV, x, 12) and Middleton (A letter from Rome, etc., 1729) saw an exact conformity between popery and

paganism. Dupuis and Creuze herald the modern race of comparative religionists, who deduce Christianity from pagan rites, or assign to both systems a common source in the human spirit. Far wiser in their generation were those ancient Fathers, who, not always seeing in pagan analogies the trickery of devils (Justin in P.G., VI, 364, 408, 660; Tertullian in P.L., I, 519, 660; II, 66; Firmicus Maternus, *ibid.*, XII, 1026, 1030), disentangle, with a true historic and religious sense, the reasons for which God permitted, or directed, the Chosen People to retain or adapt the rites of their pagan ancestry or environment, on at least, reproaching them with this, recognize the facts (Justin, *loc. cit.*, VI, 517; Tertullian, P.L., II, 333; Jerome, *ibid.*, XXV, 194, XXIV, 733, XXII, 677, is striking; Eusebius, P.G., XXII, 521; especially Chrysostom, *ibid.*, LVII, 66, and Gregory of Nazianzus, *ibid.*, XXXVI, 161, who are remarkable. Cf. St. Thomas, I-II, Q. cii, a. 2). The relation of the Hebrew code and ritual to those of pagan systems need not be discussed here: the facts, and, a fortiori, the comparison and construction of the facts, are not yet satisfactorily determined: the admirable work of the Dominican school (especially the "Religions sémitiques" of M. J. Lagrange; cf. F. Prat, S.J., "Le Code de Sinai", Paris, 1904) is preparing the way for more adequate considerations than are at present possible.

Whether Paganism made straight a path for Christianity may be considered from two points of view. Speaking from the standpoint of pure history, no one will deny that much in the antecedent or environing aspirations and ideals formed a *præparatio evangelica* of high value. "Christo jam tum venienti", sang Prudentius, "crede, parata via est". The pagan world "saw the road", Augustine could say, from its hilltop. "Et ipse Pileatus Christianus est" said the priest of Attis; while, of Heraclitus and the old philosophers, Justin avers that they were Christians before Christ. Indeed, in their panegyric of the Platonic philosophy, the earlier Apologists go far beyond anything we should wish to say, and indeed made difficulties for their successors. Attention is nowadays directed, not only to the ideas of the Divine nature, the logos-philosophies, popular at the Christian era, but especially to those oriental cults, which, flooding down upon the shrivelled, officialized, and dying worship of the Roman or Hellenic-Roman world, fertilized within it whatever potentialities it yet contained of purity, prayer, emotional religion, other-worldliness generally. A whole new religious language was evolved, betokening a new tendency, ideal, and attitude; here too Christianity did not disdain to use, to transcend, and to transform.

Theologically, moreover, we know that God from the very outset destined man to a supernatural union with Himself. "Pure nature", historically, has never existed. The soul is naturaliter Christiana. The truest man is the Christian. Thus the "human spirit" we have so often mentioned, is no human spirit left to itself, but solicited by, yielding to a resisting grace. Better than Aristotle guessed, mankind *echei ti theion*. For Christus cogitabatur. *Aei ponei to zoon*, said the same philosopher: and all creation groans and travails together until the full redemption; "all nations of men" were by God "made of one blood for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might grope after Him and find Him." They failed, alas, though they had the epignosis of God (Romans 1:32; cf. 1:19): the higher they went, the more terribly they

fell: but, alongside of the tragic first chapter of Paul's Epistle, is the second, and we dare not forget that the elect people, the Eldest Son, the heir of oracles and law fell equally or worse, and made the name of God to be blasphemed among the Gentiles it contemned (Romans 2:24). Yet for all that, God used the Jews in his plan, and none will dare to say He did not use the Gentiles. They reveal themselves in history as made for God, and restless till they rest in him. History shows us their effort, and their failure; we thank God for the one, and dare not scorn the other. God's revelation has been in many fragments and in many modes; and to the pagan king, whose right hand He had holden, He declared: "For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou, thou hast not known Me: I am Yahweh, and there is none else; beside Me there is no God: (yet) will I guide thee, though Me thou hast not known (Isaiah 45:4 sq.). For still Cyrus worshipped at the shrine of Ahura.

About this page

APA citation. Martindale, C.C. (1911). Paganism. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/11388a.htm>

MLA citation. Martindale, Cyril Charles. "Paganism." The Catholic Encyclopedia. Vol. 11. New York: Robert Appleton Company, 1911. 15 Feb. 2015
<<http://www.newadvent.org/cathen/11388a.htm>>.

Transcription. This article was transcribed for New Advent by Douglas J. Potter.
Dedicated to the Sacred Heart of Jesus Christ.

Ecclesiastical approbation. Nihil Obstat. February 1, 1911. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07636a.htm>

297 captures

16 Jan 2000 - 16 Sep 2025

Dec FEB Apr

24

2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > I > Idolatry

Idolatry

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(Greek eidololatria.)

Idolatry etymologically denotes Divine worship given to an image, but its signification has been extended to all Divine worship given to anyone or anything but the true God. St. Thomas (Summa Theol., II-II, q. xciv) treats of it as a species of the genus superstition, which is a vice opposed to the virtue of religion and consists in giving Divine honour (cultus) to things that are not God, or to God Himself in a wrong way. The specific note of idolatry is its direct opposition to the primary object of Divine worship; it bestows on a creature the reverence due to God alone. It does so in several ways. The creature is often represented by an image, an idol. "Some, by nefarious arts, made certain images which, through the power of the devil, produced certain effects whence they thought that these images contained something divine and, consequently, that divine worship was due to them." Such was the opinion of Hermes Trismegistus. Others gave Divine honours not to the images but to the creatures which they represented. Both are hinted at by the Apostle (Romans 1:23-25), who says of the first: "They changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts and of creeping things"; and of the second: "They worshipped and served the creature rather than the Creator". These worshippers of creatures were of three kinds. Some held that certain men were gods, and these they honoured through their statues, e.g., Jupiter and Mercury. Others opined that the whole world was one God, God being conceived of as the rational soul of the corporeal world. Hence they worshipped the world and all its parts, the air, the water, and all the rest; their idols, according to Varro, as reported by St. Augustine (City of God VIII.21-22), were the expression of that belief. Others again, followers of Plato, admitted one supreme God, the cause of all things; under Him they placed certain spiritual substances of His creation and participating in His Divinity; these substances they called gods; and below these they put the souls of the heavenly bodies and, below these again the demons who, they thought, were a sort of aerial living beings (animalia). Lowest of all they placed the human souls, which, according to merit or demerit, were to share the society either of the gods or of the demons. To all they attributed Divine worship, as St. Augustine says (City of God VIII.14).

An essential difference exists between idolatry and the veneration of images practised in the Catholic Church, viz., that while the idolater credits the image he reverences with

Divinity or Divine powers, the Catholic knows "that in images there is no divinity or virtue on account of which they are to be worshipped, that no petitions can be addressed to them, and that no trust is to be placed in them. . . that the honour which is given to them is referred to the objects (prototypa) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the Saints whose likenesses they are" (Conc. Trid., Sess. XXV, "de invocatione Sanctorum").

Moral aspect

Considered in itself, idolatry is the greatest of mortal sins. For it is, by definition, an inroad on God's sovereignty over the world, an attempt on His Divine majesty, a rebellious setting up of a creature on the throne that belongs to Him alone. Even the simulation of idolatry, in order to escape death during persecution, is a mortal sin, because of the pernicious falsehood it involves and the scandal it causes. Of Seneca who, against his better knowledge, took part in idolatrous worship, St. Augustine says: "He was the more to be condemned for doing mendaciously what people believed him to do sincerely". The guilt of idolatry, however, is not to be estimated by its abstract nature alone; the concrete form it assumes in the conscience of the sinner is the all-important element. No sin is mortal — i.e. debars man from attaining the end for which he was created — that is not committed with clear knowledge and free determination. But how many, or how few, of the countless millions of idolaters are, or have been, able to distinguish between the one Creator of all things and His creatures? and, having made the distinction, how many have been perverse enough to worship the creature in preference to the Creator? — It is reasonable, Christian, and charitable to suppose that the "false gods" of the heathen were, in their conscience, the only true God they knew, and that their worship being right in its intention, went up to the one true God with that of Jews and Christians to whom He had revealed Himself. "In the day when God shall judge the secrets of men by Jesus Christ the gentiles who have not the law, shall be judged by their conscience" (Romans 2:14-16). God, who wishes all men to be saved, and Christ, who died for all who sinned in Adam, would be frustrated in their merciful designs if the prince of this world were to carry off all idolaters.

Causes

Idolatry in its grosser forms is so far removed from the Christianized mind that it is no easy matter to account for its origin. Its persistence after gaining a first footing, and its branching out in countless varieties, are sufficiently explained by the moral necessity imposed on the younger generation to walk in the path of their elders with only insignificant deviations to the right or to the left. Thus Christian generations follow upon Christian generations; if sects arise they are Christian sects. The question as to the first origin of idolatry is thus answered by St. Thomas:

"The cause of idolatry is twofold: dispositive on the part of man; consummative on the part of the demons.

"Men were led to idolatry first by disordered affections, inasmuch as they bestowed

divine honours upon someone whom they loved or venerated beyond measure. This cause is indicated in Wisdom 14:15: 'For a father being afflicted by bitter grief, made to himself the image of his son who was quickly taken away; and him who then had died as a man, he began now to worship as a god . . . ', and 14:21: 'Men serving either their affection or their king, gave the incommunicable name to stones and wood'.

"Second: By their natural love for artistic representations: uncultured men, seeing statues cunningly reproducing the figure of man, worshipped them as gods. Hence we read in Wisdom 13:11 sq., 'An artist, a carpenter has cut down a tree proper for his use in the wood and by the skill of his art fashioneth it and maketh it like the image of a man and then maketh prayers to it, inquiring concerning his substance and his children or his marriage'.

"Third: By their ignorance of the true God: man, not considering the excellence of God, attributed divine worship to certain creatures excelling in beauty or virtue: Wisdom 13:1-2: ' neither by attending to the works have [men] acknowledged who was the workman, but have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world'.

"The consummative cause of idolatry was the influence of the demons who offered themselves to the worship of erring men, giving answers from idols or doing things which to men seemed marvelous, whence the Psalmist says (Psalm 95:5): 'All the gods of the gentiles are devils'" (II-II, Q. xciv, a. 4).

The causes which the writer of Wisdom, probably an Alexandrian Jew living in the second century B.C., assigns to the idolatry prevalent in his time and environment, are sufficient to account for the origin of all idolatry. Man's love for sense images is not a vagary but a necessity of his mind. Nothing is in the intellect that has not previously passed through the senses. All thought that transcends the sphere of direct sense knowledge is clothed in material garments, be they only a word or a mathematical symbol. Likewise, the knowledge of things impervious to our senses, that comes to us by revelation, is communicated and received through the senses external or internal, and is further elaborated by comparison with notions evolved from sense perceptions; all our knowledge of the supernatural proceeds by analogy with the natural. Thus, throughout the Old Testament God reveals Himself in the likeness of man, and in the New, the Son of God, assuming human nature, speaks to us in parables and similitudes. Now, the human mind, when sufficiently ripe to receive the notion of God, is already stocked with natural imagery in which it clothes the new idea. That the limited mind of man cannot adequately represent, picture, or conceive the infinite perfection of God, is self-evident. If left to his own resources, man will slowly and imperfectly develop the obscure notion of a superior or supreme power on which his well-being depends and whom he can conciliate or offend. In this process intervenes the second cause of idolatry: ignorance. The Supreme Power is apprehended in the works and workings of nature; in sun and stars, in fertile fields, in animals, in fancied invisible influences, in powerful men. And there, among the secondary causes, the "groping after God" may

end in the worship of sticks and stones. St. Paul told the Athenians that God had "winked at the times of this ignorance" during which they erected altars "To the unknown God", which implies that He had compassion on their ignorance and sent them the light of truth to reward their good intention (Acts 17:22-31). As soon as the benighted heathen has located his unknown god, love and fear, which are but the manifestations of the instinct of self-preservation, shape the cultus of the idol into sacrifices or other congenial religious practices. Ignorance of the First Cause, the need of images for fixing higher conceptions, the instinct of self-preservation — these are the psychological causes of idolatry.

Idolatry in Israel

The worship of one God is inculcated from the first to the last page of the Bible. How long man, on the strength of the revelation transmitted by Adam and subsequently by Noah, adored God in spirit and truth is an insoluble problem. Monotheism, however, appears to have been the starting-point of all religious systems known to us through trustworthy documents. The Animism, Totemism, Fetishism of the lower races; the nature-worship, ancestor-worship, and hero-worship of civilized nations are hybrid forms of religion, evolved on the psychological lines indicated above; all are incarnations in the uncultured or cultured mind, and manifestations of one fundamental notion, namely, that there is above man a power on whom man is dependent for good and evil. Polytheism is born of the confusion of second causes with the First Cause; it grows in inverse ratio of higher mental faculties; it dies out under the clear light of reason or revelation. The first undoubted mention of idolatry in the Bible is in Genesis 31:19: "Rachel stole away her father's idols [teraphim]", and when Laban overtook Jacob in his flight and made search for "his gods", Rachel "in haste hid the idols under the camel's furniture, and sat upon them" (31:34). Yet Laban also worshipped the same God as Jacob, whose blessing he acknowledges (30:27), and on whom he calls to judge between him and Jacob (30:53). A similar practice of blending reverence to the true God with the idolatrous worship of surrounding nations runs through the whole history of Israel. When Moses delayed to come down from the holy mount, the people, "gathering together against Aaron, said: Arise, make us gods, that may go before us". And Aaron made a molten calf, "and they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And . . . they offered holocausts, and peace victims, and the people sat down to eat, and drink, and they rose up to play" (Exodus 32:1 sqq.). In Settim "the people committed fornication with the daughters of Moab, . . . and adored their gods. And Israel was initiated to Beelphegor" (Numbers 25:1-3). Again, after the death of Josue, "the children of Israel . . . served Baalim . . . and they followed strange gods, and the gods of the people that dwelt round about them" (Judges 2:11 sq.) . Whenever the children of Israel did evil in the eyes of Jehovah, swift retribution overtook them; they were given into the hands of their enemies. Yet idolatry remained the national sin down to the times of the Machabees. This striking fact has for its causes, first, the natural endeavour of man to come in contact with the object of his worship; he wants gods that go before him, visible, tangible, easily accessible; in the case of the Israelites the strict prohibition of worshipping images added to idolatry the allurements of the forbidden fruit; secondly, the allurements of the pleasures of the flesh offered to the worshippers of the strange

divinities; thirdly, mixed marriages, occasionally on a large scale; fourthly, the intercourse in peace and war and exile with powerful neighbours who attributed their prosperity to other gods than Jehovah. The less enlightened Israelites probably conceived of the God of Abraham, Isaac, and Jacob as "their God", Who laid no claim to universal rule. If so, they may frequently have become idolaters for the sake of temporal advantage.

But why did God permit such deviations from the truth? If in His judgment idolatry, as practised by the Jews, is the unmitigated evil which it appears to our judgment, no satisfactory answer can be given to this question, it is the eternal problem of sin and evil. The best that can be said is that the constantly recurring cycle of sin, punishment, repentance, forgiveness, were for God the occasion of a magnificent display of justice, mercy, and longanimity; to the Chosen People a constant reminder of their need of a Redeemer; to the members of the Kingdom of Christ a type of God's dealings with sinners. It may also be pleaded that idolatry in Israel had more the character of ignorant superstition than of contempt of Jehovah. Like the superstitious or quasi-superstitious practices and devotions to which even Christian populations are prone, much of the idolatrous cult in Israel was an excess of piety, rather than an act of impiety, towards the Supreme Power distinctly felt but dimly understood. The well-meant but ill-directed worship never became the religion of Israel; it was never more than a temporary invasion of extraneous religious practices, often deeply overlaying the national religion, but never completely supplanting it. As a last consideration, the punishment of idolatry in Israel was always national and temporal. The prophets held out no eternal bliss or eternal torments as incentives to faithful service of God. And the Prophet of prophets, Christ the Judge, may well repeat from the seat of judgment the words He spoke on the Cross: "Father, forgive them, for they know not what they do".

Idolatry among the heathen

The causes at work in the genesis of idolatry have produced effects as varied and manifold as the human family itself. The original idea of God has taken in the mind of man all the distorted and fanciful forms which a liquid is liable to assume in a collapsible vessel, or clay in the potter's hands. As, in the course of ages, the power of healing has been attributed to almost every substance and combination of substances, so has the Divine power been traced in all things, and all things have been worshipped accordingly. As an illustration, the worship of animals may be briefly considered. From the beginning and throughout his history, man is associated with the lower animals. Adam is surrounded by them in Eden, and Eve speaks familiarly to the serpent. Sacrificed animals link man to God, from the sacrifice of Abel to the taurobolium of the latest superstition of pagan Rome. The scapegoat carries with it the sins of the people, the paschal lamb redeems them. The Lamb that taketh away the sins of the world, the dove which represents the Holy Ghost, the animal emblems of the Evangelists, the dragon of St. Michael and of St. George of England, not to mention others, are familiar to Christians.

The heathen mind has moved in similar grooves. In oldest Egypt we find the bull

associated with the godhead and receiving divine homage — whether as a special representative, a manifestation, a symbol, or a receptacle of the divinity, it is impossible to decide. From the seventh century B.C. onwards every god is figured with the head of some animal sacred to him; Thot has the head of an ibis, Amon a ram's, Horus a hawk's, Anubis a jackal's, etc. Were the Egyptians and other zoolaters guided by the same symbolism that leads us to call on "the Lamb of God" for forgiveness of our sins? If so animal-worship runs through the following stages: Man's close association with animal life fills his mental storehouse with composite notions — e.g., the faithful dog, the sly fox, the cunning serpent, the patient ass — in which the animal embodies a human attribute. Next, the adjective is dropped, and the animal name is used as a predicate of persons, as a personal, family, tribal, or divine name. At this point the process branches off according to the religious temper of the people. Where Monotheism rules, the animal, alive or figured, is but an emblem or a symbol; among untutored savages, like the Red Indians, it is the bearer of the tribe's tutelary spirit and the object of various degrees of worship; in decaying religions — e.g., Egyptian later polytheism — it is identified with the god whose characteristic it represents, and shares with him in divine honours. The light of Revelation has cleared away the aberrations of this natural process wherever it has penetrated, but traces of it remain embedded in many, perhaps in all, languages. Thus Wodan's sacred wolf still enters into 357 personal names borne by Germans. (See also IMAGES; RELIGION; WORSHIP.)

Sources

For dogmatic and moral side, see works quoted in text. The history of idolatry is now studied as comparative religion, but as yet there is no standard Catholic work on the subject. For monographs, see BABYLONIA; CHINA; EGYPT; GREECE; also the series of the London Catholic Truth Society, History of Religion (32 lectures in 4 vols., London, 1908 —); and two similar series, each called Science et Religion (Paris).

About this page

APA citation. Wilhelm, J. (1910). Idolatry. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 24, 2015 from New Advent: <http://www.newadvent.org/cathen/07636a.htm>

MLA citation. Wilhelm, Joseph. "Idolatry." The Catholic Encyclopedia. Vol. 7. New York: Robert Appleton Company, 1910. 24 Feb. 2015
<<http://www.newadvent.org/cathen/07636a.htm>>.

Transcription. This article was transcribed for New Advent by Douglas J. Potter.
Dedicated to the Sacred Heart of Jesus Christ.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is

webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/11388a.htm>

395 captures

16 Aug 2000 - 10 Nov 2025

Dec FEB Mar

16

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > P > Paganism

Paganism

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Paganism, in the broadest sense includes all religions other than the true one revealed by God, and, in a narrower sense, all except Christianity, Judaism, and Mohammedanism. The term is also used as the equivalent of Polytheism.

It is derived from the Latin pagus, whence pagani (i.e. those who live in the country), a name given to the country folk who remained heathen after the cities had become Christian. Various forms of Paganism are described in special articles (e.g. Brahminism, Buddhism, Mithraism); the present article deals only with certain aspects of Paganism in general which will be helpful in studying its details and in judging its value.

Claims of paganism to the name of religion. — Influence on public and private life
Historians of religion usually assume that religions developed upwards from some common germ which they call Totemism, Animism, Solar or Astral Myth, Nature Worship in general or Agrarian in particular, or some other name implying a systematic interpretation of the facts. We do not propose to discuss, theologically, philosophically, or even historically, the underlying unity, or universal originating cause, of all religions, if any such there be. History as a matter of fact presents us in each case with a religion already existing, and in a more or less complicated form. Somewhere or other, some one of the human elements offered as universal, necessary, and sufficient germ of the

developed religion, can, of course, be found. But we would point out that, in the long run, this element was not rarely a cause of degeneration, not progress; of lower forms of cult and creed, not pure Monotheism. Thus it is almost certain that Totemism went for much in the formation of the Egyptian religion. The animal-standards of the tribes, gradually and partially anthropomorphized, created the jackal-, ibis-, hawk-headed gods familiar to us. But there is no real trace of the evolution from Zoolatry to Polytheism, and thence to Monotheism. The monotheistic records are more sublime, more definite in the earlier dynasties. Atum, the object of a superb worship, has no animal equivalent. Even the repression of popular follies by a learned official caste failed to check the tendency towards gross and unparalleled Zoolatry, which was food for Roman ridicule and Greek bewilderment, and stirred the author of *Wisdom* (xi, 16) to indignation (Loret, "L'Egypte au temps du totemisme", Paris, 1906; Cappart in "Rev. d'hist. relig.", LI, 1905, p. 192; Clement of Alexandria, *The Pedagogue* III.2; Diodorus Siculus, I, lxxxiv; Juvenal, "Satires", xv).

Animism also entered largely into the religions of the Semites. Hence, we are taught, came Polyd monism, Polytheism, Monotheism. This is not correct. Polyd monism is undoubtedly a system born of belief in spirits, be these the souls of the dead or the hidden forces of nature. It "never exists alone and is not a 'religious' sentiment at all": it is not a degenerate form of Polytheism any more than its undeveloped antecedent. Animism, which is really a naïve philosophy, played an immense part in the formation of mythologies, and, combined with an already conscious monotheistic belief, undoubtedly gave rise to the complex forms of both Polyd monism and Polytheism. And these, in every Semitic nation save among the Hebrews, defeated even such efforts as were made (e.g. in Babylon and Assyria) to reconstitute or achieve that Monotheism of which Animism is offered as the embryo. These facts are clearly indicated and summed up in Lagrange's "Etudes sur les Religions é mitiques" (2nd ed., Paris, 1904).

Nature Worship generally, and Agrarian in particular, were unable to fulfil the promise they appeared to make. The latter was to a large extent responsible for the Tammuz cult of Babylon, with which the worships of Adonis and Attis, and even of Dionysus, are so unmistakably allied. Much might have been hoped from these religions with their yearly festival of the dying and rising god, and his sorrowful sister or spouse: yet it was precisely in these cults that the worst perversions existed. Ishtar, Astarte, and Cybele had their male and female prostitutes, their Galli: Josiah had to cleanse the temple of Yahweh of their booths (cf. the Qedishim and Kelabim, Deuteronomy 23:17; 2 Samuel 23:7; cf. 1 Samuel 14:24; 15:12), and even in the Greek world, where prostitution was not else regarded as religious, Eryx and Corinth at least were contaminated by Semitic influence, which Greece could not correct. "Although the story of Aphrodite's love", says Dr. Farnell, "is human in tone and very winning, yet there are no moral or spiritual ideas in the worship at all, no conception of a resurrection that might stir human hopes. Adonis personifies merely the life of the fields and gardens that passes away and blooms again. All that Hellenism could do for this Eastern god was to invest him with the grace of idyllic poetry" ("Cults of the Greek States", II, 649, 1896-1909; cf. Lagrange, *op. cit.*, 220, 444 etc.)

Mithraism is usually regarded as a rival to nascent Christianity; but Nature Worship ruined its hopes of perpetuity. "Mithra remained", says S. Dill, "inextricably linked with the nature-worship of the past." This connexion cleft between it and purer faiths "an impassable gulf" which meant its "inevitable defeat" ("Roman Soc. from Nero to Aurel.", London, 1904, pp. 622 sqq.), and, "in place of a divine life instinct with human sympathy, it had only to offer the cold symbolism of a cosmic legend" (ibid.). Its very adaptability, M. Cumont reminds us, "prevented it from shaking itself free from the gross or ridiculous superstitions which complicated its ritual and theology; it was involved, in spite of its austerity, in a questionable alliance with the orgiastic cult of the mistress of Attis, and was obliged to drag behind it all the weight of a chimerical or hateful past. The triumph of Roman Mazdeism would not only have ensured the perpetuity of all the aberrations of pagan mysticism, but of the erroneous physical science on which its dogma rested." We have here an indication why religions, into which the astral element entered largely, were intrinsically doomed. The divine stars that ruled life were themselves subject to absolute law. Hence relentless Fatalism or final Scepticism for those sufficiently educated to see the logical results of their mechanical interpretation of the universe; hence the discrediting of myth, the abandonment of cult, as mendacious and useless; hence the silencing of oracle, ecstasy, and prayer; but, for the vulgar, a riot of superstition, the door new opened to magic which should coerce the stars, the cult of hell, and honour for its ministers — things all descending into the Satanism and witchcraft of not un-recent days. Even the supreme and solar cult reached not Monotheism, but a splendid Pantheism. A sublime philosophy, a gorgeous ritual, the support of the earthly Monocracy which mirrored that of heaven, a liturgy of incomparable solemnity and passionate mysticism, a symbolism so pure and high as to cause endless confusion in the troubled mind of the dying Roman Empire between Sun-worship and the adorers of the Sun of Righteousness — all this failed to counteract the aboriginal lie which left God still linked essentially to creation. (See F. Cumont, "Les religions orientales dans le paganisme romain", 2nd ed., Paris, 1909, especially cc. v, vii-viii; "Le mysticisme astral", Brussels, 1909, invaluable for references and bibliography; "Textes et Monuments . . . relatifs aux Mysteres de Mithra", I, 1899, II, 1896; "Théol. solaire du paganisme rom.", Paris, 1909.) We do not hint that these elements which have been assigned as the origin of an upward revolution have always, or only, been a cause of degeneration: it is important to note, however, that they have been at times a germ of death as truly as of life.

Social aspect

Christianity first and alone of religions has preached, as one of its central doctrines, the value of the individual soul. What natural religion already, but ineffectually implied, Christianity asserted, reinforced, and transmuted. The same human nature is responsible at once for the admirable kindnesses of the pagan, and for the deplorable cruelties of Christian men, or groups, or epochs; the pagan religions did little, if anything, to preserve or develop the former, Christianity waged ceaseless battle against the latter. As for woman, the promiscuity which is the surest sign of her degradation never existed as a general or stable characteristic of primitive folk. In China and Japan, Buddhism and

Confucianism depressed, not succoured her; in ancient Egypt, her position was far higher than in late; it was high too among the Teutons. Even in historic Greece as in Rome, divorce was difficult and disgraceful, and marriage was hedged about with an elaborate legislation and the sanctions of religion. The glimpses we have of ancient matriarchates speak much for the older, honourable position of women; their peculiar festivals (as in Greece, of the Thesmophoria and Arrephoria; in Rome, of the Bona Dea) and certain worships, as of the local Korai or of Isis, kept their sex within the sphere of religion. As long, however, as their intrinsic value before God was not realized, the brute strength of the male inevitably asserted itself against their weakness; even Plato and Aristotle regarded them more as living instruments than as human souls; in high tragedy (an Alcestis, an Antigone) or history (a Cloelia, a Camilla), there is no figure which can at all compare, for religious and moral influence, with a Sara, a Rachel, an Esther, or a Deborah. It is love for mother, rather than for wife, that Paganism acknowledges (see J. Donaldson, "Woman in anc. Greece and Rome, etc.... among the early Christians", London, 1907; C.S. Devas, "Studies of Family Life", London, 1886; Daremberg and Saglio, "Gynæceum", etc.).

Essentially connected with the fate of women is that of children. Their charm, pathos, possibilities had touched the pagan (Homer, Euripides, Vergil, Horace, Statius), even the claim of their innocence to respect (Juvenal). Yet too often they were considered merely as toys or the destined support of their parents, or as the hope of the State. With Christianity, each becomes a soul, infinitely precious for God's sake and its own. Each has its heavenly guardian, and for each death is better than loss of innocence. Education, in the fullest sense, was created by Christianity. The elaborate schemes of Aristotle and Plato are subordinated to state interest. Though based upon "sacred" books, education in ancient times, when organized, found these highly mythological, as in Greece or Rome, or rationalized, as in Confucian spheres of influence. Both Greeks and Romans attached great importance to a complete education, supported it with state patronage (the Ptolemies) state initiative and direction (the Antonines), and conceived for it high ideals (the "turning of the soul's eye towards the light", Plato, "Republic", 515 b); yet, failing to appreciate the value of the individual soul, they made education in fact merely utilitarian, the formation of a citizen being barely more complete than under the narrow and rigid systems of Sparta and Crete. The restriction, in classical Greece, of education among women to the Hetairai is a fact significant of false ideal and disastrous in results (J. B. Mahaffy, "Old Gk. Educ.", London, 1881; S. S. Laurie, "Historical Survey of Pre-Christian Educ.", London, 1900; L. Grasberger, "Erziehung u. Unterricht im klass. Alterum", Würzburg, 1864-81; G. Boissier, "L'instruct. publique dans l'empire romain." in "Rev. de Deux Mondes", March, 1884; 3. P. Rossignol, "De l'educ. des hommes et des femmes chez les anciens", Paris, 1888).

Error in education was conditioned, we saw, by error of political ideal. No doubt, all the older polities were sanctioned directly by religion. The local god and the local ruler were, for the Semites, each a melek (king), a baal (proprietor), and their attributes and qualification almost fused. Or, the ruling dynasty descended remotely, or immediately, from a god or hero, making the king divine; so the Mikado, the Ionian and Doric

overlords. Especially the Orient went this way, most notably Egypt. The Chinese emperor alone might pray to the Sublime Ruler whose son he was. Rome deifies herself and her governors, and the emperor-cult dominates army and province, and welds together aristocracy and the masses (J. G. Frazer, "Early Hist. of the Kingship", London, 1905; Maspero, "Comment Alex. devint Dieu en Egypte"; Cumont, "Testes et Monuments de Mithra", I, p. ii, c. iii; J. Toutain, "Cultes païens dans l'emp. rom.", I, Paris, 1907). It is hard to judge of the practical effects; obviously autocracy profited, the development of obedience, loyalty, courage in the governed (Rome; Japan) being undoubted. Yet the system reposed upon a lie. The scandals of the court, the familiarities of the camp, the inevitable accidents of human life, dulled the halo of the god-king. Far more stable were the organizations resulting from the subtle politics devised by Greek experiment and speculation, and embodied in Roman law. Aristotle's political philosophy, almost designed — as Plato's frankly was — for the city state, was carried on through the Stoic vision of the City of Zeus, of world-empire, into the concrete majesty of Rome, which was itself to pass, when confronted in Christianity with that individual conscience it would not recognize, into the Civitas Dei of an Augustine. Aristotle and Plato survived in Aquinas, the Stoic vision in Dante; Gregory VII reproduced, in his age and manner, the effective work of an Augustus. And of it all the soul was that Kingdom, Hebrew-born, which, spiritualized by Christ and preached by Paul, has been a far mightier force for civilization than ever was the polis of the Greeks. As long as the ultimate source of authority, the inalienable rights of conscience, and the equality of all in a Divine sonship were unrealized, no true solution of the antinomy of state and individual, such as Paul could offer (Romans 13 etc.) was possible. [Cf. E. Barker, "Polit. Thought of Plato and Aristotle", London, 1906, esp. pp. 237-50, 281-91, 119-61, 497-515; G. Murray, "Rise of the Gk. Epic.", Cambridge, 1907; P. Allard, "Ten Lectures on the Martyrs", tr. (London, 1907); Idem, "Les Persécutions" (Paris, 1885-90); Sir W. Ramsay's books on St. Paul, esp. "Pauline Studies" (London, 1906); "Paul the Traveller" (1897); "Ancient King Worship", C.C. Lattey, S.J., English C.T.S.]

In these systems, the weakest necessarily went to the wall. Even the good Greek legislation on behalf of orphans, wards, the aged, parents, and the like; even the admirable instinct of *aidos* which shielded the defenceless, the suppliant, the stranger, the "stricken of God and afflicted", could not (e.g.) stop the exposition of sickly or deformed infants (defended even by Plato), or render poverty not ridiculous, suffering not merely ugly, death not defiling. Yet the sober religion of the Avesta preaches charity and hospitality, and these, the latter especially, were recognized Greek virtues. In proportion as travel widened minds, and ideals became cosmopolitan, the barbarian became a brother; under the Antonines charity became official and organized. Always, in the Greek world, the temples of Æsculapius were hospices for the sick. Yet all this is as different in motive, and therefore in practical effect, from the "mutual ministry of love" obligatory within the great family of God's children, as is the counterpart of Christian self-sacrifice, Buddhist Altruism. (Cf. L. de la V. Poussin, "Bouddhisme", Paris, 1909, especially pp. 7-8, where he quotes Oldenberg, "Buddhismus u. christliche Liebe" in "Deutsche Rundschau", 1908, and "Orientalischen Relig.", pp. 58, 266 sqq., 275 sqq.) In slavery, of course, a chasm is cleft between Paganism and Christianity. By

proclaiming the rights of conscience and the brotherhood of men, Christianity did for the slave what could never have been accomplished by demanding the instant and universal abolition of slavery, thereby risking the dislocation of society. In Christ, a new relation of master to man springs up (1 Corinthians 7:21; 1 Timothy 6:2): the Epistle to Philemon becomes possible. Yet while it is true that in many ways the slave's lot might be miserable (the *ergastulum*), and inhuman (the Roman slave might technically not marry), and immoral (Petronius: "*nil turpe quod dominus jubet*"), yet here too, human nature has risen above its own philosophies, laws and conventions. Kindness increases steadily: even Cato was kind; social motives (Horace), philosophical considerations (Seneca), sheer legislation (already under Augustus), devotion (at Delphi, slaves are manumitted to Apollo: contrast the beautiful Christian emancipation in Ennodius, P.L., LXIII 257; sentiment, and even law protected the slaves' tomb or *loculus*) answered the promptings of gentle hearts. The *contubernium* became parallel to marriage; nationality never of itself meant slavery; education could make friends of master and man ("*loco filii habitus*", says one inscription); Seneca generalizes: "*homo res sacra homini; servi, humiles amici*." But not all the sense of the "dignity of man", taught by the Roman comedians and philosophers, could supply even the emancipating principles, far less the force, of Christian equality in the service of God and the fellowship of Christ (H. A. Wallon, "*Hist. de l'Esclavage de l'Antiq.*", Paris, 1847; Boeckh, "*Staatshaushaltung d. Athener.*", I, 13; C.S. Devas, "*Key en.*" (1906), 143-150 and c. v; P. Allard, "*Les Esclaves chrét.*", Paris, 1876; O. Boissier, "*Relig. romaine*", II, Paris, 1892).

Art and ritual

Omnia plena deo: the nearer God is realized to be, the richer the efflorescence of religious art and ritual; and the purer the concept of His nature, the nobler the sense-worship that greets it. Hence the world's grandest art has grown round Christ's Real Presence, though Christ said no word of art. Thus, heresy has always been iconoclastic; the distant God of Puritanism, the disincarnate Allah of Islam must be worshipped, but not in beauty. To Hindus, gods were near, but vile; and their art went mad. To the Greeks, save to a smaller band of mystics, whose enthusiasm annihilated external beauty in the effort after spiritual loveliness, all comeliness was bodily; hence the splendid soulless statues of gods (though for a few choice perceptions — Pausanias, Plutarch — the Olympian Zeus had "expression", and conveyed divine significance); hence their treatment of the inanimate beauty of Nature was far less successful and profound than was that of the austere Hebrew, to whom, in his struggle against nature worship and idolatry, plastic art was forbidden, but whose nature-psalms rise higher than anything in Greek literature. The pure new spirit breathing in the art of the Catacombs disguises from us, at first, that its categories are all pagan — though in human models little was directly borrowed, the Orpheus, Hercules, Aristeas type are given to Christ; strange symbols (the disguised cross, the dolphin speared on trident) occur sporadically; "pagan" sarcophagi were doubtless bought direct from pagan warehouses; most startlingly is the difference felt in the spiritual treatment by early Christian Art of the nude (E. Müntz, "*Etudes s. l'hist. de la peinture et de l'iconographie chrétienne*", Paris, 1886; A. Pératé, "*L'archéologie chrét.*", Paris, 1892; Wilpert, "*Roma Sotteranca: le pitture, etc.*", Rome, 1903).

Christian ritual developed when, in the third century, the Church left the Catacombs. Many forms of self-expression must needs be identical, in varying times, places, cults, as long as human nature is the same. Water, oil, light, incense, singing, procession, prostration, decoration of altars, vestments of priests, are naturally at the service of universal religious instinct. Little enough, however, was directly borrowed by the Church — nothing, without being "baptized", as was the Pantheon. In all these things, the spirit is the essential: the Church assimilates to herself what she takes, or, if she cannot adapt, she rejects it (cf. Augustine, *Epp.*, xlvii, 3, in *P.L.*, XXXIII, 185; Reply to Faustus XX.23; Jerome, "*Epp.*", cix, *ibid.*, XXII, 907). Even pagan feasts may be "baptized": certainly our processions of 25 April are the Robigalia; the Rogation days may replace the Ambarvalia; the date of Christmas Day may be due to the same instinct which placed on 25 Dec., the *Natalis Invicti* of the solar cult. But there is little of this; our wonder is, that there is not far more [see Kellner, "*Heortologie*" (Freiburg, 1906). See CHRISTMAS; EPIPHANY. Also Thurston, "Influence of Paganism on the Christian Calendar" in "*Month*" (1907), pp. 225 sqq.; Duchesne, "*Orig. du Culte chrétien*", tr. (London, 1910) *passim*; Braun, "*Die priestlichen Gewänder*" (Freiburg, 1897); *Idem*, "*Die pontificalen Gewänder*" (Freiburg, 1898); Rouse, "*Greek Votive Offerings*" (Cambridge, 1902), esp. c.v]. The cult of saints and relics is based on natural instinct and sanctioned by the lives, death, and tombs (in the first instance) of martyrs, and by the dogma of the Communion of Saints; it is not developed from definite instances of hero-worship as a general rule, though often a local martyr-cult was purposely instituted to defeat (e.g.) an oracle tenacious of pagan life (*P.G.*, L, 551; *P.L.*, LXXII 831; Newman, "*Essay on Development, etc.*", II, cc. ix, xii., etc.; Anrich, "*Anfang des Heiligenkults, etc.*", Tübingen, 1904; especially Delehaye, "*Légendes hagiographiques*," Brussels, 1906). Augustine and Jerome (*Ep.* cii, 8, in *P.L.*, XXXIII, 377; "*C. Vigil.*", vii, *ibid.*, XXXIII, 361) mark wise tolerance: Duchesne [*"Hist. ancienne de l'église"*, I (Rome, 1308), 640; cf. Sozomen, *Church History* VII.20] reminds us of the occasional necessary repression: Gregory, writing for Augustine of Canterbury, fixes the Church's principle and practice (Bede, "*Hist. eccl.*", I, xxx, xxxii, in *P.L.*, XCV, 70, 72). Reciprocal influence there may to some small extent have been; it must have been slight, and quite possibly felt upon the pagan side not least. All know how Julian tried to remodel a pagan hierarchy on the Christian (P. Allard, "*Julien l'Apostat*", Paris, 1900).

Morality, asceticism, mysticism

For an appreciation of pagan religions in themselves, and for an estimate of their pragmatic value in life, it should be noted that, in proportion as a pagan religion caught glimpses of high spiritual flights, of ecstasy, penance, otherworldliness, the "heroic", it opened the gates of all sorts of moral cataclysms. A *frugi religio* was that of Numa: the old Roman in his worship was *cautissimus et castissimus*. For him, Servus says, religion and fear (=awe) went close together. *Pietas* was a species of justice (filial, no doubt), but never *superstitio*. The ordinary man "put the whole of religion in doing things", veiling his head in presence of the modest, featureless *numina*, who filled his world and (as their adjective-names show — *Vaticanus*, *Argentarius*, *Domiduca*) presided over each sub-section of his life. Later the Roman virtues, *Fides*, *Castitas*, *Virtus* (manliness), were

canonized, but religion was already becoming stereotyped, and therefore doomed to crumble, though to the end the volatile Greeks (*paides aei*) marvelled at its stability, dignity, and decency. So too the high abstractions of the *Gâthâs* (Moral Law, Good Spirit, Prudent Piety etc., the *Amesha-spentas* of the *Avesta* to be — Obedience, Silent Submission, and the rest), especially the enormous value set by Persian ethic upon Truth (a virtue dear to Old Rome), witness to lives of sober, quiet citizenship, generous laborious, unimaginative, just to God and man. Exactly opposite, and disastrous, were the tendencies of the idealistic Hindu, losing himself in dreams of Pantheism, self-annihilation, and divine union. Especially the worship of Vishnu (god of divine grace and devotion), of Krishna (the god so strangely assimilated by modern tendency to Christ), and of Siva (whence Saktism and Tantrism) ran riot into a helpless licence, which must modify, one feels, the whole national destiny. We cannot pass conventional judgments on these aberrations. It is easily conceded that pagans constantly lived better than their creed, or, anyhow, than their myth; blind terrors, faulty premisses, warped traditions originated, preserved, or distorted customs pardonable when we know their history: astounding contradictions coexist (the ritual murders and prostitution of Assyria, together with the high moral sense revealed in the self-examination of the second Shurpu tablet; the sanctified incest and gross myth of Egypt, with the superb negative Confession of the Book of the Dead). Even in Greece, the terrifying survivals of the old clithonic cults, the unmoral influence (for the most part) of the Olympian deities, the unexact and far more popular cult of local or favourite hero (Herakles, Asklepios), are subordinate to the essential instincts of *aidos*, *themis*, *nemesis* (so well analysed by G. Murray, *op. cit.*), with their taboos and categorical imperatives, reflected back, as by necessity, to the expressed will of God. The religion of the ordinary man is perfectly and finally expressed in Plato's sketch of Cephalus (*Republic*, *init.*) whose instincts and traditions had carried him, at life's close, to a goal practically identical with that achieved by the philosophers at the end of their laborious inquiry.

All asceticism is, however, founded on a certain Dualism. In Persia, beyond all others dualist, the fight between Light and Darkness was noble and fruitful till it ran out into Manichæism and its debased allies. Certainly, from the East came much of the mystic Dualism, enjoining penance, focusing attention beyond the grave, preconizing purity of all sorts (even that abstention from thought which leads to ecstasy), which inspired Orphism, Pythagoreanism etc., and transfused the Mysteries. Till Plato, these notions achieved no high literary success. Æschylus preaches a sublime gospel: his austere series — Wealth, Self-sufficiency, Insolence, God-sent Infatuation, Ruin — has echoes of Hebrew prophecy and anticipates the "Exercises"; yet even his stern *drasanti pathein* is calmed into the *pathein mathos* — a true wisdom, repose, reconciliation. Even in this life Sophocles sees high laws living eternally in serene heaven, a joy for men of obedience. Euripides, in the chaos of his scepticism, lives in angry bewilderment, not knowing where to place his ideal, since Aphrodite and Artemis and the other world-forces are, for him, essentially at war. It is in Plato, far better than in the nihilist asceticisms of the East, that the note — not even yet quite true — of asceticism is struck. The body is our tomb (*soma*, *sema*); we must strip ourselves of the leaden weights, the earthy incrustations of life: the true life is an exercise in death, a *homoiosis*

to theo, as far as may be; like the swans we sing when dying, "going away to God", whose servants we are; "death dawns", and we owe sacrifice to the Healer-hero for the cure of life's fitful fever; "I have flown away", (the Orphic magic tablets will cry) "from the sorrowful weary wheel" of existences.

Directly after Plato, the schools are coloured by his thought, if not its immediate heirs. Stoic and Epicurean really aimed at one thing when they preached their *apatheia* and *ataraxia*, respectively *Anechou kai apechou*: be the autarches, master of your self and fate. In Roman days of imperial persecution, this Stoicism, "touched with emotion", passed into the beautiful, though ill-founded religion of Seneca: all philosophy became practical, an *ars vivendi*: Life is our *ingens negotium*, yet not to be despaired of. Heaven is not proud: *ascendentibus di manum porrigent*. *Ano phronein*, St. Paul was even then enjoining (Colossians 3:1-2), echoing Plato's *phronein athanata kai theia* (Tim., 90 c), his *tes ano hodou aei hexometha* (Rep., 621 c.), his "life must be a flight" *apo ton enthende ekeise* (529 A), and Aristotle's doctrine that a man must *athanatein eph'oson endechetai* (Eth. N., X, vii), written so long ago. The more acute expressions of this mystical asceticism were much occupied with the future life and much fostered or provoked by the developed Mysteries. Impossible as it seems to find a race which believed in the extinction of the soul by death, survival was often a vague and dismal affair, prolonged in cavernous darkness, dust, and unconsciousness. So Babylon, Assyria, the Hebrews, earlier Greece. Odysseus must make the witless ghosts drink the hot blood before they can think and speak. At best, they depend on human attendance and even companionship; hence certain offerings and human sacrifice on the grave. Or they can, on fixed days, return, harry the living, seek food and blood. Hence expulsion-ceremonies, the *Anthesteria*, *Lemuria*, and the like. Kindlier creeds, however, are created, and, at the *Cara Cognatio*, the souls are welcomed to the places set for them, as for the gods, at the hearth and table, and the family is reconstituted in affection. Hopes and intuitions gather into a full and steady light, even before the inscriptions of the catacombs show that death was by now scarcely reason for tears at all. The "surfer bark of a divine doctrine", for which the anxious lad in the "Phædo" had sighed, had been given to carry souls to that "further shore" to which Vergil saw them reaching yearning hands.

But the Mysteries had already fostered, though not created, the conviction of immortality. They gave no revelations, no new and secret doctrine, but powerfully and vividly impressed certain notions (one of them, immortality) upon the imagination. Gradually, however, it was thought that initiation ensured a happy after-life, and atoned for sins that else had been punished, if not in this life, in some place of expiation (Plato, "Rep.", 366; cf. Pindar, Sophocles, Plutarch). These mysteries usually began with the selection of *initiandi*, their preliminary "baptism", fasting, and (Samothrace) confession. After many sacrifices the Mysteries proper were celebrated, including nearly always a mimetic dance, or "tableaux", showing heaven, hell, purgatory; the soul's destiny; the gods [so in the Isis mysteries. Appuleius (Metamorphoses) tells us his thrilling and profoundly religious experiences]. There was often seen the "passion" of the god (Osiris): the rape and return of Kore and the sorrows of Demeter (Eleusis), the sacred marriage (Here at

Cnossus), or divine births (Zeus: Brimos), or renowned incidents of the local myth. There was also the "exhibition" of symbolical objects — statues usually kept veiled, mysterious fruits or emblems (Dionysus), an ear of corn (upheld when Brimos was born). Finally there was usually the meal of mystic foods — grains of all sorts at Eleusis, bread and water in the cult of Mithra, wine (Dionysus), milk and honey (Attis), raw bull's flesh in the Orphic Dionysus-zagreus cult. Sacred formulæ were certainly imparted, of magical value.

There is not much reason to think these mysteries had a directly moral influence on their adepts; but their popularity and impressiveness were enormous, and indirectly reinforced whatever aspiration and belief they found to work on. Naturally, it has been sought to trace a close connexion between these rites and Christianity (Anrich, Pfleiderer). This is inadmissible. Not only was Christianity ruthlessly exclusive, but its apologists (Justin, Tertullian, Clement) inveigh loudest against the mysteries and the myths they enshrine. Moreover, the origin of the Christian rites is historically certain from our documents. Christian baptism (essentially unique) is alien to the repeated dippings of the initiandi, even to the Taurobolium, that bath of bull's blood, whence the dipped emerged renatus in æternum. The totemistic origin and meaning of the sacred meal (which was not a sacrifice) wherein worshippers communicated in the god and with one another (Robertson Smith, Frazer) is too obscure to be discussed here (cf. Lagrange, "Etudes, etc.", pp.257, etc.). The sacred fish of Atergatis have nothing to do with the origin of the Eucharist, nor, even probably, with the Ichthys anagram of the catacombs. (See Fr. J. Dölger: ICHTHYS, das Fischsymbol, etc., Rome, 1910. The anagram does indeed represent Iesus Christos Theou Houios Soter, the usual order of the third and fourth words being inverted owing to the familiar formula of the imperial cult; the propagation of the symbol was often facilitated owing to the popular Syrian fish-cult.) That the terminology of the mysteries was largely transported into Christian use (Paul, Ignatius, Origen, Clement etc.), is certain; that liturgy (especially of baptism), organization (of the catechumenate), disciplina arcani were affected by them, is highly probable. Always the Church has forcefully moulded words, and even concepts (soter, epipsanes, baptismos, photismos, teletes, logos) to suit her own dogma and its expression. But it were contrary to all likelihood, as well as to positive fact, to suppose that the adogmatic, mythic, codeless practices and traditions of Paganism could subdue the rigid ethic and creed of Christianity. [Consult Cumont, *opp. cit.*; Anrich, "Das antike Mysterienwesen, etc." (Göttingen, 1894); O. Pfleiderer, "Das Christenbild, etc." (Berlin, 1903), tr. (London, 1905). Especially Cabrol, "Orig. liturgiques" (Paris, 1906); Duchesne, "Christian Worship", *passim*; Blötzer in "Stimmen aus Maria Laach", LXXI, (1906), LXXII, (1907); G. Boissier, "Fin du Paganisme" (Paris, 1907), especially 1, 117 sqq.; "Religion Romaine", *passim*; Sir S. Dill, *op. cit.*; C.A. Lobeck, "Aglaophamus" (1829); E. Rohde, "Psyche" (Tübingen, 1907); J. Reville, "Relig. à Rome, s. I. Sevèsres" (Paris, 1886); J. E. Harrison, "Prolegomena" (Cambridge, 1908), especially the appendix; L. R. Farnell, *op. cit.*, and the lexicons.]

As strange historical phenomena, we note therefore the coexistence of the highest with the lowest; the sublime tendency, the exiguum clinamen, and the terrific catastrophe:

human nature buffeted by the craving for divine union, prayer, and purity, and by the sense of sin, the need of penance, and helplessness of its own powers. Hence, savagery and blood attend the communion-feasts, grotesque myths accompany the loftiest ideals, sensual reaction follows flagellation and fasting. And we admire how, in the Hebrew nation alone, the teleological ascent was constant; sobriety meant no lowered aim; passion implied no frenzy. In the strong grasp of the Christian discipline alone, the further antimony of self-abnegation and self-realization was practically and spiritually solved, though theoretically no adequate expression may ever be discovered for that solution. As historical problems remain certain connexions yet to be more accurately defined between the "dress" of Christian dogma and rite (whether liturgical, or of formula, or of philosophic category) and the circumambient religions. As historical certainty stands out the impassable gulf, in essence and origin, between the moral and religious systems of contemporary Paganism, especially of the Mysteries, and the Christian dogma and rite, formed on Palestinian soil with extraordinary rapidity, and rigidly exclusive of infection from alien sources. [Cf. L. Friedländer, "Roman Life and Manners, etc." (1909-10), espec. III, 84-313; O. Seeck, "Gesch. des Unterganges der antiken Welt", I (Berlin, 1910), II (1901), III (1909), and appendices, B. Allo, "L'Evangile en face du syncretisme païen" (Paris, 1910).]

Religious philosophy

This, we suppose, is the highest form of human reaction upon the religious datum of which the soul finds itself in possession, or at least may provide it with the purest, if not the most imperative, mode of worship. From this point of view the older rationalizing cosmogonies (as of Greece) are of little interest to us, save in so far as they witness already to that distinction between Zeus, supreme, and Fate, to which he yet is subject, an earlier unconscious attempt, perhaps, to reconcile the antinomies easily seized by true religious instinct in the popular traditions as to the gods. The mythological cosmogonies of Babylon and Assyria will, however, be of surpassing interest to the "comparative" student of Semitic religions. Noteworthy is the curve of Greek tendency — starting in Ionia, monistic, static, and anti-religious; grown dynamic in Heraclitus, whose Fire will pass, as Logos, into the Stoic system; transferred after the Persian wars to Attica, and profoundly dualized in Plato and Aristotle, whose concepts, however, of World-soul and of the Immanent Nature-force were powerful for all time. Through the Stoics, expressed in terms borrowed consistently from the exquisite Egyptian mythology, of Thot, of Osiris, and of Isis, this elaborate system of converging currents is synthesized in Plutarch, while from Plutarch's sources Philo had drawn the philosophy in which he strove to see the doctrines of Moses, and in terms of which he struggled to express the Hebrew books.

Thus was it that the Logos, in theory, impersonal, immanent, blindly evolving in the world, became (transfigured on the one hand by pagan myth, and by too close contact, on the other, with the Angel of Yahweh and the ideals of the Alexandrian sapiential literature) so near to personification, that John could take the expression, mould it to his dogma, cut short all perilous speculation among Christians, and assert once and for all that the Word was made flesh and was Jesus Christ. Yet many of the earlier apologists

were to make great trouble with their use of Platonic formulæ, and with the Logos. Two principles emerge as governing Greek thought — God must have the first place, *ou gar parergou dei poieisthai ton theon*, — and yet the nearer we approach Him, the less can we express Him, *theon eurein te ergon, euronta de ekpherein en pollois adynaton* (Pythagoras, Plato). To how many answers tentatively given does Euripides's sad prayer witness: "O Thou that upholdest earth, and on earth hast Thy Throne, whoe'er Thou be, hard to guess, hard to know — Zeus, be Thou law of nature, or human thought of man, to Thee I pray: for Thou, moving in silent path, in justice guidest all things mortal." To the immanent, supreme Force, consciously exacting service, or, at least, blindly imposing obedience, Greek philosophy almost inevitably came, and, in spite of itself and its sceptical and mechanical premises, amounted to a religion. In the mouth of Epictetus God is still sung triumphantly — "What can I do, I, a lame old man, save sing God's praises, and call on all men to join me in my song?" — till the Stoic current died out in Aurelius, stunned to acquiescence, no more enthusiastically uniting himself to the great law of God in the world.

But into neo-Platonism, coloured with Persian, Jewish, and even Christian language, the movement passed; already, in the "Isis and Osiris" of Plutarch, a pure mysticism and sublimity of emotion barely to be surpassed had been achieved; in the "Metamorphoses" of Apuleius the syncretistic cult of the Egyptian goddess expresses itself in terms of tenderness and majesty that would fit the highest worship, and, in the concluding prayer of the Apuleian Hermes, an ecstatic adoration of God is manifested in language and thought never equalled, still less surpassed, save in the inspired writers of the Church. But all these efforts of pagan religious philosophy, committed nearly always to a rigid Dualism, entangled accordingly in mechanical and magic practices, tricked out in false mythology, risking and losing psychical balance by the use of a nihilist asceticism of sense and thought, died into the miserable systems of Gnosticism, Manichæism, and the later neo-Platonism; and the current of true life, renewed and redirected by Paul and John, passed into the writings of Augustine. [Consult Zeller, "Phil. der Griechen" (Leipzig, 1879), tr. (London, 1881); Idem, "Grundriss, etc." (4th ed., Leipzig, 1908), tr. (London, 1892); Gomperz, "Gr. Denken" (Leipzig, 1903), tr. (London, 1901); cf. Flinders Petrie, "Personal Relig. in Egypt before Christianity" (New York, 1909), unsatisfactory; J. Adam, "Religious Teachers of Greece" (Edinburgh, 1908); Dill, *op. cit.*; Idem, "Roman Society in the last century of the Western Empire", especially valuable as a picture of the tenacity of the dying pagan cult and thought; Spence, "Early Christianity and Paganism" (London, 1904); L. Habert, "Doctr. Relig. d. Philosophes Grecs" (Paris, 1909); L. Campbell, "Religion in Greek Literature" (London, 1898); E. Caird, "Evolution of Theology in Greek Philosophies" (Glasgow, 1904), "Evolution of Religion" (Glasgow, 1907); H. Pinard in "Revue Apologétique" (1909); S. Lebreton, "Origines du Dogme de la Trinité", I (Paris, 1910), where the summits reached by Greek and Hellenized Jewish religious endeavour are appreciated. On the general question: de Broglie, "Problèmes et Conclusions de l'hist. des Religions", Paris, 1889.]

Relations between paganism and revelation

Ethnology and the comparative history of pagan religions do not impose upon us as an

hypothesis that primitive Revelation which Faith ascertains to us. As a hypothesis it would, however, solve many a problem; it was the easier therefore for the Traditionalist of a century ago to detect its traces everywhere, and for Bishop Huet ("Demonstr. evangelica", Paris, 1690, pp. 68, 153, etc.), following Aristobulus, Philo, Josephus, Justin, Tertullian, and many another disciple of the Alexandrians, to see in all pagan law and ritual an immense pillage of Jewish tradition, and, in all the gods, Moses. The opposite school has, in all ages, fallen into worse follies. Celsus saw in Judaism an "Egyptian heresy", and in Christianity a Jewish heresy, on an equality with the cults of Antinous, Trophonius etc. (Against Celsus III.21); Calvin (Instit., IV, x, 12) and Middleton (A letter from Rome, etc., 1729) saw an exact conformity between popery and paganism. Dupuis and Creuze herald the modern race of comparative religionists, who deduce Christianity from pagan rites, or assign to both systems a common source in the human spirit. Far wiser in their generation were those ancient Fathers, who, not always seeing in pagan analogies the trickery of devils (Justin in P.G., VI, 364, 408, 660; Tertullian in P.L., I, 519, 660; II, 66; Firmicus Maternus, *ibid.*, XII, 1026, 1030), disentangle, with a true historic and religious sense, the reasons for which God permitted, or directed, the Chosen People to retain or adapt the rites of their pagan ancestry or environment, on at least, reproaching them with this, recognize the facts (Justin, *loc. cit.*, VI, 517; Tertullian, P.L., II, 333; Jerome, *ibid.*, XXV, 194, XXIV, 733, XXII, 677, is striking; Eusebius, P.G., XXII, 521; especially Chrysostom, *ibid.*, LVII, 66, and Gregory of Nazianzus, *ibid.*, XXXVI, 161, who are remarkable. Cf. St. Thomas, I-II, Q. cii, a. 2). The relation of the Hebrew code and ritual to those of pagan systems need not be discussed here: the facts, and, a fortiori, the comparison and construction of the facts, are not yet satisfactorily determined: the admirable work of the Dominican school (especially the "Religions sémitiques" of M. J. Lagrange; cf. F. Prat, S.J., "Le Code de Sinai", Paris, 1904) is preparing the way for more adequate considerations than are at present possible.

Whether Paganism made straight a path for Christianity may be considered from two points of view. Speaking from the standpoint of pure history, no one will deny that much in the antecedent or environing aspirations and ideals formed a *præparatio evangelica* of high value. "Christo jam tum venienti", sang Prudentius, "crede, parata via est". The pagan world "saw the road", Augustine could say, from its hilltop. "Et ipse Pileatus Christianus est" said the priest of Attis; while, of Heraclitus and the old philosophers, Justin avers that they were Christians before Christ. Indeed, in their panegyric of the Platonic philosophy, the earlier Apologists go far beyond anything we should wish to say, and indeed made difficulties for their successors. Attention is nowadays directed, not only to the ideas of the Divine nature, the logos-philosophies, popular at the Christian era, but especially to those oriental cults, which, flooding down upon the shrivelled, officialized, and dying worship of the Roman or Hellenic-Roman world, fertilized within it whatever potentialities it yet contained of purity, prayer, emotional religion, other-worldliness generally. A whole new religious language was evolved, betokening a new tendency, ideal, and attitude; here too Christianity did not disdain to use, to transcend, and to transform.

Theologically, moreover, we know that God from the very outset destined man to a supernatural union with Himself. "Pure nature", historically, has never existed. The soul is naturaliter Christiana. The truest man is the Christian. Thus the "human spirit" we have so often mentioned, is no human spirit left to itself, but solicited by, yielding to a resisting grace. Better than Aristotle guessed, mankind *echei ti theion*. For Christus cogitabatur. Aei ponei to zoon, said the same philosopher: and all creation groans and travails together until the full redemption; "all nations of men" were by God "made of one blood for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might grope after Him and find Him." They failed, alas, though they had the epignosis of God (Romans 1:32; cf. 1:19): the higher they went, the more terribly they fell: but, alongside of the tragic first chapter of Paul's Epistle, is the second, and we dare not forget that the elect people, the Eldest Son, the heir of oracles and law fell equally or worse, and made the name of God to be blasphemed among the Gentiles it contemned (Romans 2:24). Yet for all that, God used the Jews in his plan, and none will dare to say He did not use the Gentiles. They reveal themselves in history as made for God, and restless till they rest in him. History shows us their effort, and their failure; we thank God for the one, and dare not scorn the other. God's revelation has been in many fragments and in many modes; and to the pagan king, whose right hand He had holden, He declared: "For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou, thou hast not known Me: I am Yahweh, and there is none else; beside Me there is no God: (yet) will I guide thee, though Me thou hast not known (Isaiah 45:4 sq.). For still Cyrus worshipped at the shrine of Ahura.

About this page

APA citation. Martindale, C.C. (1911). Paganism. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/11388a.htm>

MLA citation. Martindale, Cyril Charles. "Paganism." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 15 Feb. 2015
<<http://www.newadvent.org/cathen/11388a.htm>>.

Transcription. This article was transcribed for New Advent by Douglas J. Potter.
Dedicated to the Sacred Heart of Jesus Christ.

Ecclesiastical approbation. Nihil Obstat. February 1, 1911. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/04710a.htm>

354 captures

4 Mar 2000 - 13 Nov 2025

Dec FEB Apr

15

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > D > Demons

Demons

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(Greek daimon and daimonion, Latin daemonium).

In Scripture and in Catholic theology this word has come to mean much the same as devil and denotes one of the evil spirits or fallen angels. And in fact in some places in the New Testament where the Vulgate, in agreement with the Greek, has daemonium, our vernacular versions read devil. The precise distinction between the two terms in ecclesiastical usage may be seen in the phrase used in the decree of the Fourth Lateran Council: "Diabolus enim et alii daemones" (The devil and the other demons), i.e. all are demons, and the chief of the demons is called the devil. This distinction is observed in the Vulgate New Testament, where diabolus represents the Greek diabolos and in almost every instance refers to Satan himself, while his subordinate angels are described, in accordance with the Greek, as daemones or daemonia. This must not be taken, however, to indicate a difference of nature; for Satan is clearly included among the daemones in James 2:19 and in Luke 11:15-18.

But though the word demon is now practically restricted to this sinister sense, it was otherwise with the earlier usage of the Greek writers. The word, which is apparently derived from daio "to divide" or "apportion", originally meant a divine being; it was occasionally applied to the higher gods and goddesses, but was more generally used to denote spiritual beings of a lower order coming between gods and men. For the most part these were beneficent beings, and their office was somewhat analogous to that of the angels in Christian theology. Thus the adjective eydaimon "happy", properly meant one who was guided and guarded by a good demon. Some of these Greek demons, however, were evil and malignant. Hence we have the counterpart to eudamonia "happiness", in kakodaimonia which denoted misfortune, or in its more original meaning,

being under the possession of an evil demon. In the Greek of the New Testament and in the language of the early Fathers, the word was already restricted to the sinister sense, which was natural enough, now that even the higher gods of the Greeks had come to be regarded as devils.

We have a curious instance of the confusion caused by the ambiguity and variations in the meaning of the word, in the case of the celebrated "Daemon" of Socrates. This has been understood in a bad sense by some Christian writers who have made it a matter of reproach that the great Greek philosopher was accompanied and prompted by a demon. But, as Cardinal Manning clearly shows in his paper on the subject, the word here has a very different meaning. He points to the fact that both Plato and Xenophon use the form daimonion, which Cicero rightly renders as *divinum aliquid*, "something divine". And after a close examination of the account of the matter given by Socrates himself in the reports transmitted by his disciples, he concludes that the promptings of the "Daemon" were the dictates of conscience, which is the voice of God.

It may be observed that a similar change and deterioration of meaning has taken place in the Iranian languages in the case of the word *daeva*. Etymologically this is identical with the Sanskrit *deva*, by which it is rendered in Neriosengh's version of the Avesta. But whereas the *devas* of Indian theology are good and beneficent gods, the *daevas* of the Avesta are hateful spirits of evil. (See also DEMONOLOGY.)

About this page

APA citation. Kent, W. (1908). Demons. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent:
<http://www.newadvent.org/cathen/04710a.htm>

MLA citation. Kent, William. "Demons." *The Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company, 1908. 15 Feb. 2015
<<http://www.newadvent.org/cathen/04710a.htm>>.

Transcription. This article was transcribed for New Advent by Tomas Hancil.

Ecclesiastical approbation. Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.
CONTACT US

2 ads blocked

9% space saved!

<http://www.newadvent.org/cathen/04670a.htm>

283 captures

16 Aug 2000 - 24 Nov 2025

Dec FEB Mar

11

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > D > Decree

Decree

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(Latin decretum, from decerno, I judge).

In a general sense, an order or law made by a superior authority for the direction of others. In ecclesiastical use it has various meanings. Any papal Bull, Brief, or Motu Proprio is a decree inasmuch as these documents are legislative acts of the Holy Father. In this sense the term is quite ancient. Pope Siricius speaks (Ep. i, ad Himer., c. ii) of the decreta generalia of Pope Liberius. The Roman Congregations are empowered to issue decrees in matters which come under their particular jurisdiction. Each ecclesiastical province, and also each diocese may issue decrees in their periodical synods within their sphere of authority. The word is also used to denote certain specified collections of church law, e.g. The Decree of Gratian (Decretum Gratiani). In respect of the general legislative acts of the pope there is never doubt as to the universal extent of the obligation; the same may be said of the decrees of a General Council, e.g. those of the Vatican Council. The Council of Trent was the first to apply the term indiscriminately to rulings concerning faith and discipline (decreta de fide, de reformatione). The decrees of the Roman Congregations are certainly binding in each case submitted for judgment. But there are varying opinions as to whether such judgment is to be taken as a rule or general law applying to all similar cases. The common opinion is that when the decisions are enlargements of the law (declaratio extensiva legis) the decisions do not bind except in the particular case for which the decree is made. If, however, the decision is not an enlargement, but merely an explanation of the law (declaratio comprehensiva legis), such decree binds in similar cases. The decrees of a national council may not be promulgated until they have received the approval of the pope. The decrees of a provincial synod have no force until they have been approved by Rome. This approval is

twofold: ordinary (in formâ communi), and specific (in formâ specificâ). The former means that there is nothing which needs correction in the decrees of the synod, and they thereby have force in the province. This is the approval generally given to such decrees. If approval is given in formâ specificâ the decrees have the same force as if they emanated from the Apostolic See, though they are binding only in the province for which they are made. The decrees of a diocesan bishop deal with the administration and good order of his diocese. If they are made during a synod, they are diocesan laws are usually known as "diocesan statutes", or "synodal statutes", and bind until revoked by the bishop or his successor. If the decrees are extra-synodal, they have force only during the lifetime of the bishop or until he revokes them himself. For the so-called "Decretum Gelasianum" see GELASIUS I. For the use of judicial decreta in canonical procedure see Permaneder in Kirchenlexikon, III, 1442-44. (See ECCLESIASTICAL CONSTITUTIONS; RESCRIPTS.)

Sources

TAUNTON, The Law of the Church (London, 1906); SMITH, Elements of Ecclesiastical Law (New York, 1886); BENEDICT XIV, De Synodo di cesanâ; BOUIX De Principiis Juris Canonici; FERRARIS Theoria et praxis regiminis di cesani.

About this page

APA citation. Dunford, D. (1908). Decree. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 11, 2015 from New Advent: <http://www.newadvent.org/cathen/04670a.htm>

MLA citation. Dunford, David. "Decree." The Catholic Encyclopedia. Vol. 4. New York: Robert Appleton Company, 1908. 11 Feb. 2015
<<http://www.newadvent.org/cathen/04670a.htm>>.

Transcription. This article was transcribed for New Advent by Douglas J. Potter.
Dedicated to the Sacred Heart of Jesus Christ.

Ecclesiastical approbation. Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07722a.htm>

279 captures

16 Aug 2000 - 27 Oct 2025

Dec FEB Mar
15
2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > I > India

India

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

In popular language the name "India", in its widest extension, is taken to include British India proper, Native States, Portuguese and French India, Burma, and Ceylon, and is even sometimes stretched to include Indo-China. In its strictest sense, however, it means the Indian Empire properly so-called. The Indian Empire, as at present constituted, comprises (besides the peninsula) Burma, Aden, the Laccadive, Maldiva, Andaman, and Nicobar Islands, but does not include Ceylon, which is a Crown colony politically distinct. Its total area exceeds 1,800,000 square miles — fifteen times that of the United Kingdom, nearly one — sixth of the area of the whole British Empire, and three- quarters of the area of Europe. About 1,000,000 square miles are directly under British rule, the rest consisting of Native States and Agencies and the small possessions of France and Portugal. The greatest length, from Kashmir to Cape Comorin, is 2,022 miles, and the greatest breadth, from Eastern Burma to Karachi, 2,520 miles. The land frontier measures about 6,000, and the coast line about 9,000, miles. It will be useful at the outset to point out the impossibility of forming one united conception of anything connected with India. It is not a country but rather a continent, comprising such a variety of physical features, climates, seasons, products, races, religions, customs, and languages as to require an encyclopedia by itself. Nor can any amount of knowledge gathered in one part of this immense territory be taken as applicable without qualification to another.

Physical features

The peninsula is separated on the north from Tibet and Central Asia by the Himalaya, Hindu Kush, and Karakoram mountains, and some lower ranges divide it from Afghanistan and Baluchistan. Attached to the Bombay Presidency is a certain portion of Baluchistan bordering on the Afghan frontier. Within its general boundaries there are several small portions of territory belonging to Portugal and France, having their centres of government at Goa and Pondicherry respectively. In point of contour, Bengal, Sind, Rajputana, and the Punjab are flat, being formed by the alluvium of the Ganges and

Indus respectively. The rest of the peninsula is roughly speaking a plateau rising abruptly at the western edge and gradually sloping down to the east coast. As a consequence the watershed line is generally at the summit of the western Ghats, 30 to 100 miles from the west coast. From this point a few small rivers run their short course to the Arabian Sea, but the greater ones rise in the heart of the Ghats and run across the whole peninsula, increasing in volume as they progress, and empty their waters into the Gulf of Bengal (Mahanadi, Godaveri, Kistna, Kaveri, etc.). In the more northerly parts, however, the plateau recedes inland, and here two rivers of considerable size (Tapti and Nerbudda) run into the Arabian Sea. The average level of the Deccan plateau is under 2,000 feet; but it contains many ranges and isolated mountains rising over 4,000 feet, chiefly along the western edge, and there are still higher parts in the Mysore and neighbouring districts, where the highest point is 8,840 feet above sea level. The coast is for the most part flat and straight, with a considerable number of small indentations suitable for small craft; but there are very few large harbours: Karachi (mostly artificial), Bombay, and Marmagoa are the only ones which are practicable on the west side, while on the east there is not a single one, Madras harbour being purely artificial, and Calcutta over 100 miles up the River Hooghly. The climate is on the whole dry and rainless for two-thirds of the year, during which time crops are possible only by means of irrigation. The rainy season (called the monsoon) occupies the remaining four months but differs on the two sides of the country. On the western coast it lasts from June to September, while on the east coast it occurs from October to December — in each case the rain being borne on to the land by the sea breeze. The rainfall on the western coast strip is about 70 inches, while on the Ghat line it sometimes rises to 300, but falls in the interior to 30, 20, and even less than 10 inches. In the northern parts and on the east coast the rainfall is less, while in the desert districts of Sind, Rajputana, etc. it is very scanty. About the Himalayas the conditions approach more nearly to those of Europe. One-half of the latitude of India falls within the tropics. Ice and snow are entirely unknown except in the high altitudes, and hail is rare and phenomenal. The temperature, which varies much locally, falls in the aggregate rarely lower than 50° and rise in parts as high as 120° in the shade. In the tropical portions there are two hot seasons, the one before and the other after the rains (May and October). With due precautions against exposure to the sun, avoidance of chills, a carefully adjusted diet and judiciously regulated exercise, Europeans find the country on the whole healthy though enervating; but any weakness in the constitution is more likely to reveal itself there than at home, especially among men who go out after the prime of life. The people as a whole are of a mild and inoffensive character, and obsequious to the European; and except for a chance of robbery among the remote hill tribes, the traveller is everywhere as safe as he would be in any part of Europe.

India is covered over with a network of railways, along which the chief business centres and the chief objects of interest for the traveller are situated — the rest being accessible by journeys of a few miles by tonga along decent roads. Except in the cities much frequented by Europeans hotels are scarce; but refreshment rooms and even sleeping rooms are found in the more important railway stations, otherwise resort must be had to "travellers' bungalows", in some of which food can be obtained by previous notice. In

Native States respectable Europeans are accepted as guests of the State, and guest-houses are provided for them. In other remote districts resident European officials can be relied upon for incidental hospitality in case of emergency. In a few large cities such as Calcutta, Bombay, and Karachi, European commodities of every kind are obtainable, and the social and domestic life differs in no way from that at home. The same is true to a more limited extent in towns occupied as military stations. Elsewhere it is generally impossible even to obtain anything so European as a loaf of bread, except at the refreshment room of the station, if there is one.

One of the peculiarities of Indian life is the hill stations, "suburban towns" they might be called, to which those who have the opportunity flock from the plains in the hot seasons, and occasionally at other times, to recover from the enervating influence of the plains. For instance Darjeeling, Simla, Mussourie, Murree, Nainital, etc., on the slopes of the Himalayas; Mount Abu in Rajputana; Khandalla, Poona, Matheran, and Mahabaleshwar, in the western Ghats; Bangalore, Wellington, and Conoor, in the Mysore hills; Kandy and Nuwara Eliya, in Ceylon.

Population and language

According to the census of 1901 the total population of the Indian Empire amounted to 294,361,056, of which 62,461,549 belong to the Native States, and 231,899,507 to strictly British territory. The whole of this population is divided racially as follows: (1) The Aryans, mostly in Northern India and the Deccan, about 221 millions or nearly three-fourths of the total; (2) The Dravidian races of Southern India, about sixty millions; (3) The Kolarian aborigines of the Central Provinces, from four to five millions; (4) The Tibeto-Burmese, above eleven millions; (5) Europeans, a fluctuating figure something over 170,000; (6) Parsees, about 94,000; (7) Jews, 18,000 — smaller classifications being omitted. The prevailing languages are correspondingly the Aryan (Hindi, Bengali, Marathi, Punjabi, Gujerathi, Uriya, Sindi, etc.); the Dravidian (Telugu, Tamil, Malayalam, and Canarese); the Kolarian (Santali) and the Tibetan and Burmese. There are also very many minor languages confined to small districts or single tribes. The lingua franca of the country is Hindustani, or Urdu, a mixture of Hindi with Persian and Arabic words, and written in the Arabic or in the Devanagiri character — its prevalence being due to the Mogul domination.

Political history

The historical vicissitudes of India have been likened to the waves of the ocean flowing into a shallow bay, one following after another and each obliterating wholly or partially the effects of the preceding. It may also be likened to a kaleidoscope of ever-changing colour and form, as kingdom after kingdom has risen and fallen, coagulated and disintegrated, and as the supremacy has passed from hand to hand. The ancient portion of this history is almost without dates, and even the events themselves are mostly gathered from precarious references. Consequently, as regards origins, even what is certain must from the nature of the case be vague. Down to some unascertainable date (possibly about 1,500 B.C.) India was inhabited partly by the various aboriginal peoples (Kolarians, etc.) whose remnants are still found surviving in the country, and partly by

Dravidian immigrants who had superseded these aborigines at some very early period. About that time the great Aryan family divided into two sections, one passing southwards into India. This Aryan race in great part held aloof from the people they subjugated, whom they regarded with contempt. But in some degree mixture was inevitable; and thus a large number of local tribes, some pure Aryan, others aboriginal, others mixed, came into existence. When Alexander the Great made his expedition to India in 326 B.C., his sphere of activity did not extend beyond the Sutlej. After his death and the breaking up of his empire, the people of India, under the leadership of a prince of Patna (305 B.C.) forced the Greek invader to relinquish all share in the country. Many of the Indian tribes were then gradually consolidated into an empire which reached its highest organization under Asoka (272 — 232 B.C.). The empire of Asoka comprised practically the whole of the peninsula except the portion south of Madras, which was held independently by the more ancient Chola, Pandya, Chera, and Satuja dynasties. Soon after Asoka's death, his kingdom broke up into several smaller ones bearing the names of Kalinga, Andhra, Malwa, and Magadha, besides numbers of minor states. Early in the Christian era fresh Scythian hordes poured into India and founded the Kushan Empire, which comprised the whole north — west down to the Vindhya Mountains. This empire reached the summit of power under King Kanishka, the great patron of Buddhism who ruled about A.D. 120. By the fourth century A.D. the Guptas and the Western satraps rose in importance, and divided the supremacy between them till the latter were swallowed up by the former. The Gupta Empire lasted till the end of the fifth century A.D. when it was destroyed by a Mongol tribe, called the White Huns. In the sixth century the White Huns were overcome by the Persians and by Turkish tribes, and their hold on India fell before a confederacy of Indian princes under the King of Magadha. In the beginning of the seventh century there existed two supremacies — that of the north under a king of Thaneshwar, and that of the south in the hands of the Chalukyas, with the River Nerbudda as the boundary between them. These organizations soon fell to pieces, and for several centuries India became once more a congress of petty chieftaincies.

The next foreign invaders were the Mohammedans of Afghanistan, who gradually took possession of the northern half of the peninsula, while in the south the supremacy of the Chalukyas was succeeded by that of the Cholas. In the fourteenth century the Afghan Empire had expanded over almost the whole of the country, the chieftaincies of Kashmir, Orissa, Kutch, Junagarh, and the Comorin Coast alone retaining independence. But there was a constant tendency among the various provinces of this empire to throw off the yoke, in which for the most part they succeeded. In the fourteenth century the country south of the Kistna was held by the Indian princes with their capital at Vijayanagar, while north of this the Bahmani kingdom, and those of Malwa, Gondwana, Telingana, Behar, Bengal, Jaunpur, etc., were in various degrees independent of the Afghan dominion of Delhi. Two hundred years later the Afghan empire had shrunk up towards the Himalayas and was fringed round with more or less independent kingdoms which now included Rajputana, Sind, Multan, Gujerat, Malwa, Gondwana, Khandesh, Berar, Bidar, Golconda, Ahmednagar, Bijapur, etc. The year 1526 marks the entrance into India of the Moguls, who under the famous Akbar (1556-1605) finally broke the

Afghan power and set up the Mogul supremacy in its place. The empire of Akbar comprised the provinces of Kabul, Lahore, Multan, Delhi, Agra, Oudh, Allahabad, Ajmere, Gujerat, Malwa, Behar, Bengal, Khandesh, Berar, Ahmednagar, Orissa, Sind, and Kashmir, the southern boundary being roughly speaking marked by the River Godaveri and the latitude of Bombay. South of this extended the Moslem sultanates of Ahmednagar, Bidar, Golconda, and Bijapur, south of which lay their enemy, the Indian confederacy of Vijayanagar. The latter power was irrecoverably defeated by the former in the battle of Talikot (1565). The barrier which had withstood the Moslem power for three centuries was thus removed; and this prepared the way to an extension southwards as far as Mysore — the sway of the southern princes having now declined so as to become almost negligible. But these victorious Moslem sultans were in turn attacked from the rear by the Mogul power which under Aurung-Zeb (1658 — 1707) swallowed up the Kingdoms of Ahmednagar, Bijapur, and Golconda. But the Mogul supremacy, like all former ones, was incapable of permanency. Besides successful efforts after independence made by the tribes of the north, a new enemy now appeared in the rising power of the Mahrattas (Aryans of the Deccan) who under Sivaji (1627 — 1680) played havoc wherever they went. By 1750 the Mahratta confederacy had extended over the greater part of Central India and the western coast, while the Mogul Empire had been resolved into several kingdoms of which Rajputana, Ahmedabad, Oudh, Behar, Bengal, the Nizam's dominions (Hyderabad — Deccan) were the chief — the Dravidian princes still reigning on the Canarese and Travancore coasts. By the end of the eighteenth century, the Mahratta confederacy had still further extended its range northwards so as to include Rajputana.

Meanwhile various European powers were gradually securing a footing in the country. First came the Portuguese in 1498, and secured certain strips of the western coast (Goa, Chaul, Bombay, Bassein, Damão, Diu). More than a century later the Dutch, sworn enemies of the Portuguese, established themselves in Nagapatam, Madras, Pulicat, etc., besides wresting Cochin and other portions of territory from the Portuguese. The English East India Company (founded in 1600) soon acquired stations at Sarat, Calicut, Masulipatam, Madras, and (by cession) Bombay (1661 — 5). Before 1700 the French had secured Masulipatam, Pondicherry, and Chandernagore, while at the same time the Danes held Tranquebar and Serampur. In the conflict which followed the Portuguese, Dutch, and Danes counted for little, and the two last named powers ultimately lost all footing in the country. The struggle was chiefly between the English and the French, both of whom tried to win the various native princes over by persuasion, treaty, subsidy, or force, and played them off against the opposing power. The growth of the English supremacy was steady but gradual. By the battle of Plassey in 1757 they became virtually masters of Bengal. By 1784 they had secured sway along the east coast (Circars and Carnatic). In 1795 they were dominant in Bengal and Behar, the Circars, Madras, Carnatic, Malabar, etc. In 1805 they had reached up the Ganges valley as far as Bellary and along the Kanara coasts. In 1823 British territory reached almost all round the coast from Assam to Gujerat, and extended inwards in such a way that the Native States resembled islands in a sea (Travancore, Mysore, Nizam's dominions, Kolhapur, Mahratta States, Rajputana, Oudh, etc.). In 1843 Sind was added to the British

dominions; in 1849, the Punjab; in 1854, Nagpur; in 1856, Oudh; and in 1885, Burma. Where conquest or cession by treaty did not take place, the Native States were taken under military protection, the British troops stationed in them being an effectual preventative of revolt or foreign alliance. The conquest of India would present an interesting study in ethics, as would most other conquests in the world, but one thing is clear: the history of India before the English supremacy was a history of war, devastation, arbitrary rule, fall of empire upon empire, chaos, and insecurity, while under British rule it has become precisely the opposite. The foregoing sketch, inadequate and incomplete, will suffice to convey a general impression of the whole field; and it will be rendered more intelligible if read with Joppen's "Historical Atlas of India", from which it has chiefly been taken.

Present political organization

British India

India is at present divided into British territory, independent Native States, and protected Native States — which latter are in varying degrees under the sway of the supreme executive authority of the Governor — General of India, more commonly known as the viceroy. For purposes of administration the Indian Empire is divided into the nine great provinces of Madras, Bombay, Bengal, Eastern Bengal and Assam, United Provinces of Agra and Oudh, the Punjab, Burma, Central Provinces and the North — West Frontier Province, under officials variously designated governor, lieutenant — governor and chief commissioner — the minor charges being Coorg, Ajmere — Marwara, British Baluchistan, and the Andaman Islands, each under a chief commissioner.

Of independent States there are only two, Bhutan and Nepal, both in the Himalayas. Of the protected States, Hyderabad (Deccan), Baroda, and Mysore are the most important, while the smaller ones are to a great extent grouped together into Agencies, e.g., Rajputana, Kathiawar, Central India, etc. The chiefs of these protected states retain their own internal administration, but under British supervision, which is exercised sometimes through political agents, in other cases by political residents. The princes have no right to make war or peace, or to send ambassadors to other states, or to maintain a military force beyond a certain specified limit; and the supreme government can exercise any degree of control in case of misgovernment; moreover, some of them are required to pay a fixed annual tribute.

Portuguese India

The actual Portuguese possessions at the present time within the peninsula are Goa, Damão and Diu. Goa is a tract of picturesque and fertile country on the West Coast about 250 miles south of Bombay, measuring 63 miles in length by 40 miles in breadth. It comprises a nucleus of "old conquests", Goa, Bardez, and Salcete (to be distinguished from the Island of Salsette near Bombay); an outer belt of "new conquests"; and the Island of Angediva. The population borders on half a million; the majority are native Catholics whose ancestors were converted centuries ago. Freedom of religion is tolerated, but no public form of worship other than the Catholic is admitted within the "old conquests". Goa is regarded as an integral part of the Portuguese

Empire, and (with its two dependencies, Damão and Diu) forms a province subject to a Governor — General. Damão, 100 miles north of Bombay, a fortified Portuguese town with a small outlying district in the interior, has an area of 82 square miles with a total population of over 50,000. Diu is a small fortified island at the southern point of the Kathiawar coast, measuring about 7 miles by 2, with a population of something over 12,000. (For ecclesiastical particulars see under Goa and damao).

French India

The French possessions consist of five settlements. Of these Pondicherry is the chief, having an area of 115 square miles and a population of about 150,000. Next comes Karikol with 53 square miles and 26,000 inhabitants. The rest are much smaller, namely, Chandernagore, near Calcutta, Mahe, on the Malabar coast, and Yanaon, north of Madras, the total area of French India being 203 square miles, with a total population of about 300,000. In British territory round about Pondicherry, etc., there are also a number of small plots, the sites of former French factories, over which the French possess certain rights. Administration is in the hands of a governor residing at Pondicherry. (For ecclesiastical particulars see Pondicherry, archdiocese of.)

The government and the people

There has arisen in India of recent years a wave of national aspiration, which is by some viewed with alarm, and by others with indifference. It originated or first manifested itself by the formation of the Indian National Congress in 1886, which began to hold annual meetings wherein "to give voice to our aspirations and to formulate our wants" (Gokhale in 1905). In 1904 a party — protest against the partition of Bengal was followed by an attempt to force the hand of Government by the boycott of imported goods in favour of Indian manufactures (Swadeshi movement), which in turn developed into an effort after "national revival". This movement issued in a certain amount of seditious writing, systematic spread of disaffection among the masses, and even resort to anarchistic methods such as the use of bombs, etc. Given that the element of sedition and violence is suppressed with a firm hand, the movement does not (in the present writer's opinion) forebode anything like a mutiny, or jeopardize British dominion. But in its constitutional elements, which are based on democratic ideas derived from European education, it will have to be reckoned with. Viewed in this light, it means that an ever — increasing number of Hindus, who have been educated on English lines and many of them in English universities, realize keenly their position as British subjects, claim equality with Europeans in talent, education, and citizenship, seek to be admitted more extensively to Government offices, aim at a representative instead of an autocratic form of government, demand financial autonomy for the country, etc., etc., and are endeavouring to develop public opinion in favour of all these points, first among their own class, then among the community in general. No one can quarrel with this aspiration so long as it is worked on constitutional lines, and in a measure calculated to promote the real welfare of the country. The practical difficulty arises from the fact that while in the eyes of most Europeans the country is not yet ripe for such measures, the promoters of the movement either believe that it is ripe, or else that by pushing the matter the country can be made ripe far sooner than if matters are left alone. This

seems a fair and moderate view of the movement, putting aside the more extreme tendencies connected with it. With regard to the policy of Government in dealing with the situation, account must be taken of the tendency of the Oriental mind to respect power and to take advantage of good nature. Anything like leniency or long — suffering in dealing with disturbance is in India sure to be taken as a sign of weakness, and hasty endeavours to pacify the people by partially acceding to their demands will only be interpreted as indications of fear, and an encouragement to further agitation. A firm determination, on the part of Government, not even to entertain any idea of concession till all signs of disorder have permanently disappeared, would probably be more effectual than any other measure.

It does not come within the scope of this article to discuss the political situation. Our only concern here is to dispel certain false or exaggerated notions as to the relations between Government and people. There does not, it is true, exist in India much positive patriotism in favour of British rule; but at the same time neither does there exist anything like a deep or widespread spontaneous indignation. The mass of the people usually confine their interest to the narrow horizon of their own personal wants. They find that contact with Europeans brings a great increase to their revenues; and in fact there is a danger of whole classes being spoiled by the lavishness with which, compared with former times, they are remunerated for their services. It is quite certain that the people prefer to deal with European rather than with native officials. On the whole, Government is considerate in remitting or reducing taxation as soon as scarcity is felt. A considerable grievance has been removed or greatly diminished by the reduction of the salt tax, but a minor grievance remains regarding the toddy tax (native palm — tree liquor). It is true that preferential treatment in favour of British trade has done much to destroy the older native industries; but this has been amply compensated for by the increased facilities of obtaining articles of comfort and convenience, as also in the employment given to natives in government posts, office work, public works, industries, outlets for produce, etc. No one will deny that detailed improvements in administration are possible and desirable; but the grievances which exist, while affording matter for constitutional representation, are not sufficient to justify any real disaffection, still less resort to violent measures.

The really serious evils of India as felt by the masses are three in number. The first is the artificial creation of famines. The constant recurrence of famine in India is not due to local scarcity of food; for it is notorious that there is always in the country at large plenty of grain for the people and abundance to spare — a fact proved by the undiminished exportation which goes on all the time. The cause of famine is due simply to the combination of the native grain — dealers, who buy up the supplies and establish famine — prices as soon as the first sign of scarcity is observed. All other explanations of famine in India are either false, or inadequate and negligible. Government expedients of famine relief — works and free distribution of food are neither adequate nor radical. The proper and effectual remedy would be for Government to make laws keeping the prices down and forcing the merchants to sell at those prices. This, however, Government will not do, on the plea of not interfering with freedom of trade — thus

losing sight of the duty of the State to protect particular classes of the population from what is equivalently gross oppression. The second evil is the extraordinary usury practised by the native Marwaris or money lenders, who have the people at their mercy in times of stress, and who carry on their business in such a way that getting into their hands usually means total ruin. The necessity of borrowing small sums of money being recognized, the only remedy would be for Government either to provide some means of meeting this need on moderate terms, or else to legislate in some effectual manner for the restraint of the professional money lenders — a matter easy to theorize about but difficult to achieve. The third evil in India is petty tyranny, extortion, and corruption on the part of subordinate native officials. Such a charge can only be proved in detailed cases, but its widespread existence seems to be universally admitted and complained of. And as such acts are done under cover of authority, the blame of them is popularly attributed to the British Government, which in truth is utterly incapable of coping with the evil. With the removal or diminution of these three evils, and a few adjustments of taxation in view of local circumstances, India would be a most prosperous and happy country as far as good government can make it one.

These remarks, based on six years' careful observation in the country itself, ought to put writers outside India on their guard against the monstrous misrepresentations which are so frequently circulated in the press.

Education

In India, there are five universities, namely, those of Calcutta, Madras, Bombay, Allahabad, and the Punjab. They are all organized on the examining-body system, having affiliated to them a large number of teaching colleges, some of which are worked by Government, some by missionary bodies, etc. Below these come numerous high-schools, middle schools, primary- schools, and technical schools of various kinds, to a total of over 160,000. Of those institutions 27,220 are public, 73,192 aided, and 60,057 private and unaided. According to the census of 1901 the statistics of literacy run as follows:

Males Able to Read and Write — 14,690,080
Males Unable to Read and Write — 134,752,026
Females Able to Read and Write — 996,341
Females Unable to Read and Write — 142,976,459
Total — 293,414,906

It should be noted that immense progress has taken place since then; but even now it is estimated that only 25.3 per cent of the boys and 3.4 per cent of the girls of school-going age attend school.

Religious history

Mention has already been made of the Aryan tribes which immigrated into India many centuries before Christ. It was during their sojourn in the Punjab that the first sacred hymns were composed (the Rig Veda). While pushing eastwards and southwards, the

first beginnings of the caste system were formed and the rest of the sacred books written (see Vedas). Their religion, which had in the first instance been a simple kind of nature and hero-worship, was developed by the Brahmin priests and sages into a highly ceremonial cult with a theoretical background of emanative pantheism as formulated later on in the Vedanta. While the speculative and liturgical portions of the Hindu religion were being developed by the educated classes, the popular religion was being transformed by contact with the older local tribes. The polytheism induced by the co-existence of various local deities received a monotheistic explanation from the Brahmins, each god being regarded as a particular manifestation of the supreme one. Buddhism came into existence in the sixth century B.C. (Gautama Buddha fl. circa 527 B.C.). It adopted many of the fundamental ideas of the prevailing Brahministic creed and developed its ascetical consequences, but made no account of the system of caste, and afterwards degenerated into saint and hero worship. During the following centuries Buddhism gradually spread throughout the country, and constituted a formidable rival to Brahminism. A reaction, however, supervened, during which Buddhism gradually disappeared from the land, though it continued to prevail in Burma and Ceylon. From the thirteenth century A.D., Brahminism has retained a permanent hold over at least three-quarters of the population. Out of a miscellaneous collection of elements — Vedic pantheism, Puranic mythology, aboriginal animism, polytheism, demon worship, and sorcery, there developed a promiscuous system of religious belief and practice which became hereditary, and which may be called "exoteric or popular Hinduism" as distinguished from the esoteric or philosophical religion of the select few. The study of Hinduism therefore naturally falls into two corresponding parts of which a totally separate treatment is necessary (see BRAHMINISM). Besides Hinduism in these two senses of the term, there exist certain other religions, the chief of which may be enumerated as follows: --

(1) Animism and a promiscuous collection of archaic low cults and superstitions, still maintained by the more remote aboriginal tribes — a survival of the time prior to the Aryan immigration; and also rife to a great extent among the masses of Hindus. (2) Jainism, a form of religion allied equally with Hinduism and Buddhism and found chiefly in Gujerat and Kathiawar. Its alleged founder Mahavira is said to have died just when Buddha was entering into his missionary labours (circa 527 B.C.). (See JAINISM.) (3) Sikhism, an off-shoot (originating in the Punjab in the fifteenth century A.D.) claiming to be a purification of Hinduism, in which, however, the worship of a sacred book has largely taken the place of the worship of images (see SIKHISM). (4) Zoroastrianism, brought into India by a body of Parsees who fled before the Mohammedan conquerors of Persia, and reached India about A.D. 700. This religion has neither influenced nor been largely influenced by Hinduism, and is still kept up among the Parsee community exclusively (see Avesta; Parsees). (5) Mohammedanism, introduced into India by the Moslem conquerors, who, beginning about A.D. 1000, gradually spread their domination over the land till in the seventeenth century it reached almost to Cape Comorin. Large numbers were brought over from Hinduism to this creed. But they retained much of their old caste and ceremonial ideas, and thus brought into existence a modified form of popular Mohammedanism, outwardly resembling Hinduism in many points — among

which hero-worship directed to tombs of saints corresponds largely to the Hindu worship of images (see MOHAMMED AND MOHAMMEDANISM). (6) Christianity, said to have existed among the White Huns, through whom it may have contributed to the Krishna legend; prevalent from very early times on the Malabar coast and to some extent in several other parts (see THOMAS CHRISTIANS); extensively spread by the Portuguese from the year 1500, and afterwards by missionaries of other European nations. In recent times Christian ideas have exercised much indirect influence on the educated classes of Hindus, resulting partly in efforts to purify popular Hinduism of its grosser elements, partly in adopting a more rationalized interpretation of Hindu ideas and practices. But the popular religion among the masses remains untouched.

Present religious statistics

According to the census of 1901 the religious statistics of the Indian Empire stand as follows: — The votaries of Hinduism number 207,147,026, or about three-quarters of the total. The Mohammedans come next with 62,458,077. The Buddhists number 9,476,759, almost exclusively in Burma and Assam. Animism prevails among the aboriginal tribes to the number of 8,584,148. Christians come next with a total of 2,923,241. The Sikhs (chiefly in the Punjab) number 2,195,339; the Jains (chiefly on the western coasts), 1,334,148; the Parsees (chiefly in Bombay), 94,190; the Jews, 18,228 — the rest being insignificant or unclassified. The Christian statistics are detailed as follows:

Church of England: 111,764 Europeans; 35,781 Eurasians; 305,917 Natives; 453,462 Total

Presbyterians: 9693 Europeans; 1439 Eurasians; 42,799 Natives; 53,931 Total

Baptists: 2108 Europeans; 2017 Eurasians; 216,915 Natives; 221,040 Total

Methodists: 5998 Europeans; 2420 Eurasians; 68,489 Natives; 76,907 Total

Congregationalists: 421 Europeans; 140 Eurasians; 37,313 Natives; 37,874 Total

Lutherans, etc.: 1400 Europeans; 287 Eurasians; 153,768 Natives; 155,455 Total

Latin Catholics: 33,964 Europeans; 45,697 Eurasians; 1,122,508 Natives; 1,202,169 Total

Syrians: 6 Europeans; 1 Eurasians; 571,320 Natives; 571,327 Total

Others: 4323 Europeans; 1469 Eurasians; 145,284 Natives; 151,076 Total

Ecclesiastical history

The history of the Catholic Church in India can be divided into the following sections: (1) From the earliest times down to the advent of the Portuguese, and especially the traditions regarding St. Thomas and the community believed to have been founded by him (see THOMAS CHRISTIANS). (2) Portuguese missionary enterprise dating from the year 1498, a brief outline of which appears under Goa. (3) The dispute regarding concessions to Hindu usage, commencing with Robert de Nobili in 1606 and ending with the final decisions of the Holy See in 1742 (see Malabar Rites; Madura Mission). (4) Propaganda missionary enterprise, commencing about the year 1637. (5) The conflict of jurisdiction between the vicars Apostolic of propaganda and the Portuguese padroado, commencing in the eighteenth century, reaching its climax in 1838, and its

final settlement in 1886 (see Goa, Archdiocese of; Padroado). (6) The establishment of the hierarchy in 1886 and subsequent organization down to the present time. Besides the special articles referred to, local details will be found under the different dioceses. Here it will be sufficient to take a brief survey of the whole. From very early times there existed on the Malabar and Coromandel Coast a considerable community of native Christians claiming to have received the Faith from the Apostle St. Thomas, whose martyrdom is held to have taken place near Mylapur, three miles south of Madras. His reputed tomb seems to have been in the hands of Nestorians, and the community generally appears for several centuries to have been ruled by bishops from Persia or Babylonia who were also Nestorians. When the Portuguese came into India, they set themselves to the task of removing this Nestorian taint and bringing the community into union with the Catholic Church, and this was accomplished by the Synod of Diamper in 1599. In 1653, in consequence of domestic quarrels, a revolt took place, followed by a conciliation of the great majority, while a certain minority fell away, and became later on a prey to Jacobite influences. The Syrian Catholics — as they are called on account of their liturgy — still flourish and are governed by three vicars Apostolic at Ernakulam, Trichur, and Changanacherry respectively.

Portuguese missionary enterprise, which began shortly after 1500, partly followed the progress of conquest, but also extended beyond it, so that large communities were formed in the south of the peninsula and as far as Madras on the east coast, and Damão on the west, while sporadic efforts were made from time to time further northwards, as far as Bengal, Agra, and even Tibet. The chief successes were, first, within the strictly Portuguese territory of Goa, where the fullest influence of the State lay at the back of the missionaries; secondly, on the Fishery Coast about Cape Comorin; thirdly, in the inland districts of Madura; fourthly, in the districts of Bassein, Salsette, Bombay, Karanja, and Chaul on the western coast, north of Goa. The Franciscans and Dominicans were the first orders in the field, soon to be followed by the Jesuits and Augustinians, and later on by the Carmelites, Theatines, Hospitallers of St. John, and Oratorians. The tide of enterprise reached its highest soon after A.D. 1600, by which time vast numbers had been enrolled in the membership of the Church. The work of attending to the wants of such large communities naturally placed a limit on further missionary expansion. Moreover, as the power of Portugal itself began to decline, there was a falling off in the supply of missionaries, and after the suppression of the Jesuits in 1773 it may be said that missionary progress under Portuguese patronage came practically to a standstill. Meantime the Holy See, recognizing the inadequacy of the Portuguese resources to deal with so vast a country, began to provide independently for the spread of the Gospel by appointing vicars Apostolic, under Propaganda, the first being that of the Deccan, afterwards called the Vicar Apostolic of the Great Mogul, and finally the Vicar Apostolic of Bombay. This appointment, made about 1637, was followed by others down to recent times, till the whole of the country outside the actual sphere of Portuguese ministrations was in some way provided for. It soon happened that where the vicars Apostolic came into contact with the Portuguese clergy there arose a conflict of jurisdiction — the vicars Apostolic resting their claims on the direct delegation of the Holy See, while the Portuguese party took their stand on the ancient prerogatives of the

patronage as well as the prescriptive right of possession. The policy of Rome throughout this conflict was to support unequivocally the position of the vicars Apostolic, at the same time recommending them to use caution and thereby avoid dissension where possible. The strained relations between the two parties reached a climax when in 1838 the Holy See cancelled the jurisdiction of the three suffragan Sees of Cranganore, Cochin, and Mylapur and transferred it to the nearest vicars Apostolic, and did the same with regard to certain portions of territory which had formerly been under the authority of Goa itself. The struggle, which was most fierce in the districts of Bombay, Madras, and Madura, continued till 1857, when a concordat was drawn up which gave comparative peace to the churches, but left the two conflicting jurisdictions almost in statu quo. Finally in 1886 another concordat was established, and at the same time the whole country was divided into ecclesiastical provinces, and certain portions of territory, withdrawn in 1838, were restored to the jurisdiction of the Portuguese sees. The delineations made in 1886 were afterwards supplemented by adjustments and subdivisions down to 1899, since when the ecclesiastical distribution has been stable. The following lists will summarize the main facts thus described: (1) The old foundations of the Portuguese Padroado: — Goa, 1534; Chochin, 1557; Cranganore, 1600; San Thomé (Mylapur), 1606. (2) Vicariates founded before 1800: — Great Mogul, 1637; Malabar, 1659; Bombay and Tibet, 1720; Ava and Pegu (Burma), 1722. (3) Vicariates founded from 1800 to 1886: — Tibet, 1826; Bengal, Madras, and Ceylon, 1834; Madura and Coromandel, 1836; Agra and Patna, 1845; Jaffna, 1847; East and West Bengal, Vizagapatam, Pondicherry, Coimbatore and Mysore, 1850; Hyderabad (Deccan), 1851; Mangalore, Quilon, and Verapoly, 1853; Poona, 1854; Central Bengal, North and South Burma, 1870; Punjab and Kashmir, 1880; Kandy, 1883; East Burma, 1886. (4) The hierarchy as established in 1886 consisted of eight archbishops bearing the titles of Agra, Calcutta, Madras, Bombay, Goa, Pondicherry, Verapoly, and Ceylon, each having his subject dioceses, vicariates and prefectures Apostolic. (5) The following new subdivisions were made after 1886: — Kashmir, Nagpur, Trichur, and Kottayam, 1887; Assam, 1889; Ernakulam, and Changanacherry, 1890; Rajputana, 1891; Bettiah, 1892; Galle and Trincomalee, 1893; Kumbakonam, 1899. To these must be added the three vicariates Apostolic of Burma.

Catholic statistics

The ecclesiastical organization connected with India does not by any means coincide with the political divisions of the country. India consists of eight ecclesiastical provinces, seven of which are in the peninsula and the eighth in Ceylon. The Provinces of Agra, Calcutta, Bombay, Madras, Verapoly are entirely in the Indian Empire. The Province of Goa comprises Portuguese India and some portion of British India, besides the suffragan sees in Africa and the Far East. The Province of Pondicherry comprises French India and some portion of British India, as well as the Diocese of Malacca in the Straits Settlements. The Province of Colombo is entirely in Ceylon and so outside the Indian Empire. On the other hand, the three vicariates of Burma, which at present belong to the Indian Empire, are not part of ecclesiastical India proper, and lie outside the Apostolic Delegation of the East Indies. The same is true of Aden, which belongs politically to the Bombay Presidency. Our best course, therefore, in giving ecclesiastical

statistics, will be to take the general group just described, indicating certain subtractions which must be made in order to bring the figures into relation with the Government census of India.

(1) Province of Goa. — In the Archdiocese of Goa 299,628 belong to Portuguese territory and 35,403 to British territory. In the Diocese of Damão 2,213 belong to Portuguese territory and 69,789 to British territory. Out of these latter, 26,419 are Goanese living in Bombay island, under the personal and not territorial jurisdiction of Damão. The suffragan sees of Cochin and Mylapur are entirely in British territory. The more remote suffragan sees in Africa and the Far East are omitted from the list. (2) Province of Pondicherry. — In the Archdiocese of Pondicherry 25,859 belong to French territory and 117,266 to British territory. The suffragan sees are all in British India except Malacca, which is altogether outside India. (3) Province of Verapoly. — The three Vicariates of Ernakulam, Changanacherry, and Trichur consist of Catholics of the Syrian Rite, with a total 325,281 (Thomas Christians). By subtracting the figures for French India, Portuguese India, Malacca, and Ceylon, and separating off the Syrian vicariates, the total results for the Indian Empire (including Burma) for the year 1908 are as follows: — Latin Catholics 1,439,066; Syrian Catholics 325,281. A comparison with the census of 1901 reveals an increase of 190,325 Latin Catholics, and 2,695 Syrian Catholics — which is probably a fair estimate of progress during the last eight years. As far as older statistics can be obtained for purposes of comparison, the total number of Catholics in British India (not including Burma or Ceylon) in 1857 was 801,858. In 1885 they had risen to 1,030,100 and in 1905 to 1,582,186.

Double jurisdiction

One of the peculiarities of ecclesiastical India, though not unknown in other parts of the Church, is the existence in certain places of what is popularly known as a "double jurisdiction". The historical explanation lies in the fact that when the jurisdictional conflict was brought to a close in 1886, the Padroado sphere of influence was not restricted to Portuguese territory, but allowed to remain in many parts of British India where the Padroado clergy were in actual possession. In the first place the See of Goa was allowed to retain a considerable part of the coast country north and south of Goa; while the two ancient Sees of Cochin and Mylapur and the newly erected See of Damão were all three totally in British territory. But it happened that in the case of Mylapur there existed certain widely scattered and isolated parishes which were actually under Portuguese clerical administration, and these were retained as exempted churches in the midst of Propaganda territory. Thus to the Bishop of Mylapur belong no fewer than fifteen separate churches scattered over the Diocese of Trichinopoly, with others in Madras, Calcutta, and Dacca giving a total number of twenty-eight. In the Island of Salsette, near Bombay, which was made over to the Diocese of Damão, six churches remained attached to the Propaganda jurisdiction of Bombay. In some of these places both jurisdictions exist side by side, the one holding territorial sway, the other possessing exemption. In Bombay a more special arrangement was made — the archbishop under Propaganda enjoying territorial jurisdiction, while the Bishop of Damão holds personal jurisdiction over those who are Goanese by birth or otherwise connected with Padroado

rule; and a certain complicated code exists for determining the jurisdiction to which individuals belong (see under Goa; Bombay; Damão; St. Thomas of Mylapur). In the Archdiocese of Verapoly (Malabar Coast) another form of double jurisdiction exists, this time based on a difference of rite. There the Latins are under the Archbishop of Verapoly, while the Syrian Christians (Syrians not by race but by liturgy only) in the same territorial limits are assigned to three vicars Apostolic of the same rite.

The Catholic clergy

Under the Portuguese regime, the first missionary work was done by the religious orders. In course of time a large body of native secular clergy came into existence, some of whom strongly developed the apostolic spirit; but in general their work was to take charge of the parishes and mission-stations which had already been founded by the missionary orders. On the expulsion of the religious orders from Portuguese territory in 1834, the whole care of the faithful devolved on the secular clergy, who at present work in the Dioceses of Goa, Cochin, Mylapur, and Damão — a few being European Portuguese, and the rest natives of India. Of recent years a few Jesuits have been introduced in the parts which lie outside Portuguese territory.

Similarly the vicariates Apostolic were initiated and continued to be worked by European missionaries of different orders and nationalities, assisted by such secular native or other priests as they were able to train up. When the hierarchy was established in 1886 the same regime was retained, the bishops being generally of the same order or congregation. The foregoing list shows the orders and nationalities in the various dioceses. The fewness of missionaries of British extraction in India is sometimes made a matter of criticism by Englishmen not conversant with history. They forget that at the time when India was assigned to vicars Apostolic, England was not in a condition to send out foreign missionaries. Secondly, it is much less than a century ago since England began to acquire anything like a general footing in the country. Even at the present time the clergy of England have their hands full in attending to the needs of their own country, and have few men to spare for outside enterprise. Then again, as regards the far greater part of India, the nationality of the missionaries is a matter of indifference, since the work is almost entirely with native communities, who have to be dealt with in the vernacular. In the larger towns, where English is a current language, the clergy manage to equip themselves with a sufficient knowledge of English, and the same is true of military chaplains, though in individual cases a deficiency may sometimes be found. Those who travel will never come across a European missionary in British territory who cannot make himself understood in English, and in the majority of cases the proficiency attained is remarkable.

The actual statistics of the clergy for the whole ecclesiastical group already described may be estimated approximately at 2,800 priests, of whom about 1,050 are Europeans, and about 1,750 of native extraction. By a cross division about 2,000 may be classed as secular clergy (including the Mill Hill Fathers and the Foreign Mission Fathers), and about 800 as members of religious orders or congregations. There are also more than 500 brothers of various orders and congregations, and about 3,000 nuns; and the

number of churches and chapels served rises above 5,000.

Catholic missionary work

The figures of Catholic population given above include only those who are ascertainably members of the Church — all converts being subjected to careful tests and instruction before baptism. The numbers are mostly made up of native Christians, partly of the higher but chiefly of the lower castes, together with a certain percentage of Europeans belonging to the army, government and civil service, railways, etc., and a number of Eurasians. The Catholic population is densest among the Thomas Christians of Travancore, where the ecclesiastical divisions are of the smallest. The coast districts east and west (the scene of the ancient Portuguese and French missions), and especially the south of the peninsula, come next in order of numbers: and here the dioceses are larger. The farther north we go the more scanty the Catholic population becomes. Thus the Province of Agra, which in dimensions covers almost as much space as the other seven provinces taken together, contains the smallest number of Catholics — this being a field which has only begun to be worked in recent times. At present the largest mission centres for natives are in Chota Nagpur, (Diocese of Calcutta) the Godaveri districts (Hyderabad), the Telugu districts (Madras), the districts of Trichinopoly, Madura, Pondicherry, Kumbakonam, Mysore, etc., in the south. Smaller but growing missions are in the Ahmednagar District (Poona) and the Anand District (Bombay). It has been estimated that the number of converts baptized in the year 1903 amounted to about 16,000; while the number of catechumens preparing for baptism counted about 45,000. At the present time the rate of progress, though not definitely ascertainable in detail, has certainly advanced.

Missionary success

One of the moot questions in connection with India is the real or supposed difference between missionary progress in the past and in the present. The prevailing surface impression is that the Catholic body of India was build up suddenly within the space of say a century and a half by the Portuguese missionaries, the fruits of whose enterprise we inherit and to some extent keep up without adding much thereto in modern times. Special investigation would be required in order to give a documented answer; but the following considerations will help towards a sound view of the case. In the first case, the reason usually regarded by non-Catholics as an adequate explanation of past success, viz., that the Portuguese spread the Gospel by force; or, as it is sometimes said, "at the point of the sword", is certainly an exaggerated one, and in many respects false. There are on record a few isolated cases in which, equivalently at least, physical force was used — for instance, where a ship-load of captured pirates were given the option of embracing Christianity or being thrown into the sea. But such acts were entirely unsupported by authority, ecclesiastical or civil, besides being so rare as not to count. As to the policy of the state, the local tendency was rather to be tolerant of paganism and to let religious propagandism go; and when, under pressure from the King of Portugal, an organized policy of support for the Faith was framed, physical coercion was not one of its elements. It may safely be said that there existed in the legislature no law forcing a born pagan to become a Christian; nor was compulsion exercised in practice.

The methods adopted by the State consisted, first, in a ruthless destruction of pagan temples, and fouling of sacred tanks in districts where the civil power was fully dominant and the Gospel had been preached; and also in forbidding the public exercise of any alien religion within the Portuguese confines. Political and social advantages of various kinds were attached to conversion, and corresponding disabilities to non-conversion; and in certain parts, all adults over the age of fifteen were compelled to listen to Christian instructions on Sundays under pain of fine and, if obdurate, of expulsion from the district. This policy had partly the effect of bringing converts, often of dubious quality, into the Church, and partly of driving away from Portuguese confines those who were tenacious of their ancestral creed. But it is to be noted that these measures were by no means carried into effect uniformly at all times and in all places, and their sphere was in any case confined to the narrow limits of actual Portuguese territory, or even to a small radius round the chief centres such as Goa and Bassein. More defensible and even praiseworthy methods were also in vogue, such as making great account of public baptisms of converts, in which the Portuguese nobility stood sponsors to the neophytes and bestowed on them their illustrious family names — hence the prevalence of De Souzas, De Mellos, Almeidas, Pereiras, and even Albuquerquees, etc. among the people to this day. Another usage was to rescue slaves from the slave-dealers, either by capture or purchase, and turn them into Christians; or again, to take charge of all orphans and bring them up in the Faith. In some cases outside Portuguese territory, conversion was promoted by affording protection to the helpless classes against the tyranny of the Mohammedans, as occurred on the Fishery Coast. Hence it seems clear that practices savouring of coercion were in some cases a partial, but never the sole or adequate, cause of conversions. This is shown by the fact that missionary work proceeded with equal or even greater success in districts altogether remote from state influence, e.g. Madura, where the missionaries worked on lines of persuasion alone, unaided by even the mere prestige of Portugal at their back.

If then, as must be admitted, the progress of missionary success in modern times is not so notable as in the past, a complexity of causes must be assigned, of which the following are the chief: — The early missionaries had the advantage of being pioneers working in an open field. They were at first unhampered by the existence of large communities of Christians needing constant parochial care. They had, moreover, the stimulus of novelty, and their message had also the advantage of novelty. It came to the people as a surprise, and large bodies of converts could be brought in before the enemies of the Faith had time to formulate objections to Christianity and to imbue the minds of the people with them. Besides this there were no Protestant missions in those days (the first beginning of Protestant enterprise was at Tranquebar in 1704), so that Christianity was able to present an undivided front to the country, as there were no rival sects and creeds to be played off one against another. Then again, the terms on which Christians were admitted to baptism were much more lenient than nowadays. A willing disposition, accompanied by a brief instruction, was in many cases taken as sufficient grounds for admitting thousands together to baptism; whereas at present a careful course of instruction and probation lasting at least a whole year is the usual requirement — less reliance being placed on subsequent instruction and training than was formerly

the case. The result is probably a better quality of convert nowadays than in many instances was then secured. If it is allowed that the prestige of the Portuguese State went then for a great deal in favour of conversion, it must be added that at present the professed neutrality of the British Government is nothing short of a public encouragement of indifferentism. The ideas of Western civilization are also undoubtedly an important obstacle to the progress of Christianity in modern times, for they materialize the people's minds and interests, induce agnosticism or indifferentism, sophisticate the simple, and encourage the worldly — disintegrating the old creeds, but building up nothing in their place. Of obstacles inherent to the people themselves, rigid conservatism of mind and the trammels of the caste system are certainly of the first magnitude. Hence it is found today, as it was found in Portuguese times, that in places where the pressure of the State was unfelt, the Brahmins were the most difficult to convert, and the low-caste and no-caste people the easiest. In modern times the greatest missionary success is invariably found (1) among the aborigines or depressed classes; (2) among those who are without caste and outside the influence of the Brahmins; (3) in districts most remote from railways and centres of civilization; and (4) in places where one missionary body alone holds the field. Among the educated classes, especially those who have been trained in the European manner, conversions are extremely rare — sometimes on account of indifferentism and unbelief imported from the west; sometimes for want of practical seriousness of purpose in religious discussion, of which many are extremely fond; and sometimes on account of a certain slackness of mind and a tendency to vague viewiness, or symbolism and poetic fancy instead of a love of facing and gripping facts — a peculiarity temperamental to the eastern mind.

Catholic education

Besides strictly ecclesiastical ministrations to the faithful and efforts for the spread of the Faith, the clergy of India take a prominent part in the educational work of the country. The latest complete collection of statistics in this branch was compiled in 1904. It includes the whole ecclesiastical group already mentioned with the exception of Burma (according to Krose some of the figures for Burma can be supplied as follows: — schools, 151, with 8,983 pupils; orphans, 958). The following particulars are taken from this list:

Male education

23 ecclesiastical seminaries with 697 native students; 8 scholasticates of religious orders with 101 scholastics; 15 novitiates with 79 novices; 12 university colleges (most of them small ones) with 1,343 students; 67 high schools for boys with 9,771 students; 251 middle schools with 23,889 pupils; 2,465 primary schools with 98,687 pupils; 4 normal schools with 77 pupils; 26 industrial schools with 977 pupils; 17 schools for catechists with 277 students; 114 male orphanages with 5,141 inmates; 76 boarding schools with 6,037 inmates.

Female education

67 novitiates for conventual orders with 450 novices; 61 high schools with 3,202 pupils; 248 middle schools with 15,229 pupils; 683 primary schools with 41,263 pupils; 11

normal schools with 186 pupils; 59 industrial schools with 2,335 pupils; 138 female orphanages with 7,489 inmates; 108 boarding schools with 5,220 inmates. The total number of children under education in Catholic schools is 204,481 (137,326 boys and 67,155 girls). This figure includes 12,650 orphans of both sexes.

It is to be noted that the numbers of pupils in schools includes a large proportion of non-Catholics. The policy of opening our schools to outsiders is due to the fact that in many places the Catholics are either too few or too poor to maintain efficient schools and colleges for themselves alone, and the admission of others is in most cases the only means by which a good education under Catholic auspices can be secured. Under such arrangements religious instruction is given apart to the Catholic pupils; but the slightest show of propagandism has to be avoided with regard to the others. The part played by the Catholic clergy in the general educational work of the country, as well as the results, second to none, which are obtained, brings great prestige to the Catholic body. It also establishes excellent relations with large numbers of better-class Hindus, Mohammedans, Parsees, etc., who openly express their indebtedness to the "Fathers" who have educated them, and are commonly ready to befriend them. It is mainly to this prominence in educational work that the Catholic clergy owe the high esteem which they enjoy in the country.

Catholic literary enterprise

On the whole the Catholic clergy of India do not make much use of the press as a means of exercising influence on those outside the Fold. Their publications consist mainly of the Scriptures, Bible histories, catechisms, prayerbooks, and works of instruction, some in English, but most in the vernacular, executed at mission presses in Calcutta, Bombay, Trichinopoly, Mangalore, Agra, Bettiah, etc. Of Catholic weekly newspapers there are several such as "The Catholic Herald of India" (Calcutta); "The Examiner" (Bombay); "The Catholic Watchman" (Madras); "The Catholic Register" (San Thomé) — all in English; "O Crente", official organ of the Archdiocese of Goa; "O Anglo-Luisitano", representing the Goan community in Bombay; beside several others in English and sundry local idioms. On the whole the Catholic press confines its attention to Catholic interests without entering into the social or political affairs of the country. For the use of the clergy a "Promptuarium Canonico-Liturgicum" is published at Ernakulam. Mention should also be made of the "Madras Catholic Directory", giving the status of the dioceses for the whole of India, and published annually since the year 1851.

Protestant missionary work

The first Protestant missionaries to set foot in India were two Lutherans from Denmark, who began work in 1705 in the Danish settlement of Tranquebar. Their first step was to translate the Bible into Tamil, and afterwards into Hindustani. They made little progress at first, but gradually spread to Madras, Cuddalore, and Tanjore. In 1750 Schwartz carried on the work thus begun and extended it to Tinnevely near Cape Comorin. After the Lutherans came the Baptists, who began work at Serampur near Calcutta. In 1758 a Danish missionary first devoted attention to Calcutta. In 1799 there was a great outburst of energy at Serampur, whose missionaries are said in the space of ten years to have

translated the Bible into thirty-one languages or dialects, and by 1816 had formed a community of 700 converts. The London Missionary Society entered the field in 1798. By the "New Charter" of 1813 the East India Company provided for the establishment of the Anglican Archbishopric of Calcutta, with three archdeaconries, one for each presidency. This led the way to further enterprise on the part of the Church Missionary Society, which started in 1814, and the Society for the Propagation of the Gospel, which followed in 1826. Their greatest successes were scored in Southern India, in the fields already opened by the Lutherans. In 1835 the See of Madras was established, and in 1837 that of Bombay. In 1877 two missionary bishops assistant to the Bishop of Madras were appointed for the Tinnevely missions, and new sees were erected at Lahore and Rangoon, in Burma. The missionary Bishopric of Travancore and Cochin was established in 1879. The first missionary sent by the Church of Scotland arrived in 1830. Since then the Presbyterian Church of Ireland, the Wesleyan Methodists, the Salvation Army, and various other bodies, European and American, have been added to the list. Summing up the figures of progress, we find that in 1830 there were only nine Protestant missionary societies at work, with about 27,000 native Protestants in India, Burma, and Ceylon. In 1870 there were no fewer than thirty-five such societies, with an estimate of 318,363 Protestant Christians. In 1852 there were 459 Protestant missionaries and in 1872 there were 606. Features of the Protestant methods of work are: the spread of the Scriptures in the local vernacular; education of children, specially in vernacular schools; special efforts in the way of female education; and a very extensive use of native missionaries, not only ordained ministers, but also lay preachers both male and female (Hunter's "Indian Empire").

Great stress is sometimes laid on the rapid growth of Protestant numbers, and the relatively smaller increase of Catholic numbers. Thus Mr. J.N. Farquhar, writing in the "Contemporary Review" for May, 1908, offers the following comparisons (Catholics including Latins and Syrians, and comprising British and French but not Portuguese India; while Protestants include all native Christians in India excluding Burma):

1851: 732,887 Catholics; 91,092 Protestants
1871: 934,400 Catholics; 224,258 Protestants
1891: 1,313,653 Catholics; 559,661 Protestants
1901: 1,550,614 Catholics; 871,991 Protestants

From these and other figures he calculates that, whereas the Catholic increase for fifty years is only 111.5 per cent, that of the Protestant during the same period is 857.2 per cent. The question is a complicated one, because we do not know the methods by which the Protestant figures are obtained, i.e., whether they include only really initiated Christians; what proportion of the conversions are permanent, or how far pecuniary assistance has to do with many of them. Putting this aside, it is to be noted that whereas most of our Catholic energy is taken up by permanent ministrations to numerous stable bodies of hereditary Catholics, Protestant missionary enterprise is to a great extent of recent origin, and has had before it an open field. The different missionary societies on their first arrival find themselves free from pre-existing ties, and can give their whole

energy to breaking new ground in remote districts, where there is always the best chance of securing rapid results. Only after the pioneer work is finished, and the Protestant converts are settled down as hereditary Christians, will the comparison of percentages provide a fair test. Moreover if percentages are left aside, and attention paid to the actual growth of numbers, it will be found from the above figures that whereas Catholics have increased by 817,727, Protestants during the same period have only increased by 780,899. This fact puts quite a different aspect on the case.

Architecture and archæology

India is rich in archæological monuments of various kinds, and presents a remarkable variety of architectural works of highest excellence, embodying the history of the past. First come the stupas or topes connected with early Buddhism, and dating centuries before Christ. The chief of these are found at Sarnath near Benares, Baya, Sanchi, and other parts of Northern India, the scene of the original Buddhist movement, and at Anuradhapura, etc., in Ceylon. The country is also dotted over with Buddhist rock-cut temples and monasteries dating from a century before Christ to about the seventh century A.D., the most important being those at Ellora and Ajunta, Nasick, Badami, Kennery in Salsette, and Karli near Poona, etc.; besides these there are numerous Brahminical rock-temples dating from about the seventh century, apparently in imitation of Buddhist precedent. Of these the best known is that of Elephanta near Bombay. From the seventh century A.D. there was a great development of Hindu temple-building, chiefly in the South of India — of which noble specimens are Lakundi, Aivally, Paddatgul, Badami, etc., near Gadag, and also in the parts round about Madras. Hindu architecture reached its climax in the fourteenth and fifteenth centuries, as at Vijayanagar, Madura, Tajnore, Trichinopoly, and other places near the Coromandel Coast. Nor should Benares or the Orissa Coast be omitted. In the thirteenth century the Jains of Rajputana had attained wonderful perfection in the marble carvings of the interiors of their temples, of which the finest specimens are seen on Mount Abu and at Girnar. In the sixteenth and seventeenth centuries Moslem art also grew to the highest perfection in Agra, Delhi, and other northern centres, and also in the Deccan sultanates at Gulberga, Golconda, and Bijapur. At Ahmedabad a special kind of Moslem architecture was developed through the employment of Hindu workmen under Mohammedan direction, while in Sind the mausoleums are remarkable for the splendour of their interior decoration with encaustic tile-work. Among secular buildings the palaces of rajahs and sultans, and the hill forts of various chiefs, are objects of interest. Add to this the eminence attained by Indian artisans of the past in all kinds of jewellery work, brass work, enamel work, wood carving, weaving, and embroidery, and it will be seen that there is probably no country which might more profitably be visited by the art student than India.

Catholic archæology

Except for the reputed tomb of St. Thomas near Mylapur, the two shrines at the Great and Little Mounts close by, a few early stone monuments, and a few inscriptions on copper in Travancore, ecclesiastical antiquities are wanting before Portuguese times. The Portuguese churches of the sixteenth and seventeenth centuries, though without

pretension to high artistic style, were in many cases majestic and imposing. The finest group was naturally at Goa, but the ruins at Bassein and Chaul near Bombay are also of remarkable interest both for number and size. Elsewhere the churches are mostly of secondary importance. The presence of Portuguese Christianity is marked by numerous stone crosses of a peculiar shape scattered about the country, especially along the seashores and on the tops of hills near Bombay. Among modern buildings of note may be mentioned the cathedrals of Allahabad and Lahore, the college churches of Mangalore and Trichinopoly, and the parish churches of Karachi and the Holy Name, Bombay. The college buildings of Trichinopoly, Calcutta, Darjeeling, and Bombay are also worthy of mention.

Religious policy of government

With regard to religion, the Indian Government maintains an attitude of strict neutrality. The Church of England is not in any sense "by law established", and whatever official countenance is given to it rests purely on the principle of providing for the religious requirements of subjects belonging to its communion, e.g., by appointments and salaries for bishops, military chaplains, and subsidies for the building or maintenance of military churches. A similar patronage, etc., is extended to the Scotch Presbyterian Church, and in a less degree to the Catholic Church. No better statement of the details of the law can be found than that contributed by Mr. J.A. Saldanha to the "Examiner" of 23 February, 1907, and 24 July, 1909, which runs as follows:

In British India

One of the fundamental principles of the British Government in India is the toleration and equal protection of all religions. Every religious denomination enjoys the utmost freedom of action, and the religious privileges and susceptibilities of every community, caste, and class are respected with the most delicate care. This policy drew encomiums as early as 1818 from Abbé Dubois, a French missionary of Southern India, who in the preface to his treatise on "Hindu Manners, Customs and Ceremonies" attributes the strength of the British power in India among other causes to "the inviolable respect which they constantly show for the customs and religious belief of the country; and the protection they afford to the weak as well as to the strong, to the Brahmin as to the Pariah, to the Christian, to the Mahomedan, and to the Pagan". This attitude of toleration, protection, and equal treatment of all religions was affirmed in the most emphatic language in the royal proclamation of 1858": — "We declare it to be Our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances, but all shall alike enjoy the equal and impartial protection of the Law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects, on pain of Our highest displeasure". Assemblies within religious edifices or outside are never to be interfered with in British India except in cases of disorder. The police authorities have only the right of licensing and regulating public assemblies on public roads under Act V of 1861. On the other hand, under the same enactment they are bound to keep order "in the neighbourhood of places of worship, during the time of public worship". The utmost liberty is allowed to preach on religious subjects even in

public streets, provided no cause is given to offend the religious feelings of the hearers or others, and no disturbance of public peace or obstruction to traffic is caused. No restriction is imposed on other means of propagating a religion, except such as would bring the measures within any of the offences against religion or the offence of defamation as defined in the penal code.

Even practices regarded by the educated classes as grossly superstitious are tolerated. It is only in places to which the Prevention of Cruelty to Animals Act, 1890, has been specifically extended that measures can be legally taken to prevent the infliction of unnecessary pain on animals in connection with sacrifices, etc. But the superstitious and religious but inhuman practices of Satti and Thaggi have been abolished by the strong hand of law.

No native of British India, nor any natural-born subject of His Majesty the King resident therein, is by reason only of his religion, place of birth, descent, colour, disabled from holding any office under the British Government (3 and 4 Will.IV, c. 85). The scrupulous regard to the policy of non-interference with religious practices of the people in British India is carried so far that the courts have always refused to interfere with the internal autonomy of castes. The principle is that where the caste exercises its jurisdiction on a subject which interests its members, it is enough if it proceeds according to caste usage and exercises powers with due care and in accordance with custom (see I.L.R. 24 Bom. 30; 26 Bom. 174). Where a community is a private and voluntary religious society resting upon a consensual basis, the law observed is that the members make rules for themselves and may constitute a tribunal to enforce the rules, and the decision of that tribunal is binding when it has acted within the scope of its authority and in a manner consonant with the general principles of justice. When the decision of a domestic tribunal has been arrived at bona fide, the court has no jurisdiction to interfere (I.L.R. XI Bom. 174). Act I of 1880 is the only enactment in the British Indian Statute Book relating to religious societies. It confers on bodies associated for the purpose of maintaining religious worship certain powers in respect of (1) appointment of new trustees in cases not otherwise provided for, (2) vesting their properties in these new trustees without a formal instrument, and (3) dissolution of the societies by three-fifths of their number at a meeting convened for such purpose. Questions regarding the validity of the appointments of any trustee, as to whether any person is a member of a society, etc., can be submitted for adjudication to the High Court. This Act confers only certain enabling powers on religious associations, and allows High Courts to interfere only when there are certain disputes within an association.

One of the striking features of the British Administration in India — the result of its respect for the customs of the people — is that by far the great mass of them are allowed to regulate their laws of succession, inheritance, property, etc., according to their immemorial usages. The enactments regarding succession, wills, etc., are intended for communities who are supposed not to have any set usages to fall back upon. The State scrupulously avoids interference even with the usages of converts to Christianity. In *Abraham v. Abraham* (9 M.I.A., 195) the Privy Council held, "The profession of

Christianity releases the convert from the trammels of Hindu Law, but it does not of necessity involve any change in the rights or relations of the convert in matters with which Christianity has no concern, such as his rights and interests in, and powers over, property. The convert, though not bound as to such matters, either by the Hindu Law or by any other positive law, may by his course of conduct after his conversion have shown by what law he intended to be governed as to these matters." A recent decision of the Bombay High Court has gone so far as to recognize the legal existence of the peculiar system of Hindu co-parcenership among the native Christians of Kanara (8 Bom. L.R. 770). It is interesting to note how, where the State has thought fit to pass special enactments as to marriages and dissolution of marriages among Christians or converts, the usages of the Roman Catholics have been duly respected, as in the Christian Marriage Act of 1872 (Sections 9, 10, 30, 32 65), and the Dissolution of Native Converts' Marriages Act of 1866, Section 34, which provides that "nothing contained in this Act shall be taken to render invalid any marriage of a native convert to Roman Catholicism, if celebrated in accordance with the rules, rites, ceremonies, and customs of the Roman Catholic Church". Such laws or usages as inflict on any person forfeiture of rights or property, and may be held in any way to impair or affect any right of inheritance, by reason of his renouncing or having been excluded from the communion of any religion or being deprived of caste, have been declared illegal by Act XXI of 1851.

The only apparent exception to the policy of equal favour to all religious communities is the modest endowment of the established religion by the maintenance of Protestant Anglican Bishops and civil chaplains, and churches under their control and their establishment. This arose from the fact that the officers of the East India Company, who established British dominion in India, consisted mainly of Anglican Protestants; and while the East India Company took good care to maintain old Hindu and Mohammedan religious edifices and the establishments of their ministers of worship which had been endowed and maintained by previous rulers, it was but natural that it should have provided for an ecclesiastical establishment needed for the majority of its officers. The Government of India Act, 1833 (3 and 4 Will. IV, c. 85), while authorizing the Anglican ecclesiastical institution provides for the appointment of two chaplains of the Church of Scotland on the establishment of each presidency. "Provided always that nothing herein contained shall be so construed as to prevent the Governor-General in Council from granting from time to time to any sect, persuasion, or community of Christians, not being of the United Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of instruction or for the maintenance of places of worship".

In the last respect the Government of India cannot be said to be partial to Christians as compared with non-Christians; since it spends large sums of State money over a number of non-Christian religious edifices and institutions in continuance and perpetuation of the practice of their predecessors in the government of the country. This is done either directly by periodical payments, or indirectly by means of inams or grant lands free from assessment. The Anglican ecclesiastical establishments had their origin in the ancient chaplaincies attached to the East India Company's factories in India.

The Roman Catholic religion comes in for rather an insignificant share of the State's bounty. Catholic troops are allowed the ministrations of Catholic priests, but the State does not maintain them on anything like the scale extended to Anglican chaplains — the expenditure on Catholic military chaplains and their establishments, etc., for the whole of the Indian Army amounting to Rs. 284,000 per annum. (The rupee varies in value from 30 to 32 cents.) An instructive commentary on this part of the subject is furnished by the figures of expenditure in the Bombay Presidency. The Church of England costs Rs. 289,708 per annum; the Church of Scotland Rs. 34,435; while the Catholic Church receives only Rs. 10,374, or about equal to the salary of one Anglican senior chaplain. (The monthly allowance of Rs. 500 given to the archbishop is for statistical returns.) Compare this with the annual cash allowances given to non-Christian temples and mosques, amounting to not less than Rs. 255,000; in addition to the enormous revenues derived from lands presented to them by the State, on which the mere assessment (which of course is not recovered) comes to close on Rs. 900,000. In other words, the British Government spends on non-Christian temples and mosques over eleven lacs of rupees every year in the Bombay Presidency alone. Whether this obligation is inherited from its predecessors, and if so to what extent, is more than one can venture to say. In any case it throws out into bold relief the extreme sensitiveness of the British Government to the religious susceptibilities of its non-Christian subjects.

In regard to educational institutions, the British Government in India generously patronizes and aids with grants schools and colleges established by individuals or associations, whether religious or secular. It is important to note that the Government educational authorities never think of interfering with the arrangements made in these aided schools for imparting religious instruction. What the Universities Act (VIII of 1904) and the educational codes require is that the schools and colleges should be efficiently maintained for imparting secular instruction up to the standard required. The question of the religious instruction of the pupils, even in institutions maintained by purely religious bodies, is one with which Government does not concern itself. Teachers of religion are not paid by Government as such, but they are allowed perfect freedom in selecting the subjects of religious instruction, the time of the day chosen, and the method of treatment. One cannot help wondering why this policy of the Government in India, viz., of non-interference with religious teaching in aided schools, cannot be adopted in England as a solution of its educational difficulty.

The British Indian law not only recognizes not only corporate bodies with rights of property vested in the corporation apart from its individual members, but also the juridical persons or subjects called foundations. A Hindu or a Mohammedan can establish a religious or charitable institution by simply expressing his purpose and endowing it; and the State will give effect to the bounty or at least protect it. A formal trust is not required for this purpose (I.L.R., 12 Bombay, 247; 7 Allahabad, 178). Under the native system of government it was looked upon as a heinous offense to appropriate to secular purposes the estate that had once been dedicated to pious uses (W. and B.; H.L. 202, 817). The State, however, in its secular executive and judicial capacity

habitually intervened to prevent fraud and waste in dealing with religious endowments. It was quite in accordance with the legal consciousness of the people that the Bombay Regulation XVII of 1827 gave to the collector a visitatorial power enabling him to enforce an honest and proper administration of religious endowments. The connection of the Government in its executive capacity with Hindu and Mohammedan foundations was brought to an end for Bombay by Bombay Act VII of 1863, and for Bengal and Madras by ACT XX of 1863. But the existence of sacred property and of the rights and obligations connected with it as objects of the jurisdiction of the civil courts is recognized by the laws just referred to. The law which protects the foundation against external violence guards it also internally against maladministration, and regulates, conformably to the central principle of the institution, the use of its augmented funds. It is only as subject to this control in the general interest of the community that the State through the lawcourts recognizes merely artificial persons. It guards property and rights as devoted, and thus belonging, so to speak, to a particular allowed purpose, only on a condition of varying the application when either the purpose has become impracticable, useless, or pernicious, or the funds have augmented in an extraordinary measure. This principle is recognized in the law of England as it was in the Roman law, whence indeed it was derived by the modern codes of Europe, and is applied to religious institutions in India. The courts can draw up schemes for the management of a religious endowment and its funds, when internal disputes arise among its administrators or those interested in it, giving, however, due consideration to the established practice of the institution and position of the priests or ministers of worship and of other persons connected with it (see Justice West's remarks in I.L.R., 12 Bom. 247). Religious endowments have been held not to be vested in the public at large, but in that part of the public for whose religious benefit they were originally established (I.L.R., 7 All. 178).

The Courts in India have always refused to recognize the authority of the parishioners or the congregations of a church founded by the people themselves or their ancestors, and devoted to religious worship according to the Roman Catholic ritual, to manage or divert its temporalities independently of their ecclesiastical superiors subject to the See of Rome, much less to interfere in its public worship or change the character thereof. Whatever be the rights of what are called "juntas" in certain parishes, the congregations are not deemed to have any legal existence independent of the vicar under the vicar Apostolic or bishop deriving his authority from the pope (see the decision of the Madras High Court of Feb., 1895, and the sub-judge's decision conformed to it, printed in the "History of the Diocese of Mangalore", pp. 213-218).

In Native States

In the Interpretation Act, 1889 (52 and 53 Vict. ch 63), the expression "India" is defined as meaning British India together with any territories of any native prince or chief under the suzerainty of Her Majesty, exercised through the Governor General of India or through any governor or other officer subordinate to the Governor General of India. The territory of the Native States is not British territory; nor are their subjects British subjects. But the sovereignty over them, as Sir Courtenay Ilbert in his "Government in India" aptly observes, "is divided between the British Government and their rulers in

proportions which differ greatly according to the history and importance of the several States, and which are regulated partly by treaties or less formal engagements, partly by sanads or charters, and partly by usage". The British Government has undertaken to protect these states from external aggression. But Government "as the paramount power (a) exercises exclusive control over the foreign relations of the State; (b) assumes a general but a limited responsibility for the internal peace of the State; (c) assumes a special responsibility for the safety and welfare of the British subjects resident in the State". The last is enjoyed by delegation from Indian principalities expressed by treaty or based on tacit and long usage. Such delegated jurisdiction is exercised also on British railways running through protected states, in civil stations, cantonments, and residences within them. In these areas a large number of British-Indian enactments have been introduced by the Governor General of India under the operation of ACT XXI of 1879, the preamble of which runs as follows: — "Whereas by treaty, capitulation, agreement, grant, usage, sufferance and other lawful means, the Governor General of India in Council has power and jurisdiction within divers places beyond the limits of British India." It is by virtue of this legislative provision, that the Divorce Act (IV of 1809, as amended by Acts XI of 1889 and II of 1900), the Christian Marriage Act (XV of 1872, as amended by Acts II of 1891 and II of 1892), the Administrator General Act (II of 1874, as amended by Acts IX of 1890 and VI of 1900), Married Woman's Property Act (III of 1874), Births, Deaths and Marriages Registration Act (as amended by Act XVI of 1890) and Pilgrim Ships Act (XIV of 1895) have been made applicable to subjects of His Majesty within the dominions of Princes or States in India under the suzerainty of His Majesty.

The British Government also exercises jurisdiction in some Native States over the subjects or a class of the subjects, of such states, which is called residuary; that is, what remains outside the actual sovereign powers exercised by the native princes. When any Indian chief dies without an heir, or leaving a minor heir, or proves himself incapable of ruling, the British Government steps in and administers the affairs of the State through their agent, and exercises what has been named by Sir William Lee-Warner ("Protected Princes of India", p. 330), substituted jurisdiction. In such case it is the Governor-General of India or the local governors that conduct the administration, while the British Indian Legislatures are unable to extend their authority over the native subjects of Indian Princes or their territory. It is the prerogative of the Crown and not of the British-Indian Legislatures, whose enactments may be introduced only by the British executive authority by means of special orders. In the exercise of the substituted jurisdiction, as in Mysore during a long minority administration, a large number of Indian legislative enactments have been introduced in several Native States. The Native States administrations have also built up their legislative code on the model of the British-Indian legislation. Thus we shall find that there is no State in which the Indian Penal Code or some code like it has not been introduced with all the provisions relating to offences against religion (Sections 296-298, Indian Penal Code). But there is not a single Native State which can boast among its legislative achievements any enactments similar to the Caste and Religious Disabilities Act (XXI of 1851), which declares as illegal "such laws or usages as inflict on any person forfeiture of rights or property or

may be held in any way to impair or affect any right of inheritance, by reason of his renouncing or having been excluded from the communion of any religion or being deprived of caste". It is a masterpiece of British statesmanship and policy of toleration and equal protection of all religions. That it should not find a place in the statute book of a State like Mysore governed on the highest liberal principles, in which a native Catholic of the State rose to the eminent position of a judge of the Mysore High Court and then that of a member of the Council of Administration, and in which Christianity thrives splendidly side by side with Hinduism and every other religion, is an enigma which outsiders are at a loss to understand. The agitation for the introduction of legislation along the lines of the British-Indian enactment in the large Native States of Mysore and Travancore has failed woefully.

But for this flaw in the administration of the Native States, it must be said to their credit that the principle of religious toleration has been generally respected by Indian princes and rulers. There have been some rare instances in which the British Government has found it necessary to interfere on the score of religious intolerance of a chief. One of the notable cases was the refusal of Lord Ripon to allow the Maharajah of Indore to restrict the freedom of religious worship of the Canadian missionaries within their own houses and in their own premises, a privilege which has extended to their converts and dependents, the native subjects of His Highness. Though there are native rulers, who have not surrendered a jot of their internal sovereignty over their native subjects, yet their very existence is tolerated and guaranteed on the condition of their maintaining a just and peaceful administration combined with toleration of all religions — if not equal protection of all religious bodies and sects. The latter condition of equal protection could not be exacted from Indian chiefs by a European Government which boasts of an established Church supported by the State at home — though it has practically kept itself free from such an entanglement in India. So every Indian State has its established church — generally that of the religion of the chief — maintained out of public funds. Many a ruler has at the same time extended his patronage to religious communities other than that to which he belongs by grants of land to their places of worship and *nemnuks* or allowances to their religious ministers. There are numerous Christian educational and charitable institutions in native States, which have received large grants-in-aid from Indian chiefs and *darbars*. Christian bishops and missionaries are generally treated with marked respect and receive every courtesy from *darbars* and their officers. Christian religious propaganda is, it is true, looked upon with disfavour by the people, especially those of higher castes of Hindus, and with the almost impassable barriers of caste or fanaticism the progress of Christianity is necessarily slow in India, and slower still in most Native States which support an established church. Foreign missionaries in some States suffer from the prohibition against their acquiring lands, but this prohibition does not apply to native Christians, in whose names any number of lands can be purchased for the use of missions. On the whole, Christian missionaries have to be thankful for the liberal principles on which native administrations are conducted under the guiding hand of the British Government.

Sources

Ecclesiastical Literature. — From the Catholic point of view nothing in the way of a complete general history of the Church in India has yet been written, though the materials for such a work are abundant and might easily be collected. They consist chiefly of the records and histories of the different religious orders, collections of official documents, monographs on particular missions and biographies of eminent missionaries — as well as occasional literature of various kinds. Some rather scanty general histories have been written by Protestants; but most of them are vitiated by a marked animus against Roman Catholicism, and have to be read with caution. The following is a somewhat promiscuous list of works, most of which are easily accessible: On the Thomas Christians. — MacKenzie, Christianity in Travancore (1901); Medlycott, India and the Apostle St. Thomas (1905); Ratlin, *Historiæ Ecclesiæ Malabaricæ* (Rome, 1745); Geddes, The Church of Malabar and the Synod of Diamper (1694); Philipos, The Syrian Church in Malabar (1869); Kennet, St. Thomas, Apostle of India (1882); Milne Rae, Syrian Church in India (1892); Howard, Christians of St. Thomas (1864). Concerning the Portuguese. — Lafitau, *Découvertes et conquêtes des Portuguais* (1533); O Chronista de Tissuary; Souza, *Asia Portuguesa* (1666); Du Barros, *Deccadas* (1777); Dellon, *Relation de l'Inquisition de Goa*; Fonseca, *Sketch of the City of Goa* (Bombay, 1878); Bullarium Patronatus Portugalliæ Regum (Lisbon, 1868); Cottineau, *Historical Sketch of Goa* (Madras, 1831); Torrie, *Estatistica de India Portuguesa* (Bombay, 1879); De Souza, *Oriente Conquistada* (1881); D'Orsey, *Portuguese Discoveries, Dependencies and Missions* (1893); Danvers, *The Portuguese in India* (1894); O Orienta Portuguez; Gouvea, *Jornada de Arcebispo de Goa* (1609). On the Jurisdiction Struggle. — Life of Hartmann (1868); Strickland, *The Goa Schism* (1853); Bussieres, *Historia do Scisma Portuguez* (Lisbon, 1854); a copious pamphlet literature dating from 1858 to 1893, all out of print.

Monographs and Biographies. — *Lettres édifiantes et curieuses* by M. (1780); Bertrand, *Mémoires historiques sur les Missions* (1847); Idem, *La Mission de Madure* (1854); Idem, *Lettres édifiant et curieuses* (Madura, 1865); Saint Cyr, *La Mission du Madure* (Paris, 1859); Guchen, *Cinquante ans de Madure* (1887); Moore, *History of the Mangalore Mission*; Suan, *L'Inde Tamoule* (1901); *Litteræ Annuaæ Soc. Jesu* (1573, etc.); *Rerum a Soc. Jesu in Oriente gestarum volumen* (1574); Carrez, *Atlas Geographicus S.J.* (1900); Goldie, *First Christian Mission to the Great Mogul* (1897); *La Mission de Vizagapatam* (1890); Tenant, *Christianity in Ceylon*; Fortunat, *Au pays des Rajas [Rajputana]* (1906); Coleridge, *Life and letters of St. Francis Xavier* (London, 1886); *Monumenta Xaveriana* (Madrid, 1900); Cros, *Vie de St. François Xavier* (Toulouse, 1898); Anthony Marz, *Life of A. Hartmann* (1868); Suau, *Mgr. Alexis Canoz* (1891); Zaleski, *Les Martyrs de l'Inde* (1900). General and Sundry. — Maffæi, *Historiarum Indicarum Libri* (Cologne, 1593); De Houdt, *Histoire Generale des Voyages* (1753); Croze, *Christianisme de l'Inde* (1758); Tieffentaller-Benouilli, *Description do l'Inde* (1786); Paulinus a S. Bartholomæo, *India orientalis christiana* (Rome, 1794); Murray, *Discoveries and Travels in Asia* (1820); Hough, *Christianity in India* (1839); Mullbauer, *Geschichte der Kath. Missionen in Ostindien* (Freiburg, 1852); Marshall, *Christian Missions* (London, 1862); Werner, *Atlas des Missions Catholiques* (1886);

Idem, *Orbis Terrarum Catholicus* (Freiburg, 1890); Smith, *The Conversions of India* (London, 1893); Strickland, *The Jesuits in India* (1852); Idem, *Catholic Missions in S. India* (1865); Fanthome, *Reminiscences of Agra. A series of travellers' accounts since the days of Marco Polo*; *The Bombay Gazetteer*, the *Madras* and other manuals passim; Hunter, *Indian Empire*, and passim in *Imperial Gazetteer*; *Madras Catholic Directory* each year from 1851 to 1909; Buchanan, *Christian Researches in Asia* (1811); Da Cunha, *Chaul and Bassein* (1876); *The Origin of Bombay* (1900); Steward, *History of Bengal* (1813); *Calcutta Review*, V., p. 242; *Portuguese in North India*; *Ibid.* (April, 1881), *The Inquisition*; *Vindication of de Nobili in East and West* (Dec., 1905); Edwardes, *The Rise of Bombay* (1902); *The Bombay Examiner* files 1907 and onwards for *History of Bombay Vicariate*; a large ecclesiastical bibliography will be found in D'Orsey, *Portuguese Discoveries*, p. 379 seq.

Secular Literature. — Allen, *Narrative of Indian History* (1909); *Cyclopedia of India* (London, 1908); Smith, *Early History of India*; Smith, *Asoka* in *Rulers of India* series; Hoernle and Stark, *History of India*; Dutt, *Ancient and Modern India* (Calcutta, 1889-1890); Poole, *Medieval India* in *Story of the Nations* series; Bernier, *Travels*, ed. by Constable; *Rulers of India* series (Clive, Warren Hastings, etc.); Malleon, *History of the French in India* (London, 1868); Mallison, *Decisive battles of India*; Hunter, *Brief history of the Indian peoples*; Joppen, *Historical Atlas of India*; Hunter, *The Indian Empire* (London, 1893); Hunter, *Imperial Gazetteer of India* (1910); Haug, *Essays on the Parsis*, ed., West; Weber, *History of Indian Literature* (London, 1892); Cust, *Modern Languages of the East Indies* (London, 1898); Dowson, *Dictionary of Hindu Mythology, Religion, Geography, History and Literature* (1879); Monier-Williams, *Modern India and the Indians*; Hodgson, *Essays relating to Indian subjects*; Bigandet, *Life or Legend of Gaudama [Buddha]* (London, 1880); Barth, *Religions of India* (London, 1882); Davies, *Hindu Philosophy*; Jacob, *Manual of Hindu Pantheism*; Davies, *The Bhagavad-gita*; Gough, *The Philosophy of the Upanishads and ancient Indian metaphysics* (London, 1882); Phayre, *History of Burma* (London, 1883); Burnell, *The Laws of Manu*; Hislip, *Aboriginal tribes of Central Provinces* (1866); Watson and Kaye, *People of India, races and tribes* (1868); Gleig, *Life of Munro*; Tenuent, *Ceylon* (London, 1860); Thornton, *British India*; Crooke, *Popular religion and folklore of N. India* (Allahabad, 1894); Wilkins, *Hindu Theology*; Geary, *Burma after the conquest*; Malcolm, *Political history of India*; Williams, *Hinduism*; Erskine, *India under Baber and Humayun*; DuBois, *Hindu manners and customs* (Oxford, 1899); Rhys-Davids, *Buddhism* (New York, 1896); Wilkins, *Daily Life and work in India*; Padfield, *The Hindu at Home*; Manning, *Ancient and medieval India* (London, 1869); Williams, *Thought and life in India*; Elphinstone, *The History of India* (1866); Wheeler, *The History of India* (4 vols., London, 1874-76); Tod, *Annals and Antiquities of Rajasthan*; Risley, *The People of India*; Monier-Williams, *Indian Wisdom* (London, 1876); MacDonnell, *Sanscrit Literature* (London, 1900).

About this page

APA citation. Hull, E. (1910). India. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 14, 2015 from New Advent: <http://www.newadvent.org/cathen/07722a.htm>

MLA citation. Hull, Ernest. "India." The Catholic Encyclopedia. Vol. 7. New York: Robert Appleton Company, 1910. 14 Feb. 2015
<<http://www.newadvent.org/cathen/07722a.htm>>.

Transcription. This article was transcribed for New Advent by Mary Thomas.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is [webmaster at newadvent.org](mailto:webmaster@newadvent.org). Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/11388a.htm>

395 captures

16 Aug 2000 - 10 Nov 2025

Dec FEB Mar

16

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > P > Paganism

Paganism

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Paganism, in the broadest sense includes all religions other than the true one revealed by God, and, in a narrower sense, all except Christianity, Judaism, and Mohammedanism. The term is also used as the equivalent of Polytheism.

It is derived from the Latin pagus, whence pagani (i.e. those who live in the country), a name given to the country folk who remained heathen after the cities had become Christian. Various forms of Paganism are described in special articles (e.g. Brahminism, Buddhism, Mithraism); the present article deals only with certain aspects of Paganism in

general which will be helpful in studying its details and in judging its value.

Claims of paganism to the name of religion. — Influence on public and private life
Historians of religion usually assume that religions developed upwards from some common germ which they call Totemism, Animism, Solar or Astral Myth, Nature Worship in general or Agrarian in particular, or some other name implying a systematic interpretation of the facts. We do not propose to discuss, theologically, philosophically, or even historically, the underlying unity, or universal originating cause, of all religions, if any such there be. History as a matter of fact presents us in each case with a religion already existing, and in a more or less complicated form. Somewhere or other, some one of the human elements offered as universal, necessary, and sufficient germ of the developed religion, can, of course, be found. But we would point out that, in the long run, this element was not rarely a cause of degeneration, not progress; of lower forms of cult and creed, not pure Monotheism. Thus it is almost certain that Totemism went for much in the formation of the Egyptian religion. The animal-standards of the tribes, gradually and partially anthropomorphized, created the jackal-, ibis-, hawk-headed gods familiar to us. But there is no real trace of the evolution from Zoolatry to Polytheism, and thence to Monotheism. The monotheistic records are more sublime, more definite in the earlier dynasties. Atum, the object of a superb worship, has no animal equivalent. Even the repression of popular follies by a learned official caste failed to check the tendency towards gross and unparalleled Zoolatry, which was food for Roman ridicule and Greek bewilderment, and stirred the author of *Wisdom* (xi, 16) to indignation (Loret, "L'Egypte au temps du totemisme", Paris, 1906; Cappart in "Rev. d'hist. relig.", LI, 1905, p. 192; Clement of Alexandria, *The Pedagogue* III.2; Diodorus Siculus, I, lxxxiv; Juvenal, "Satires", xv).

Animism also entered largely into the religions of the Semites. Hence, we are taught, came Polyd monism, Polytheism, Monotheism. This is not correct. Polyd monism is undoubtedly a system born of belief in spirits, be these the souls of the dead or the hidden forces of nature. It "never exists alone and is not a 'religious' sentiment at all": it is not a degenerate form of Polytheism any more than its undeveloped antecedent. Animism, which is really a naïve philosophy, played an immense part in the formation of mythologies, and, combined with an already conscious monotheistic belief, undoubtedly gave rise to the complex forms of both Polyd monism and Polytheism. And these, in every Semitic nation save among the Hebrews, defeated even such efforts as were made (e.g. in Babylon and Assyria) to reconstitute or achieve that Monotheism of which Animism is offered as the embryo. These facts are clearly indicated and summed up in Lagrange's "Etudes sur les Religions émitiques" (2nd ed., Paris, 1904).

Nature Worship generally, and Agrarian in particular, were unable to fulfil the promise they appeared to make. The latter was to a large extent responsible for the Tammuz cult of Babylon, with which the worships of Adonis and Attis, and even of Dionysus, are so unmistakably allied. Much might have been hoped from these religions with their yearly festival of the dying and rising god, and his sorrowful sister or spouse: yet it was precisely in these cults that the worst perversions existed. Ishtar, Astarte, and Cybele

had their male and female prostitutes, their Galli: Josiah had to cleanse the temple of Yahweh of their booths (cf. the Qedishim and Kelabim, Deuteronomy 23:17; 2 Samuel 23:7; cf. 1 Samuel 14:24; 15:12), and even in the Greek world, where prostitution was not else regarded as religious, Eryx and Corinth at least were contaminated by Semitic influence, which Greece could not correct. "Although the story of Aphrodite's love", says Dr. Farnell, "is human in tone and very winning, yet there are no moral or spiritual ideas in the worship at all, no conception of a resurrection that might stir human hopes. Adonis personifies merely the life of the fields and gardens that passes away and blooms again. All that Hellenism could do for this Eastern god was to invest him with the grace of idyllic poetry" ("Cults of the Greek States", II, 649, 1896-1909; cf. Lagrange, op. cit., 220, 444 etc.)

Mithraism is usually regarded as a rival to nascent Christianity; but Nature Worship ruined its hopes of perpetuity. "Mithra remained", says S. Dill, "inextricably linked with the nature-worship of the past." This connexion cleft between it and purer faiths "an impassable gulf" which meant its "inevitable defeat" ("Roman Soc. from Nero to Aurel.", London, 1904, pp. 622 sqq.), and, "in place of a divine life instinct with human sympathy, it had only to offer the cold symbolism of a cosmic legend" (ibid.). Its very adaptability, M. Cumont reminds us, "prevented it from shaking itself free from the gross or ridiculous superstitions which complicated its ritual and theology; it was involved, in spite of its austerity, in a questionable alliance with the orgiastic cult of the mistress of Attis, and was obliged to drag behind it all the weight of a chimerical or hateful past. The triumph of Roman Mazdeism would not only have ensured the perpetuity of all the aberrations of pagan mysticism, but of the erroneous physical science on which its dogma rested." We have here an indication why religions, into which the astral element entered largely, were intrinsically doomed. The divine stars that ruled life were themselves subject to absolute law. Hence relentless Fatalism or final Scepticism for those sufficiently educated to see the logical results of their mechanical interpretation of the universe; hence the discrediting of myth, the abandonment of cult, as mendacious and useless; hence the silencing of oracle, ecstasy, and prayer; but, for the vulgar, a riot of superstition, the door new opened to magic which should coerce the stars, the cult of hell, and honour for its ministers — things all descending into the Satanism and witchcraft of not un-recent days. Even the supreme and solar cult reached not Monotheism, but a splendid Pantheism. A sublime philosophy, a gorgeous ritual, the support of the earthly Monocracy which mirrored that of heaven, a liturgy of incomparable solemnity and passionate mysticism, a symbolism so pure and high as to cause endless confusion in the troubled mind of the dying Roman Empire between Sun-worship and the adorers of the Sun of Righteousness — all this failed to counteract the aboriginal lie which left God still linked essentially to creation. (See F. Cumont, "Les religions orientales dans le paganisme romain", 2nd ed., Paris, 1909, especially cc. v, vii-viii; "Le mysticisme astral", Brussels, 1909, invaluable for references and bibliography; "Textes et Monuments . . . relatifs aux Mysteres de Mithra", I, 1899, II, 1896; "Théol. solaire du paganisme rom.", Paris, 1909.) We do not hint that these elements which have been assigned as the origin of an upward revolution have always, or only, been a cause of degeneration: it is important to note, however, that they have been at times a germ of death as truly as of

life.

Social aspect

Christianity first and alone of religions has preached, as one of its central doctrines, the value of the individual soul. What natural religion already, but ineffectually implied, Christianity asserted, reinforced, and transmuted. The same human nature is responsible at once for the admirable kindnesses of the pagan, and for the deplorable cruelties of Christian men, or groups, or epochs; the pagan religions did little, if anything, to preserve or develop the former, Christianity waged ceaseless battle against the latter. As for woman, the promiscuity which is the surest sign of her degradation never existed as a general or stable characteristic of primitive folk. In China and Japan, Buddhism and Confucianism depressed, not succoured her; in ancient Egypt, her position was far higher than in late; it was high too among the Teutons. Even in historic Greece as in Rome, divorce was difficult and disgraceful, and marriage was hedged about with an elaborate legislation and the sanctions of religion. The glimpses we have of ancient matriarchates speak much for the older, honourable position of women; their peculiar festivals (as in Greece, of the Thesmophoria and Arrephoria; in Rome, of the Bona Dea) and certain worships, as of the local Korai or of Isis, kept their sex within the sphere of religion. As long, however, as their intrinsic value before God was not realized, the brute strength of the male inevitably asserted itself against their weakness; even Plato and Aristotle regarded them more as living instruments than as human souls; in high tragedy (an Alcestis, an Antigone) or history (a Cloelia, a Camilla), there is no figure which can at all compare, for religious and moral influence, with a Sara, a Rachel, an Esther, or a Deborah. It is love for mother, rather than for wife, that Paganism acknowledges (see J. Donaldson, "Woman in anc. Greece and Rome, etc.... among the early Christians", London, 1907; C.S. Devas, "Studies of Family Life", London, 1886; Daremberg and Saglio, "Gynæceum", etc.).

Essentially connected with the fate of women is that of children. Their charm, pathos, possibilities had touched the pagan (Homer, Euripides, Vergil, Horace, Statius), even the claim of their innocence to respect (Juvenal). Yet too often they were considered merely as toys or the destined support of their parents, or as the hope of the State. With Christianity, each becomes a soul, infinitely precious for God's sake and its own. Each has its heavenly guardian, and for each death is better than loss of innocence. Education, in the fullest sense, was created by Christianity. The elaborate schemes of Aristotle and Plato are subordinated to state interest. Though based upon "sacred" books, education in ancient times, when organized, found these highly mythological, as in Greece or Rome, or rationalized, as in Confucian spheres of influence. Both Greeks and Romans attached great importance to a complete education, supported it with state patronage (the Ptolemies) state initiative and direction (the Antonines), and conceived for it high ideals (the "turning of the soul's eye towards the light", Plato, "Republic", 515 b); yet, failing to appreciate the value of the individual soul, they made education in fact merely utilitarian, the formation of a citizen being barely more complete than under the narrow and rigid systems of Sparta and Crete. The restriction, in classical Greece, of education among women to the Hetairai is a fact significant of false ideal and disastrous

in results (J. B. Mahaffy, "Old Gk. Educ.", London, 1881; S. S. Laurie, "Historical Survey of Pre-Christian Educ.", London, 1900; L. Grasberger, "Erziehung u. Unterricht im klass. Alterum", Würzburg, 1864-81; G. Boissier, "L'instruct. publique dans l'empire romain." in "Rev. de Deux Mondes", March, 1884; 3. P. Rossignol, "De l'educ. des hommes et des femmes chez les anciens", Paris, 1888).

Error in education was conditioned, we saw, by error of political ideal. No doubt, all the older polities were sanctioned directly by religion. The local god and the local ruler were, for the Semites, each a *melek* (king), a *baal* (proprietor), and their attributes and qualification almost fused. Or, the ruling dynasty descended remotely, or immediately, from a god or hero, making the king divine; so the Mikado, the Ionian and Doric overlords. Especially the Orient went this way, most notably Egypt. The Chinese emperor alone might pray to the Sublime Ruler whose son he was. Rome deifies herself and her governors, and the emperor-cult dominates army and province, and welds together aristocracy and the masses (J. G. Frazer, "Early Hist. of the Kingship", London, 1905; Maspero, "Comment Alex. devint Dieu en Egypte"; Cumont, "Testes et Monuments de Mithra", I, p. ii, c. iii; J. Toutain, "Cultes païens dans l'emp. rom.", I, Paris, 1907). It is hard to judge of the practical effects; obviously autocracy profited, the development of obedience, loyalty, courage in the governed (Rome; Japan) being undoubted. Yet the system reposed upon a lie. The scandals of the court, the familiarities of the camp, the inevitable accidents of human life, dulled the halo of the god-king. Far more stable were the organizations resulting from the subtle polities devised by Greek experiment and speculation, and embodied in Roman law. Aristotle's political philosophy, almost designed — as Plato's frankly was — for the city state, was carried on through the Stoic vision of the City of Zeus, of world-empire, into the concrete majesty of Rome, which was itself to pass, when confronted in Christianity with that individual conscience it would not recognize, into the *Civitas Dei* of an Augustine. Aristotle and Plato survived in Aquinas, the Stoic vision in Dante; Gregory VII reproduced, in his age and manner, the effective work of an Augustus. And of it all the soul was that Kingdom, Hebrew-born, which, spiritualized by Christ and preached by Paul, has been a far mightier force for civilization than ever was the polis of the Greeks. As long as the ultimate source of authority, the inalienable rights of conscience, and the equality of all in a Divine sonship were unrealized, no true solution of the antinomy of state and individual, such as Paul could offer (Romans 13 etc.) was possible. [Cf. E. Barker, "Polit. Thought of Plato and Aristotle", London, 1906, esp. pp. 237-50, 281-91, 119-61, 497-515; G. Murray, "Rise of the Gk. Epic.", Cambridge, 1907; P. Allard, "Ten Lectures on the Martyrs", tr. (London, 1907); Idem, "Les Persécutions" (Paris, 1885-90); Sir W. Ramsay's books on St. Paul, esp. "Pauline Studies" (London, 1906); "Paul the Traveller" (1897); "Ancient King Worship", C.C. Lattey, S.J., English C.T.S.]

In these systems, the weakest necessarily went to the wall. Even the good Greek legislation on behalf of orphans, wards, the aged, parents, and the like; even the admirable instinct of *aidos* which shielded the defenceless, the suppliant, the stranger, the "stricken of God and afflicted", could not (e.g.) stop the exposition of sickly or deformed infants (defended even by Plato), or render poverty not ridiculous, suffering

not merely ugly, death not defiling. Yet the sober religion of the Avesta preaches charity and hospitality, and these, the latter especially, were recognized Greek virtues. In proportion as travel widened minds, and ideals became cosmopolitan, the barbarian became a brother; under the Antonines charity became official and organized. Always, in the Greek world, the temples of Æsculapius were hospices for the sick. Yet all this is as different in motive, and therefore in practical effect, from the "mutual ministry of love" obligatory within the great family of God's children, as is the counterpart of Christian self-sacrifice, Buddhist Altruism. (Cf. L. de la V. Poussin, "Bouddhisme", Paris, 1909, especially pp. 7-8, where he quotes Oldenberg, "Buddhismus u. christliche Liebe" in "Deutsche Rundschau", 1908, and "Orientalischen Relig.", pp. 58, 266 sqq., 275 sqq.) In slavery, of course, a chasm is cleft between Paganism and Christianity. By proclaiming the rights of conscience and the brotherhood of men, Christianity did for the slave what could never have been accomplished by demanding the instant and universal abolition of slavery, thereby risking the dislocation of society. In Christ, a new relation of master to man springs up (1 Corinthians 7:21; 1 Timothy 6:2): the Epistle to Philemon becomes possible. Yet while it is true that in many ways the slave's lot might be miserable (the *ergastulum*), and inhuman (the Roman slave might technically not marry), and immoral (Petronius: "*nil turpe quod dominus jubet*"), yet here too, human nature has risen above its own philosophies, laws and conventions. Kindness increases steadily: even Cato was kind; social motives (Horace), philosophical considerations (Seneca), sheer legislation (already under Augustus), devotion (at Delphi, slaves are manumitted to Apollo: contrast the beautiful Christian emancipation in Ennodius, P.L., LXIII 257; sentiment, and even law protected the slaves' tomb or *loculus*) answered the promptings of gentle hearts. The *contubernium* became parallel to marriage; nationality never of itself meant slavery; education could make friends of master and man ("*loco filii habitus*", says one inscription); Seneca generalizes: "*homo res sacra homini; servi, humiles amici*." But not all the sense of the "dignity of man", taught by the Roman comedians and philosophers, could supply even the emancipating principles, far less the force, of Christian equality in the service of God and the fellowship of Christ (H. A. Wallon, "Hist. de l'Esclavage de l'Antiq.", Paris, 1847; Boeckh, "Staatshaushaltung d. Athener.", I, 13; C.S. Devas, "Key en." (1906), 143-150 and c. v; P. Allard, "Les Esclaves chrét.", Paris, 1876; O. Boissier, "Relig. romaine", II, Paris, 1892).

Art and ritual

Omnia plena deo: the nearer God is realized to be, the richer the efflorescence of religious art and ritual; and the purer the concept of His nature, the nobler the sense-worship that greets it. Hence the world's grandest art has grown round Christ's Real Presence, though Christ said no word of art. Thus, heresy has always been iconoclastic; the distant God of Puritanism, the disincarnate Allah of Islam must be worshipped, but not in beauty. To Hindus, gods were near, but vile; and their art went mad. To the Greeks, save to a smaller band of mystics, whose enthusiasm annihilated external beauty in the effort after spiritual loveliness, all comeliness was bodily; hence the splendid soulless statues of gods (though for a few choice perceptions — Pausanias, Plutarch — the Olympian Zeus had "expression", and conveyed divine significance); hence their treatment of the inanimate beauty of Nature was far less successful and

profound than was that of the austere Hebrew, to whom, in his struggle against nature worship and idolatry, plastic art was forbidden, but whose nature-psalms rise higher than anything in Greek literature. The pure new spirit breathing in the art of the Catacombs disguises from us, at first, that its categories are all pagan — though in human models little was directly borrowed, the Orpheus, Hercules, Aristeas type are given to Christ; strange symbols (the disguised cross, the dolphin speared on trident) occur sporadically; "pagan" sarcophagi were doubtless bought direct from pagan warehouses; most startlingly is the difference felt in the spiritual treatment by early Christian Art of the nude (E. Müntz, "Etudes s. l'hist. de la peinture et de l'iconographie chrétienne", Paris, 1886; A. Péraud, "L'archéologie chrét.", Paris, 1892; Wilpert, "Roma Sotteranea: le pitture, etc.", Rome, 1903).

Christian ritual developed when, in the third century, the Church left the Catacombs. Many forms of self-expression must needs be identical, in varying times, places, cults, as long as human nature is the same. Water, oil, light, incense, singing, procession, prostration, decoration of altars, vestments of priests, are naturally at the service of universal religious instinct. Little enough, however, was directly borrowed by the Church — nothing, without being "baptized", as was the Pantheon. In all these things, the spirit is the essential: the Church assimilates to herself what she takes, or, if she cannot adapt, she rejects it (cf. Augustine, Epp., xlvii, 3, in P.L., XXXIII, 185; Reply to Faustus XX.23; Jerome, "Epp.", cix, *ibid.*, XXII, 907). Even pagan feasts may be "baptized": certainly our processions of 25 April are the Robigalia; the Rogation days may replace the Ambarvalia; the date of Christmas Day may be due to the same instinct which placed on 25 Dec., the Natalis Invicti of the solar cult. But there is little of this; our wonder is, that there is not far more [see Kellner, "Heortologie" (Freiburg, 1906). See CHRISTMAS; EPIPHANY. Also Thurston, "Influence of Paganism on the Christian Calendar" in "Month" (1907), pp. 225 sqq.; Duchesne, "Orig. du Culte chrétien", tr. (London, 1910) *passim*; Braun, "Die priestlichen Gewänder" (Freiburg, 1897); *Idem*, "Die pontificalen Gewänder" (Freiburg, 1898); Rouse, "Greek Votive Offerings" (Cambridge, 1902), esp. c.v]. The cult of saints and relics is based on natural instinct and sanctioned by the lives, death, and tombs (in the first instance) of martyrs, and by the dogma of the Communion of Saints; it is not developed from definite instances of hero-worship as a general rule, though often a local martyr-cult was purposely instituted to defeat (e.g.) an oracle tenacious of pagan life (P.G., L, 551; P.L., LXXII 831; Newman, "Essay on Development, etc.", II, cc. ix, xii., etc.; Anrich, "Anfang des Heiligenkults, etc.", Tübingen, 1904; especially Delehaye, "Légendes hagiographiques," Brussels, 1906). Augustine and Jerome (Ep. cii, 8, in P.L., XXXIII, 377; "C. Vigil.", vii, *ibid.*, XXXIII, 361) mark wise tolerance: Duchesne ["Hist. ancienne de l'église", I (Rome, 1308), 640; cf. Sozomen, Church History VII.20] reminds us of the occasional necessary repression: Gregory, writing for Augustine of Canterbury, fixes the Church's principle and practice (Bede, "Hist. eccl.", I, xxx, xxxii, in P.L., XCV, 70, 72). Reciprocal influence there may to some small extent have been; it must have been slight, and quite possibly felt upon the pagan side not least. All know how Julian tried to remodel a pagan hierarchy on the Christian (P. Allard, "Julien l'Apostat", Paris, 1900).

Morality, ascesis, mysticism

For an appreciation of pagan religions in themselves, and for an estimate of their pragmatic value in life, it should be noted that, in proportion as a pagan religion caught glimpses of high spiritual flights, of ecstasy, penance, otherworldliness, the "heroic", it opened the gates of all sorts of moral cataclysms. A *frugi religio* was that of Numa: the old Roman in his worship was *cautissimus et castissimus*. For him, Servus says, religion and fear (=awe) went close together. *Pietas* was a species of justice (filial, no doubt), but never *superstitio*. The ordinary man "put the whole of religion in doing things", veiling his head in presence of the modest, featureless *numina*, who filled his world and (as their adjective-names show — *Vaticanus*, *Argentarius*, *Domiduca*) presided over each sub-section of his life. Later the Roman virtues, *Fides*, *Castitas*, *Virtus* (manliness), were canonized, but religion was already becoming stereotyped, and therefore doomed to crumble, though to the end the volatile Greeks (*paides aei*) marvelled at its stability, dignity, and decency. So too the high abstractions of the *Gâthâs* (Moral Law, Good Spirit, Prudent Piety etc., the *Amesha-spentas* of the *Avesta* to be — Obedience, Silent Submission, and the rest), especially the enormous value set by Persian ethic upon Truth (a virtue dear to Old Rome), witness to lives of sober, quiet citizenship, generous laborious, unimaginative, just to God and man. Exactly opposite, and disastrous, were the tendencies of the idealistic Hindu, losing himself in dreams of Pantheism, self-annihilation, and divine union. Especially the worship of Vishnu (god of divine grace and devotion), of Krishna (the god so strangely assimilated by modern tendency to Christ), and of Siva (whence Saktism and Tantrism) ran riot into a helpless licence, which must modify, one feels, the whole national destiny. We cannot pass conventional judgments on these aberrations. It is easily conceded that pagans constantly lived better than their creed, or, anyhow, than their myth; blind terrors, faulty premisses, warped traditions originated, preserved, or distorted customs pardonable when we know their history: astounding contradictions coexist (the ritual murders and prostitution of Assyria, together with the high moral sense revealed in the self-examination of the second Shurpu tablet; the sanctified incest and gross myth of Egypt, with the superb negative Confession of the Book of the Dead). Even in Greece, the terrifying survivals of the old clithonic cults, the unmoral influence (for the most part) of the Olympian deities, the unexacting and far more popular cult of local or favourite hero (Herakles, Asklepios), are subordinate to the essential instincts of *aidos*, *themis*, *nemesis* (so well analysed by G. Murray, *op. cit.*), with their taboos and categorical imperatives, reflected back, as by necessity, to the expressed will of God. The religion of the ordinary man is perfectly and finally expressed in Plato's sketch of Cephalus (*Republic*, *init.*) whose instincts and traditions had carried him, at life's close, to a goal practically identical with that achieved by the philosophers at the end of their laborious inquiry.

All asceticism is, however, founded on a certain Dualism. In Persia, beyond all others dualist, the fight between Light and Darkness was noble and fruitful till it ran out into Manichæism and its debased allies. Certainly, from the East came much of the mystic Dualism, enjoining penance, focusing attention beyond the grave, preconizing purity of all sorts (even that abstention from thought which leads to ecstasy), which inspired Orphism, Pythagoreanism etc., and transfused the Mysteries. Till Plato, these notions

achieved no high literary success. Æschylus preaches a sublime gospel: his austere series — Wealth, Self-sufficiency, Insolence, God-sent Infatuation, Ruin — has echoes of Hebrew prophecy and anticipates the "Exercises"; yet even his stern drasanti pathein is calmed into the pathein mathos — a true wisdom, repose, reconciliation. Even in this life Sophocles sees high laws living eternally in serene heaven, a joy for men of obedience. Euripides, in the chaos of his scepticism, lives in angry bewilderment, not knowing where to place his ideal, since Aphrodite and Artemis and the other world-forces are, for him, essentially at war. It is in Plato, far better than in the nihilist asceticisms of the East, that the note — not even yet quite true — of asceticism is struck. The body is our tomb (soma, sema); we must strip ourselves of the leaden weights, the earthy incrustations of life: the true life is an exercise in death, a homoiosis to theo, as far as may be; like the swans we sing when dying, "going away to God", whose servants we are; "death dawns", and we owe sacrifice to the Healer-hero for the cure of life's fitful fever; "I have flown away", (the Orphic magic tablets will cry) "from the sorrowful weary wheel" of existences.

Directly after Plato, the schools are coloured by his thought, if not its immediate heirs. Stoic and Epicurean really aimed at one thing when they preached their apatheia and ataraxia, respectively Anechou kai apechou: be the autarches, master of your self and fate. In Roman days of imperial persecution, this Stoicism, "touched with emotion", passed into the beautiful, though ill-founded religion of Seneca: all philosophy became practical, an ars vivendi: Life is our ingens negotium, yet not to be despaired of. Heaven is not proud: ascendentibus di manum porrigent. Ano phronein, St. Paul was even then enjoining (Colossians 3:1-2), echoing Plato's phronein athanata kai theia (Tim., 90 c), his tes ano hodou aei hexometha (Rep., 621 c.), his "life must be a flight" apo ton enthende ekeise (529 A), and Aristotle's doctrine that a man must athanatein eph onon endechetai (Eth. N., X, vii), written so long ago. The more acute expressions of this mystical asceticism were much occupied with the future life and much fostered or provoked by the developed Mysteries. Impossible as it seems to find a race which believed in the extinction of the soul by death, survival was often a vague and dismal affair, prolonged in cavernous darkness, dust, and unconsciousness. So Babylon, Assyria, the Hebrews, earlier Greece. Odysseus must make the witless ghosts drink the hot blood before they can think and speak. At best, they depend on human attendance and even companionship; hence certain offerings and human sacrifice on the grave. Or they can, on fixed days, return, harry the living, seek food and blood. Hence expulsion-ceremonies, the Anthesteria, Lemuria, and the like. Kindlier creeds, however, are created, and, at the Cara Cognatio, the souls are welcomed to the places set for them, as for the gods, at the hearth and table, and the family is reconstituted in affection. Hopes and intuitions gather into a full and steady light, even before the inscriptions of the catacombs show that death was by now scarcely reason for tears at all. The "surer bark of a divine doctrine", for which the anxious lad in the "Phædo" had sighed, had been given to carry souls to that "further shore" to which Vergil saw them reaching yearning hands.

But the Mysteries had already fostered, though not created, the conviction of immortality.

They gave no revelations, no new and secret doctrine, but powerfully and vividly impressed certain notions (one of them, immortality) upon the imagination. Gradually, however, it was thought that initiation ensured a happy after-life, and atoned for sins that else had been punished, if not in this life, in some place of expiation (Plato, "Rep.", 366; cf. Pindar, Sophocles, Plutarch). These mysteries usually began with the selection of initiandi, their preliminary "baptism", fasting, and (Samothrace) confession. After many sacrifices the Mysteries proper were celebrated, including nearly always a mimetic dance, or "tableaux", showing heaven, hell, purgatory; the soul's destiny; the gods [so in the Isis mysteries. Appuleius (Metamorphoses) tells us his thrilling and profoundly religious experiences]. There was often seen the "passion" of the god (Osiris): the rape and return of Kore and the sorrows of Demeter (Eleusis), the sacred marriage (Here at Cnossus), or divine births (Zeus: Brimos), or renowned incidents of the local myth. There was also the "exhibition" of symbolical objects — statues usually kept veiled, mysterious fruits or emblems (Dionysus), an ear of corn (upheld when Brimos was born). Finally there was usually the meal of mystic foods — grains of all sorts at Eleusis, bread and water in the cult of Mithra, wine (Dionysus), milk and honey (Attis), raw bull's flesh in the Orphic Dionysus-zagreus cult. Sacred formulæ were certainly imparted, of magical value.

There is not much reason to think these mysteries had a directly moral influence on their adepts; but their popularity and impressiveness were enormous, and indirectly reinforced whatever aspiration and belief they found to work on. Naturally, it has been sought to trace a close connexion between these rites and Christianity (Anrich, Pfeleiderer). This is inadmissible. Not only was Christianity ruthlessly exclusive, but its apologists (Justin, Tertullian, Clement) inveigh loudest against the mysteries and the myths they enshrine. Moreover, the origin of the Christian rites is historically certain from our documents. Christian baptism (essentially unique) is alien to the repeated dippings of the initiandi, even to the Taurobolium, that bath of bull's blood, whence the dipped emerged renatus in æternum. The totemistic origin and meaning of the sacred meal (which was not a sacrifice) wherein worshippers communicated in the god and with one another (Robertson Smith, Frazer) is too obscure to be discussed here (cf. Lagrange, "Etudes, etc.", pp.257, etc.). The sacred fish of Atergatis have nothing to do with the origin of the Eucharist, nor, even probably, with the Ichthys anagram of the catacombs. (See Fr. J. Dölger: ICHTHYS, das Fischsymbol, etc., Rome, 1910. The anagram does indeed represent Iesous Christos Theou Houios Soter, the usual order of the third and fourth words being inverted owing to the familiar formula of the imperial cult; the propagation of the symbol was often facilitated owing to the popular Syrian fish-cult.) That the terminology of the mysteries was largely transported into Christian use (Paul, Ignatius, Origen, Clement etc.), is certain; that liturgy (especially of baptism), organization (of the catechumenate), disciplina arcani were affected by them, is highly probable. Always the Church has forcefully moulded words, and even concepts (soter, epipsanes, baptismos, photismos, teletes, logos) to suit her own dogma and its expression. But it were contrary to all likelihood, as well as to positive fact, to suppose that the adogmatic, mythic, codeless practices and traditions of Paganism could subdue the rigid ethic and creed of Christianity. [Consult Cumont, opp. cit.; Anrich, "Das antike

Mysterienwesen, etc." (Göttingen, 1894); O. Pflieger, "Das Christenbild, etc." (Berlin, 1903), tr. (London, 1905). Especially Cabrol, "Orig. liturgiques" (Paris, 1906); Duchesne, "Christian Worship", passim; Blötzner in "Stimmen aus Maria Laach", LXXI, (1906), LXXII, (1907); G. Boissier, "Fin du Paganisme" (Paris, 1907), especially 1, 117 sqq.; "Religion Romaine", passim; Sir S. Dill, op. cit.; C.A. Lobeck, "Aglaophamus" (1829); E. Rohde, "Psyche" (Tübingen, 1907); J. Reville, "Relig. à Rome, s. l. Sevèsres" (Paris, 1886); J. E. Harrison, "Prolegomena" (Cambridge, 1908), especially the appendix; L. R. Farnell, op. cit., and the lexicons.]

As strange historical phenomena, we note therefore the coexistence of the highest with the lowest; the sublime tendency, the exiguum clinamen, and the terrific catastrophe: human nature buffeted by the craving for divine union, prayer, and purity, and by the sense of sin, the need of penance, and helplessness of its own powers. Hence, savagery and blood attend the communion-feasts, grotesque myths accompany the loftiest ideals, sensual reaction follows flagellation and fasting. And we admire how, in the Hebrew nation alone, the teleological ascent was constant; sobriety meant no lowered aim; passion implied no frenzy. In the strong grasp of the Christian discipline alone, the further antimony of self-abnegation and self-realization was practically and spiritually solved, though theoretically no adequate expression may ever be discovered for that solution. As historical problems remain certain connexions yet to be more accurately defined between the "dress" of Christian dogma and rite (whether liturgical, or of formula, or of philosophic category) and the circumambient religions. As historical certainty stands out the impassable gulf, in essence and origin, between the moral and religious systems of contemporary Paganism, especially of the Mysteries, and the Christian dogma and rite, formed on Palestinian soil with extraordinary rapidity, and rigidly exclusive of infection from alien sources. [Cf. L. Friedländer, "Roman Life and Manners, etc." (1909-10), espec. III, 84-313; O. Seeck, "Gesch. des Unterganges der antiken Welt", I (Berlin, 1910), II (1901), III (1909), and appendices, B. Allo, "L'Evangile en face du syncretisme païen" (Paris, 1910).]

Religious philosophy

This, we suppose, is the highest form of human reaction upon the religious datum of which the soul finds itself in possession, or at least may provide it with the purest, if not the most imperative, mode of worship. From this point of view the older rationalizing cosmogonies (as of Greece) are of little interest to us, save in so far as they witness already to that distinction between Zeus, supreme, and Fate, to which he yet is subject, an earlier unconscious attempt, perhaps, to reconcile the antinomies easily seized by true religious instinct in the popular traditions as to the gods. The mythological cosmogonies of Babylon and Assyria will, however, be of surpassing interest to the "comparative" student of Semitic religions. Noteworthy is the curve of Greek tendency — starting in Ionia, monistic, static, and anti-religious; grown dynamic in Heraclitus, whose Fire will pass, as Logos, into the Stoic system; transferred after the Persian wars to Attica, and profoundly dualized in Plato and Aristotle, whose concepts, however, of World-soul and of the Immanent Nature-force were powerful for all time. Through the Stoics, expressed in terms borrowed consistently from the exquisite Egyptian mythology,

of Thot, of Osiris, and of Isis, this elaborate system of converging currents is synthesized in Plutarch, while from Plutarch's sources Philo had drawn the philosophy in which he strove to see the doctrines of Moses, and in terms of which he struggled to express the Hebrew books.

Thus was it that the Logos, in theory, impersonal, immanent, blindly evolving in the world, became (transfigured on the one hand by pagan myth, and by too close contact, on the other, with the Angel of Yahweh and the ideals of the Alexandrian sapiential literature) so near to personification, that John could take the expression, mould it to his dogma, cut short all perilous speculation among Christians, and assert once and for all that the Word was made flesh and was Jesus Christ. Yet many of the earlier apologists were to make great trouble with their use of Platonic formulæ, and with the Logos. Two principles emerge as governing Greek thought — God must have the first place, *ou gar parergou dei poieisthai ton theon*, — and yet the nearer we approach Him, the less can we express Him, *theon eurein te ergon, euronta de ekpherein en pollois adynaton* (Pythagoras, Plato). To how many answers tentatively given does Euripides's sad prayer witness: "O Thou that upholdest earth, and on earth hast Thy Throne, whoe'er Thou be, hard to guess, hard to know — Zeus, be Thou law of nature, or human thought of man, to Thee I pray: for Thou, moving in silent path, in justice guidest all things mortal." To the immanent, supreme Force, consciously exacting service, or, at least, blindly imposing obedience, Greek philosophy almost inevitably came, and, in spite of itself and its sceptical and mechanical premises, amounted to a religion. In the mouth of Epictetus God is still sung triumphantly — "What can I do, I, a lame old man, save sing God's praises, and call on all men to join me in my song?" — till the Stoic current died out in Aurelius, stunned to acquiescence, no more enthusiastically uniting himself to the great law of God in the world.

But into neo-Platonism, coloured with Persian, Jewish, and even Christian language, the movement passed; already, in the "Isis and Osiris" of Plutarch, a pure mysticism and sublimity of emotion barely to be surpassed had been achieved; in the "Metamorphoses" of Apuleius the syncretistic cult of the Egyptian goddess expresses itself in terms of tenderness and majesty that would fit the highest worship, and, in the concluding prayer of the Apuleian Hermes, an ecstatic adoration of God is manifested in language and thought never equalled, still less surpassed, save in the inspired writers of the Church. But all these efforts of pagan religious philosophy, committed nearly always to a rigid Dualism, entangled accordingly in mechanical and magic practices, tricked out in false mythology, risking and losing psychical balance by the use of a nihilist asceticism of sense and thought, died into the miserable systems of Gnosticism, Manichæism, and the later neo-Platonism; and the current of true life, renewed and redirected by Paul and John, passed into the writings of Augustine. [Consult Zeller, "Phil. der Griechen" (Leipzig, 1879), tr. (London, 1881); Idem, "Grundriss, etc." (4th ed., Leipzig, 1908), tr. (London, 1892); Gomperz, "Gr. Denken" (Leipzig, 1903), tr. (London, 1901); cf. Flinders Petrie, "Personal Relig. in Egypt before Christianity" (New York, 1909), unsatisfactory; J. Adam, "Religious Teachers of Greece" (Edinburgh, 1908); Dill, *op. cit.*; Idem, "Roman Society in the last century of the Western Empire", especially

valuable as a picture of the tenacity of the dying pagan cult and thought; Spence, "Early Christianity and Paganism" (London, 1904); L. Habert, "Doctr. Relig. d. Philosophes Grecs" (Paris, 1909); L. Campbell, "Religion in Greek Literature" (London, 1898); E. Caird, "Evolution of Theology in Greek Philosophies" (Glasgow, 1904), "Evolution of Religion" (Glasgow, 1907); H. Pinard in "Revue Apologétique" (1909); S. Lebreton, "Origines du Dogme de la Trinité", I (Paris, 1910), where the summits reached by Greek and Hellenized Jewish religious endeavour are appreciated. On the general question: de Broglie, "Problèmes et Conclusions de l'hist. des Religions", Paris, 1889.]

Relations between paganism and revelation

Ethnology and the comparative history of pagan religions do not impose upon us as an hypothesis that primitive Revelation which Faith ascertains to us. As a hypothesis it would, however, solve many a problem; it was the easier therefore for the Traditionalist of a century ago to detect its traces everywhere, and for Bishop Huet ("Demonstr. evangelica", Paris, 1690, pp. 68, 153, etc.), following Aristobulus, Philo, Josephus, Justin, Tertullian, and many another disciple of the Alexandrians, to see in all pagan law and ritual an immense pillage of Jewish tradition, and, in all the gods, Moses. The opposite school has, in all ages, fallen into worse follies. Celsus saw in Judaism an "Egyptian heresy", and in Christianity a Jewish heresy, on an equality with the cults of Antinous, Trophonius etc. (Against Celsus III.21); Calvin (Instit., IV, x, 12) and Middleton (A letter from Rome, etc., 1729) saw an exact conformity between popery and paganism. Dupuis and Creuze herald the modern race of comparative religionists, who deduce Christianity from pagan rites, or assign to both systems a common source in the human spirit. Far wiser in their generation were those ancient Fathers, who, not always seeing in pagan analogies the trickery of devils (Justin in P.G., VI, 364, 408, 660; Tertullian in P.L., I, 519, 660; II, 66; Firmicus Maternus, *ibid.*, XII, 1026, 1030), disentangle, with a true historic and religious sense, the reasons for which God permitted, or directed, the Chosen People to retain or adapt the rites of their pagan ancestry or environment, on at least, reproaching them with this, recognize the facts (Justin, *loc. cit.*, VI, 517; Tertullian, P.L., II, 333; Jerome, *ibid.*, XXV, 194, XXIV, 733, XXII, 677, is striking; Eusebius, P.G., XXII, 521; especially Chrysostom, *ibid.*, LVII, 66, and Gregory of Nazianzus, *ibid.*, XXXVI, 161, who are remarkable. Cf. St. Thomas, I-II, Q. cii, a. 2). The relation of the Hebrew code and ritual to those of pagan systems need not be discussed here: the facts, and, a fortiori, the comparison and construction of the facts, are not yet satisfactorily determined: the admirable work of the Dominican school (especially the "Religions sémitiques" of M. J. Lagrange; cf. F. Prat, S.J., "Le Code de Sinai", Paris, 1904) is preparing the way for more adequate considerations than are at present possible.

Whether Paganism made straight a path for Christianity may be considered from two points of view. Speaking from the standpoint of pure history, no one will deny that much in the antecedent or environing aspirations and ideals formed a *præparatio evangelica* of high value. "Christo jam tum venienti", sang Prudentius, "crede, parata via est". The pagan world "saw the road", Augustine could say, from its hilltop. "Et ipse Pileatus Christianus est" said the priest of Attis; while, of Heraclitus and the old philosophers,

Justin avers that they were Christians before Christ. Indeed, in their panegyric of the Platonic philosophy, the earlier Apologists go far beyond anything we should wish to say, and indeed made difficulties for their successors. Attention is nowadays directed, not only to the ideas of the Divine nature, the logos-philosophies, popular at the Christian era, but especially to those oriental cults, which, flooding down upon the shrivelled, officialized, and dying worship of the Roman or Hellenic-Roman world, fertilized within it whatever potentialities it yet contained of purity, prayer, emotional religion, other-worldliness generally. A whole new religious language was evolved, betokening a new tendency, ideal, and attitude; here too Christianity did not disdain to use, to transcend, and to transform.

Theologically, moreover, we know that God from the very outset destined man to a supernatural union with Himself. "Pure nature", historically, has never existed. The soul is naturaliter Christiana. The truest man is the Christian. Thus the "human spirit" we have so often mentioned, is no human spirit left to itself, but solicited by, yielding to a resisting grace. Better than Aristotle guessed, mankind *echei ti theion*. For *Christus cogitabatur*. *Aei ponei to zoon*, said the same philosopher: and all creation groans and travails together until the full redemption; "all nations of men" were by God "made of one blood for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might grope after Him and find Him." They failed, alas, though they had the epignosis of God (Romans 1:32; cf. 1:19): the higher they went, the more terribly they fell: but, alongside of the tragic first chapter of Paul's Epistle, is the second, and we dare not forget that the elect people, the Eldest Son, the heir of oracles and law fell equally or worse, and made the name of God to be blasphemed among the Gentiles it contemned (Romans 2:24). Yet for all that, God used the Jews in his plan, and none will dare to say He did not use the Gentiles. They reveal themselves in history as made for God, and restless till they rest in him. History shows us their effort, and their failure; we thank God for the one, and dare not scorn the other. God's revelation has been in many fragments and in many modes; and to the pagan king, whose right hand He had holden, He declared: "For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou, thou hast not known Me: I am Yahweh, and there is none else; beside Me there is no God: (yet) will I guide thee, though Me thou hast not known (Isaiah 45:4 sq.). For still Cyrus worshipped at the shrine of Ahura.

About this page

APA citation. Martindale, C.C. (1911). Paganism. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/11388a.htm>

MLA citation. Martindale, Cyril Charles. "Paganism." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 15 Feb. 2015
<<http://www.newadvent.org/cathen/11388a.htm>>.

Transcription. This article was transcribed for New Advent by Douglas J. Potter.

Dedicated to the Sacred Heart of Jesus Christ.

Ecclesiastical approbation. Nihil Obstat. February 1, 1911. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07256b.htm>

551 captures

15 Aug 2000 - 17 Nov 2025

Dec FEB Mar

09

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > H > Heresy

Heresy

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

I. Connotation and Definition

II. Distinctions

III. Degrees of heresy

IV. Gravity of the sin of heresy

V. Origin, spread, and persistence of heresy

VI. Christ, the Apostles, and the Fathers on heresy

VII. Vindication of their teaching

VIII. Church legislation on heresy: ancient, medieval, present-day legislation

IX. Its principles

X. Ecclesiastical jurisdiction over heretics

XI. Reception of converts

XII. Role of heresy in history

XIII. Intolerance and cruelty

Connotation and definition

The term heresy connotes, etymologically, both a choice and the thing chosen, the meaning being, however, narrowed to the selection of religious or political doctrines, adhesion to parties in Church or State.

Josephus applies the name (*airesis*) to the three religious sects prevalent in Judea since the Machabean period: the Sadducees, the Pharisees, the Essenes (Bel. Jud., II, viii, 1; Ant., XIII, v, 9). St. Paul is described to the Roman governor Felix as the leader of the heresy (*aireseos*) of the Nazarenes (Acts 24:5); the Jews in Rome say to the same Apostle: "Concerning this sect [*airesoeos*], we know that it is everywhere contradicted" (Acts 28:22). St. Justin (Dialogue with Trypho 18) uses *airesis* in the same sense. St. Peter (II, ii, 1) applies the term to Christian sects: "There shall be among you lying teachers who shall bring in sects of perdition [*aireseis apoleias*]"'. In later Greek, philosophers' schools, as well as religious sects, are "heresies".

St. Thomas (II-II:11:1) defines heresy: "a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas". "The right Christian faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity, common to Pagans and Jews; the other by restricting belief to certain points of Christ's doctrine selected and fashioned at pleasure, which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness--free choice--is wanting and such heresy is merely objective, or material. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. The impelling motives are many: intellectual pride or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interests and personal status; and perhaps others more dishonourable. Heresy thus willed is imputable to the subject and carries with it a varying degree of guilt; it is called formal, because to the material error it adds the informative element of "freely willed".

Pertinacity, that is, obstinate adhesion to a particular tenet is required to make heresy formal. For as long as one remains willing to submit to the Church's decision he remains a Catholic Christian at heart and his wrong beliefs are only transient errors and fleeting opinions. Considering that the human intellect can assent only to truth, real or apparent, studied pertinacity — as distinct from wanton opposition — supposes a firm subjective conviction which may be sufficient to inform the conscience and create "good faith". Such firm convictions result either from circumstances over which the heretic has no

control or from intellectual delinquencies in themselves more or less voluntary and imputable. A man born and nurtured in heretical surroundings may live and die without ever having a doubt as to the truth of his creed. On the other hand a born Catholic may allow himself to drift into whirls of anti-Catholic thought from which no doctrinal authority can rescue him, and where his mind becomes incrustated with convictions, or considerations sufficiently powerful to overlay his Catholic conscience. It is not for man, but for Him who searcheth the mind and heart, to sit in judgment on the guilt which attaches to an heretical conscience.

Distinctions

Heresy differs from apostasy. The apostate a fide abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other and of all the members with the head. Now this head is Christ whose representative in the Church is the supreme pontiff. And therefore the name of schismatics is given to those who will not submit to the supreme pontiff nor communicate with the members of the Church subject to him. Since the definition of Papal Infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics because loss of faith involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief (II-II, Q. xxix, a. 1). Such a one, however, would be more properly called rebellious than heretical.

Degrees of heresy

Both matter and form of heresy admit of degrees which find expression in the following technical formula of theology and canon law. Pertinacious adherence to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly "defined" or is not clearly proposed as an article of faith in the ordinary, authorized teaching of the Church, an opinion opposed to it is styled *sententia haeresi proxima*, that is, an opinion approaching heresy. Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a *propositio theologice erronea*, that is, erroneous in theology. Further, the opposition to an article of faith may not be strictly demonstrable, but only reach a certain degree of probability. In that case the doctrine is termed *sententia de haeresi suspecta*, *haeresim sapiens*; that is, an opinion suspected, or savouring, of heresy (see THEOLOGICAL CENSURES).

Gravity of the sin of heresy

Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives

the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. St. Thomas (II-II, Q. x, a. 3) arrives at the same conclusion thus: "All sin is an aversion from God. A sin, therefore, is the greater the more it separates man from God. But infidelity does this more than any other sin, for the infidel (unbeliever) is without the true knowledge of God: his false knowledge does not bring him help, for what he opines is not God: manifestly, then, the sin of unbelief (infidelitas) is the greatest sin in the whole range of perversity." And he adds: "Although the Gentiles err in more things than the Jews, and although the Jews are farther removed from true faith than heretics, yet the unbelief of the Jews is a more grievous sin than that of the Gentiles, because they corrupt the Gospel itself after having adopted and professed the same. . . . It is a more serious sin not to perform what one has promised than not to perform what one has not promised." It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the depositum fidei are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity, and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is measured not so much by its subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

Origin, spread, and persistence of heresy

Origin of heresy

The origin, the spread, and the persistence of heresy are due to different causes and influenced by many external circumstances. The undoing of faith infused and fostered by God Himself is possible on account of the human element in it, namely man's free will. The will determines the act of faith freely because its moral dispositions move it to obey God, whilst the non-cogency of the motives of credibility allows it to withhold its consent and leaves room for doubt and even denial. The non-cogency of the motives of credibility may arise from three causes: the obscurity of the Divine testimony (inevidentia attestantis); the obscurity of the contents of Revelation; the opposition between the obligations imposed on us by faith and the evil inclinations of our corrupt nature. To find out how a man's free will is led to withdraw from the faith once professed, the best way is observation of historical cases. Pius X, scrutinizing the causes of Modernism, says: "The proximate cause is, without any doubt, an error of the mind. The remoter causes are two: curiosity and pride. Curiosity, unless wisely held in bounds, is of itself sufficient to account for all errors. . . . But far more effective in obscuring the mind and leading it into error is pride, which has, as it were, its home in Modernist doctrines. Through pride the Modernists overestimate themselves. . . . We are not like other men . . . they reject all submission to authority . . . they pose as reformers. If from moral causes we pass to the intellectual, the first and most powerful is ignorance

They extol modern philosophy . . . completely ignoring the philosophy of the Schools and thus depriving themselves of the means of clearing away the confusion of their ideas and of meeting sophisms. Their system, replete with so many errors, had its origin in the wedding of false philosophy with faith" (Encycl. "Pascendi", 8 September, 1907).

So far the pope. If now we turn to the Modernist leaders for an account of their defections, we find none attributing it to pride or arrogance, but they are almost unanimous in allowing that curiosity--the desire to know how the old faith stands in relation to the new science--has been the motive power behind them. In the last instance, they appeal to the sacred voice of their individual conscience which forbids them outwardly to profess what inwardly they honestly hold to be untrue. Loisy, to whose case the Decree "Lamentabili" applies, tells his readers that he was brought to his present position "by his studies chiefly devoted to the history of the Bible, of Christian origins and of comparative religion". Tyrrell says in self-defence: "It is the irresistible facts concerning the origin and composition of the Old and New Testaments; concerning the origin of the Christian Church, of its hierarchy, its institutions, its dogmas; concerning the gradual development of the papacy; concerning the history of religion in general--that create a difficulty against which the synthesis of scholastic theology must be and is already shattered to pieces." "I am able to put my finger on the exact point or moment in my experience from which my 'immanentism' took its rise. In his 'Rules for the discernment of Spirits' . . . Ignatius of Loyola says . . . etc." It is psychologically interesting to note the turning-point or rather the breaking-point of faith in the autobiographies of seceders from the Church. A study of the personal narratives in "Roads to Rome" and "Roads from Rome" leaves one with the impression that the heart of man is a sanctuary impenetrable to all but to God and, in a certain measure, to its owner. It is, therefore, advisable to leave individuals to themselves and to study the spread of heresy, or the origin of heretical societies.

Spread of heresy

The growth of heresy, like the growth of plants, depends on surrounding influences, even more than on its vital force. Philosophies, religious ideals and aspirations, social and economic conditions, are brought into contact with revealed truth, and from the impact result both new affirmations and new negations of the traditional doctrine.

The first requisite for success is a forceful man, not necessarily of great intellect and learning, but of strong will and daring action. Such were the men who in all ages have given their names to new sects.

The second requisite is accommodation of the new doctrine to the contemporary mentality, to social and political conditions.

The last, but by no means the least, is the support of secular rulers.

A strong man in touch with his time, and supported by material force, may deform the existing religion and build up a new heretical sect. Modernism fails to combine into a body separate from the Church because it lacks an acknowledged leader, because it appeals to only a small minority of contemporary minds, namely, to a small number who are dissatisfied with the Church as she now is, and because no secular power lends it

support. For the same reason, and proportionately, a thousand small sects have failed, whose names still encumber the pages of church history, but whose tenets interest only a few students, and whose adherents are nowhere. Such were, in the Apostolic Age, the Judeo-Christians, Judeo-Gnostics, Nicolaites, Docetae, Cerinthians, Ebionites, Nazarenes, followed, in the next two centuries, by a variety of Syrian and Alexandrian Gnostics, by Ophites, Marcionites, Encratites, Montanists, Manichæans, and others. All the early Eastern sects fed on the fanciful speculations so dear to the Eastern mind, but, lacking the support of temporal power, they disappeared under the anathemas of the guardians of the depositum fidei.

Arianism is the first heresy that gained a strong footing in the Church and seriously endangered its very nature and existence. Arius appeared on the scene when theologians were endeavouring to harmonize the apparently contradictory doctrines of the unity of God and the Divinity of Christ. Instead of unravelling the knot, he simply cut it by bluntly asserting that Christ was not God like the Father, but a creature made in time. The simplicity of the solution, the ostentatious zeal of Arius for the defence of the "one God", his mode of life, his learning and dialectic ability won many to his side.

In particular he was supported by the famous Eusebius of Nicomedia who had great influence on the Emperor Constantine. He had friends among the other bishops of Asia and even among the bishops, priests, and nuns of the Alexandrian province. He gained the favour of Constantia, the emperor's sister, and he disseminated his doctrine among the people by means of his notorious book which he called *thaleia* or 'Entertainment' and by songs adapted for sailors, millers, and travellers. (Addis and Arnold, "A Catholic Dictionary", 7th ed., 1905, 54.)

The Council of Nicaea anathematized the heresiarch, but its anathemas, like all the efforts of the Catholic bishops, were nullified by interference of the civil power. Constantine and his sister protected Arius and the Arians, and the next emperor, Constantius, assured the triumph of the heresy: the Catholics were reduced to silence by dire persecution. At once an internecine conflict began within the Arian pale, for heresy, lacking the internal cohesive element of authority, can only be held together by coercion either from friend or foe. Sects sprang up rapidly: they are known as Eunomians, Anomoeans, Exucontians, Semi-Arians, Acacians. The Emperor Valens (364-378) lent his powerful support to the Arians, and the peace of the Church was only secured when the orthodox Emperor Theodosius reversed the policy of his predecessors and sided with Rome. Within the boundaries of the Roman empire the faith of Nicaea, enforced again by the General Council of Constantinople (381), prevailed, but Arianism held its own for over two hundred years longer wherever the Arian Goths held sway: in Thrace, Italy, Africa, Spain, Gaul. The conversion of King Recared of Spain, who began to reign in 586, marked the end of Arianism in his dominions, and the triumph of the Catholic Franks sealed the doom of Arianism everywhere.

Pelagianism, not being backed by political power, was without much difficulty removed

from the Church. Eutychianism, Nestorianism, and other Christological heresies which followed one upon another as the link, of a chain, flourished only so long and so far as the temporal power of Byzantine and Persian rulers gave them countenance. Internal dissension, stagnation, and decay became their fate when left to themselves.

Passing over the great schism that rent East from West, and the many smaller heresies which sprang up in the Middle Ages without leaving a deep impression on the Church, we arrive at the modern sects which date from Luther and go by the collective name of Protestantism. The three elements of success possessed by Arianism reappear in Lutheranism and cause these two great religious upheavals to move on almost parallel lines. Luther was eminently a man of his people: the rough-hewn, but, withal sterling, qualities of the Saxon peasant lived forth under his religious habit and doctor's gown; his winning voice, his piety, his learning raised him above his fellows yet did not estrange him from the people: his conviviality, the crudities in his conversation and preaching, his many human weaknesses only increased his popularity. When the Dominican John Tetzel began to preach in Germany the indulgences proclaimed by Pope Leo X for those who contributed to the completion of St. Peter's Basilica in Rome, opposition arose on the part of the people and of both civil and ecclesiastical authorities. Luther set the match to the fuel of widespread discontent. He at once gained a number of adherents powerful both in Church and State; the Bishop of Würzburg recommended him to the protection of the Elector Frederick of Saxony. In all probability Luther started on his crusade with the laudable intention of reforming undoubted abuses. But his unexpected success, his impetuous temper, perhaps some ambition, soon carried him beyond all bounds set by the Church. By 1521, that is within four years from his attack on abuse of indulgences, he had propagated a new doctrine; the Bible was the only source of faith; human nature was wholly corrupted by original sin, man was not free, God was responsible for all human actions good and bad; faith alone saved; the Christian priesthood was not confined to the hierarchy but included all the faithful. The masses of the people were not slow in drawing from these doctrines the practical conclusion that sin was sin no longer, was, in fact, equal to a good work.

With his appeal to the lower instincts of human nature went an equally strong appeal to the spirit of nationality and greed. He endeavored to set the German emperor against the Roman pope and generally the Teuton against the Latin; he invited the secular princes to confiscate the property of the Church. His voice was heard only too well. For the next 130 years the history of the German people is a record of religious strife, moral degradation, artistic retrogression, industrial breakdown; of civil wars, pillage, devastation, and general ruin. The Peace of 1648 established the principle: *Cujus regio illius et religio*; the lord of the land shall be also lord of religion. And accordingly territorial limits became religious limits within which the inhabitant had to profess and practise the faith imposed on him by the ruler. It is worthy of remark that the geographical frontier fixed by the politicians of 1648 is still the dividing line between Catholicism and Protestantism in Germany. The English Reformation, more than any other, was the work of crafty politicians. The soil had been prepared for it by the Lollards or Wycliffites, who at the beginning of the sixteenth century were still numerous in the towns. No English

Luther arose, but the unholy work was thoroughly done by kings and parliaments, by means of a series of penal laws unequalled in severity.

Persistence of heresy

We have seen how heresy originates and how it spreads; we must now answer the question why it persists, or why so many persevere in heresy. Once heresy is in possession, it tightens its grip by the thousand subtle and often unconscious influences which mould a man's life. A child is born in heretical surroundings: before it is able to think for itself its mind has been filled and fashioned by home, school, and church teachings, the authority of which it never doubted. When, at a riper age, doubts arise, the truth of Catholicism is seldom apprehended as it is. Innate prejudices, educational bias, historical distortions stand in the way and frequently make approach impossible. The state of conscience technically termed *bona fides*, good faith, is thus produced. It implies inculpable belief in error, a mistake morally unavoidable and therefore always excusable, sometimes even laudable. In the absence of good faith worldly interests often bar the way from heresy to truth. When a government, for instance, reserves its favours and functions for adherents of the state religion, the army of civil servants becomes a more powerful body of missionaries than the ordained ministers. Prussia, France, and Russia are cases in point.

Christ, the apostles, and the fathers on heresy

Heresy, in the sense of falling away from the Faith, became possible only after the Faith had been promulgated by Christ. Its advent is clearly foretold, Matthew 24:11, 23-26: ". . . many false prophets shall rise, and shall seduce many. . . . Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." Christ also indicated the marks by which to know the false prophets: "Who is not with me is against me" (Luke 11:23); "and if he will not hear the Church let him be to thee as the heathen and the publican" (Matthew 18:17); "he that believeth not shall be condemned" (Mark 16:16). The Apostles acted upon their Master's directions. All the weight of their own Divine faith and mission is brought to bear upon innovators. "If any one", says St. Paul, "preach to you a gospel, besides that you have received, let him be anathema" (Galatians 1:9). To St. John the heretic is a seducer, an antichrist, a man who dissolves Christ (1 John 4:3; 2 John 7); "receive him not into the house nor say to him, God speed you" (2 John 10). St. Peter, true to his office and to his impetuous nature, assails them as with a two-edged sword: ". . . lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction . . . These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved" (2 Peter 2:1, 17). St. Jude speaks in a similar strain throughout his whole epistle. St. Paul admonishes the disturbers of the unity of faith at Corinth that "the weapons of our warfare . . . are mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God . . . and having in readiness to revenge all disobedience" (2

Corinthians 10:4, 5, 6).

What Paul did at Corinth he enjoins to be done by every bishop in his own church. Thus Timothy is instructed to "war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme" (1 Timothy 1:18-20). He exhorts the ancients of the Church at Ephesus to "take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, . . . I know that, after my departure, ravening wolves will enter in among you, not sparing the flock . . . Therefore watch, . . ." (Acts 20:28-31). "Beware of dogs", he writes to the Philippians (3:2), the dogs being the same false teachers as the "ravening wolves". The Fathers show no more leniency to perverters of the faith. A Protestant writer thus sketches their teaching (Schaff-Herzog, s.v. Heresy): "Polycarp regarded Marcion as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One; Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (Ep. 123), and says their communion is to be avoided like that of vipers and scorpions (Ep. 130).]" These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages. There is no break in the tradition from St. Peter to Pius X.

Vindication of their teaching

The first law of life, be it the life of plant or animal, of man or of a society of men, is self-preservation. Neglect of self-preservation leads to ruin and destruction. But the life of a religious society, the tissue that binds its members into one body and animates them with one soul, is the symbol of faith, the creed or confession adhered to as a condition sine qua non of membership. To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul. In fact the long list of heresiarchs contains the name of only one who came to resipiscence: Berengarius. The jealousy with which the Church guards and defends her deposit of faith is therefore identical with the instinctive duty of self-preservation and the desire to live. This instinct is by no means peculiar to the Catholic Church; being natural it is universal. All sects, denominations, confessions, schools of thought, and associations of any kind have a more or less comprehensive set of tenets on the acceptance of which membership depends. In the Catholic Church this natural law has received the sanction of Divine promulgation, as appears from the teaching of Christ and the Apostles quoted above. Freedom of thought extending to the essential beliefs of a Church is in itself a contradiction; for, by accepting membership, the members accept the essential beliefs and renounce their freedom of thought so far as these are concerned.

But what authority is to lay down the law as to what is or is not essential? It is certainly not the authority of individuals. By entering a society, whichever it be, the individual gives up part of his individuality to be merged into the community. And that part is precisely his private judgment on the essentials: if he resumes his liberty he ipso facto separates himself from his church. The decision, therefore, rests with the constitutional authority of the society--in the Church with the hierarchy acting as teacher and guardian of the faith. Nor can it be said that this principle unduly curtails the play of human reason. That it does curtail its play is a fact, but a fact grounded in natural and Divine law, as shown above. That it does not curtail reason unduly is evidenced by this other fact: that the deposit of faith (1) is itself an inexhaustible object of intellectual effort of the noblest kind, lifting human reason above its natural sphere, enlarging and deepening its outlook, soliciting its finest faculties; (2) that, side by side with the deposit, but logically connected with it, there is a multitude of doubtful points of which discussion is free within the wide bounds of charity--"in necessariis unitas, in dubiis libertas, in omnibus caritas." The substitution of private judgment for the teaching magisterium has been the dissolvent of all sects who have adopted it. Only those sects exhibit a certain consistency in which private judgment is a dead letter and the teaching is carried on according to confessions and catechisms by a trained clergy.

Church legislation on heresy

Heresy, being a deadly poison generated within the organism of the Church, must be ejected if she is to live and perform her task of continuing Christ's work of salvation. Her Founder, who foretold the disease, also provided the remedy: He endowed her teaching with infallibility (see CHURCH). The office of teaching belongs to the hierarchy, the *ecclesia docens*, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching *ex cathedra* (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the supreme pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions. At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or ecumenical. There the combined weight of their authority was brought to bear upon the false doctrines. The first council was a meeting of the Apostles at Jerusalem in order to put an end to the judaizing tendencies among the first Christians. It is the type of all succeeding councils: bishops in union with the head of the Church, and guided by the Holy Ghost, sit as judges in matters of faith and morals. The spirit which animates the dealings of the Church with heresy and heretics is one of extreme severity. St. Paul writes to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such a one, is subverted, and

sinneth, being condemned by his own judgment" (Titus 3:10-11). This early piece of legislation reproduces the still earlier teaching of Christ: "And if he will not hear the church, let him be to thee as the heathen and the publican" (Matthew 18:17); it also inspires all subsequent anti-heretical legislation. The sentence on the obstinate heretic is invariably excommunication. He is separated from the company of the faithful, delivered up "to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (1 Corinthians 5:5).

When Constantine had taken upon himself the office of lay bishop, *episcopus externus*, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. "In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichæans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned." (Vide "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were

kept secret; after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope [1909], Pius X, has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encyclical "Pascendi", 8 Sept., 1907). The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics. The spiritual penalties are of two kinds: *latae* and *ferendae sententiae*. The former are incurred by the mere fact of heresy, no judicial sentence being required; the latter are inflicted after trial by an ecclesiastical court, or by a bishop acting *ex informata conscientia*, that is, on his own certain knowledge, and dispensing with the usual procedure

The penalties (see ECCLESIASTICAL CENSURES) *latae sententiae* are: (1) Excommunication specially reserved to the Roman pontiff, which is incurred by all apostates from the Catholic Faith, by each and all heretics, by whatever name they are known and to whatever sect they belong, and by all who believe in them (*credentes*), receive, favour, or in any way defend them (Constitution "Apostolicae Sedis", 1869). Heretic here means formal heretic, but also includes the positive doubter, that is, the man who posits his doubt as defensible by reason, but not the negative doubter, who simply abstains from formulating a judgment. The believers (*credentes*) in heretics are they who, without examining particular doctrines, give a general assent to the teachings of the sect; the favourers (*fautores*) are they who by commission or omission lend support to heresy and thus help or allow it to spread; the receivers and defenders are they who shelter heretics from the rigours of the law. (2) "Excommunication specially reserved to the Roman Pontiff incurred by each and all who knowingly read, without authorization from the Apostolic See, books of apostates and heretics in which heresy is defended; likewise readers of books of any author prohibited by name in letters Apostolic, and all who retain possession of, or print, or in any way defend such books" (Apostolicae Sedis, 1869). The book here meant is a volume of a certain size and unity; newspapers and manuscripts are not books, but serial publications intended to form a book when completed fall under this censure. To read knowingly (*scienter*) implies on the reader's part the knowledge that the book is the work of a heretic, that it defends heresy, and that it is forbidden. "Books . . . prohibited by name in letters Apostolic" are books condemned by Bulls, Briefs, or Encyclicals emanating directly from the pope;

books prohibited by decrees of Roman Congregations, although the prohibition is approved by the pope, are not included. The "printers" of heretical books are the editor who gives the order and the publisher who executes it, and perhaps the proof-reader, but not the workman who performs the mechanical part of printing.

Additional penalties to be decreed by judicial sentences: Apostates and heretics are irregular, that is, debarred from receiving clerical orders or exercising lawfully the duties and rights annexed to them; they are infamous, that is, publicly noted as guilty and dishonoured. This note of infamy clings to the children and grandchildren of unrepented heretics. Heretical clerics and all who receive, defend, or favour them are ipso facto deprived of their benefices, offices, and ecclesiastical jurisdiction. The pope himself, if notoriously guilty of heresy, would cease to be pope because he would cease to be a member of the Church. Baptism received without necessity by an adult at the hands of a declared heretic renders the recipient irregular. Heresy constitutes an impediment to marriage with a Catholic (*mixta religio*) from which the pope dispenses or gives the bishops power to dispense (see *IMPEDIMENTS*). *Communicatio in sacris*, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support, to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services but not to the sacraments.

Principles of Church legislation

The guiding principles in the Church's treatment of heretics are the following: Distinguishing between formal and material heretics, she applies to the former the canon, "Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church." No one is forced to enter the Church, but having once entered it through baptism, he is bound to keep the promises he freely made. To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command. Towards material heretics her conduct is ruled by the saying of St. Augustine: "Those are by no means to be accounted heretics who do not defend their false and perverse opinions with pertinacious zeal (*animositas*), especially when their error is not the fruit of audacious presumption but has been communicated to them by seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected" (P.L., XXXIII, ep. xliii, 160). Pius IX, in a letter to the bishops of Italy (10 Aug., 1863), restates this Catholic doctrine: "It is known to Us and to You that they who are in invincible ignorance concerning our religion but observe the natural law . . . and are ready to obey God and lead an honest and righteous life, can, with the help of Divine light and grace, attain to eternal life . . . for God . . . will not allow any one to be eternally punished who is not wilfully guilty" (Denzinger, "Enchir.", n. 1529). X.

Ecclesiastical jurisdiction over heretics

The fact of having received valid baptism places material heretics under the jurisdiction of the Church, and if they are in good faith, they belong to the soul of the Church. Their material severance, however, precludes them from the use of ecclesiastical rights, except the right of being judged according to ecclesiastical law if, by any chance, they are brought before an ecclesiastical court. They are not bound by ecclesiastical laws enacted for the spiritual well-being of its members, e.g. by the Six Commandments of the Church.

Reception of converts

Converts to the Faith, before being received, should be well instructed in Catholic doctrine. The right to reconcile heretics belongs to the bishops, but is usually delegated to all priests having charge of souls. In England a special licence is required for each reconciliation, except in case of children under fourteen or of dying persons, and this licence is only granted when the priest can give a written assurance that the candidate is sufficiently instructed and otherwise prepared, and that there is some reasonable guarantee of his perseverance. The order of proceeding in a reconciliation is: first, abjuration of heresy or profession of faith; second, conditional baptism (this is given only when the heretical baptism is doubtful); third, sacramental confession and conditional absolution.

Role of heresy in history

The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defence and its repression; misery and ruin have followed in its track. The prevalence of heresy, however, does not disprove the Divinity of the Church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like other evils, is permitted as a test of faith and a trial of strength in the Church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity of a strong teaching authority. The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history.

Intolerance and cruelty

The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is: in fact its *raison d'être* is intolerance of doctrines subversive of the faith. But such intolerance is essential to all that is, or moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. Heretical

sects are subject to the same law: they live or die in the measure they apply or neglect it. The charge of cruelty is also easy to meet. All repressive measures cause suffering or inconvenience of some sort: it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tender-hearted. Cruelty only comes in where the punishment exceeds the requirements of the case. Opponents say: Precisely; the rigours of the Inquisition violated all humane feelings. We answer: they offend the feelings of later ages in which there is less regard for the purity of faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason. In proof of which it suffices to remark that the inquisitors only renounced on the guilt of the accused and then handed him over to the secular power to be dealt with according to the laws framed by emperors and kings. Medieval people found no fault with the system, in fact heretics had been burned by the populace centuries before the Inquisition became a regular institution. And whenever heretics gained the upper hand, they were never slow in applying the same laws: so the Huguenots in France, the Hussites in Bohemia, the Calvinists in Geneva, the Elizabethan statesmen and the Puritans in England. Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting. The embers of the Kulturkampf in Germany still smoulder; the separation and confiscation laws and the ostracism of Catholics in France are the scandal of the day. Christ said: "Do not think that I came to send peace upon earth: I came not to send peace, but a sword" (Matthew 10:34). The history of heresy verifies this prediction and shows, moreover, that the greater number of the victims of the sword is on the side of the faithful adherents of the one Church founded by Christ (see INQUISITION).

About this page

APA citation. Wilhelm, J. (1910). Heresy. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 8, 2015 from New Advent: <http://www.newadvent.org/cathen/07256b.htm>

MLA citation. Wilhelm, Joseph. "Heresy." *The Catholic Encyclopedia*. Vol. 7. New York: Robert Appleton Company, 1910. 8 Feb. 2015
<<http://www.newadvent.org/cathen/07256b.htm>>.

Transcription. This article was transcribed for New Advent by Mary Ann Grelinger.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07256b.htm>

551 captures

15 Aug 2000 - 17 Nov 2025

Dec FEB Mar

09

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > H > Heresy

Heresy

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

I. Connotation and Definition

II. Distinctions

III. Degrees of heresy

IV. Gravity of the sin of heresy

V. Origin, spread, and persistence of heresy

VI. Christ, the Apostles, and the Fathers on heresy

VII. Vindication of their teaching

VIII. Church legislation on heresy: ancient, medieval, present-day legislation

IX. Its principles

X. Ecclesiastical jurisdiction over heretics

XI. Reception of converts

XII. Role of heresy in history

XIII. Intolerance and cruelty

Connotation and definition

The term heresy connotes, etymologically, both a choice and the thing chosen, the meaning being, however, narrowed to the selection of religious or political doctrines, adhesion to parties in Church or State.

Josephus applies the name (airesis) to the three religious sects prevalent in Judea since the Machabean period: the Sadducees, the Pharisees, the Essenes (Bel. Jud., II, viii, 1; Ant., XIII, v, 9). St. Paul is described to the Roman governor Felix as the leader of the heresy (aireseos) of the Nazarenes (Acts 24:5); the Jews in Rome say to the same Apostle: "Concerning this sect [airesoeos], we know that it is everywhere contradicted"

(Acts 28:22). St. Justin (Dialogue with Trypho 18) uses *airesis* in the same sense. St. Peter (II, ii, 1) applies the term to Christian sects: "There shall be among you lying teachers who shall bring in sects of perdition [*aireseis apoleias*]". In later Greek, philosophers' schools, as well as religious sects, are "heresies".

St. Thomas (II-II:11:1) defines heresy: "a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas". "The right Christian faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity, common to Pagans and Jews; the other by restricting belief to certain points of Christ's doctrine selected and fashioned at pleasure, which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness--free choice--is wanting and such heresy is merely objective, or material. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. The impelling motives are many: intellectual pride or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interests and personal status; and perhaps others more dishonourable. Heresy thus willed is imputable to the subject and carries with it a varying degree of guilt; it is called formal, because to the material error it adds the informative element of "freely willed".

Pertinacity, that is, obstinate adhesion to a particular tenet is required to make heresy formal. For as long as one remains willing to submit to the Church's decision he remains a Catholic Christian at heart and his wrong beliefs are only transient errors and fleeting opinions. Considering that the human intellect can assent only to truth, real or apparent, studied pertinacity — as distinct from wanton opposition — supposes a firm subjective conviction which may be sufficient to inform the conscience and create "good faith". Such firm convictions result either from circumstances over which the heretic has no control or from intellectual delinquencies in themselves more or less voluntary and imputable. A man born and nurtured in heretical surroundings may live and die without ever having a doubt as to the truth of his creed. On the other hand a born Catholic may allow himself to drift into whirls of anti-Catholic thought from which no doctrinal authority can rescue him, and where his mind becomes incrustated with convictions, or considerations sufficiently powerful to overlay his Catholic conscience. It is not for man, but for Him who searcheth the mind and heart, to sit in judgment on the guilt which attaches to an heretical conscience.

Distinctions

Heresy differs from apostasy. The apostate a fide abandons wholly the faith of Christ

either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other and of all the members with the head. Now this head is Christ whose representative in the Church is the supreme pontiff. And therefore the name of schismatics is given to those who will not submit to the supreme pontiff nor communicate with the members of the Church subject to him. Since the definition of Papal Infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics because loss of faith involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief (II-II, Q. xxix, a. 1). Such a one, however, would be more properly called rebellious than heretical.

Degrees of heresy

Both matter and form of heresy admit of degrees which find expression in the following technical formula of theology and canon law. Pertinacious adherence to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly "defined" or is not clearly proposed as an article of faith in the ordinary, authorized teaching of the Church, an opinion opposed to it is styled *sententia haeresi proxima*, that is, an opinion approaching heresy. Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a *propositio theologice erronea*, that is, erroneous in theology. Further, the opposition to an article of faith may not be strictly demonstrable, but only reach a certain degree of probability. In that case the doctrine is termed *sententia de haeresi suspecta*, *haeresim sapiens*; that is, an opinion suspected, or savouring, of heresy (see THEOLOGICAL CENSURES).

Gravity of the sin of heresy

Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. St. Thomas (II-II, Q. x, a. 3) arrives at the same conclusion thus: "All sin is an aversion from God. A sin, therefore, is the greater the more it separates man from God. But infidelity does this more than any other sin, for the infidel (unbeliever) is without the true knowledge of God: his false knowledge does not bring him help, for what he opines is not God: manifestly, then, the sin of unbelief (infidelitas) is the greatest sin in the whole range of perversity." And he adds: "Although the Gentiles err in more things than the Jews, and although the Jews are farther removed from true faith than heretics, yet the unbelief of the Jews is a more grievous sin than that of the Gentiles, because they corrupt the Gospel itself after having

adopted and professed the same. . . . It is a more serious sin not to perform what one has promised than not to perform what one has not promised." It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the depositum fidei are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity, and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is measured not so much by its subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

Origin, spread, and persistence of heresy

Origin of heresy

The origin, the spread, and the persistence of heresy are due to different causes and influenced by many external circumstances. The undoing of faith infused and fostered by God Himself is possible on account of the human element in it, namely man's free will. The will determines the act of faith freely because its moral dispositions move it to obey God, whilst the non-cogency of the motives of credibility allows it to withhold its consent and leaves room for doubt and even denial. The non-cogency of the motives of credibility may arise from three causes: the obscurity of the Divine testimony (*inevidentia attestantis*); the obscurity of the contents of Revelation; the opposition between the obligations imposed on us by faith and the evil inclinations of our corrupt nature. To find out how a man's free will is led to withdraw from the faith once professed, the best way is observation of historical cases. Pius X, scrutinizing the causes of Modernism, says: "The proximate cause is, without any doubt, an error of the mind. The remoter causes are two: curiosity and pride. Curiosity, unless wisely held in bounds, is of itself sufficient to account for all errors. . . . But far more effective in obscuring the mind and leading it into error is pride, which has, as it were, its home in Modernist doctrines. Through pride the Modernists overestimate themselves. . . . We are not like other men . . . they reject all submission to authority . . . they pose as reformers. If from moral causes we pass to the intellectual, the first and most powerful is ignorance They extol modern philosophy completely ignoring the philosophy of the Schools and thus depriving themselves of the means of clearing away the confusion of their ideas and of meeting sophisms. Their system, replete with so many errors, had its origin in the wedding of false philosophy with faith" (Encycl. "Pascendi", 8 September, 1907).

So far the pope. If now we turn to the Modernist leaders for an account of their defections, we find none attributing it to pride or arrogance, but they are almost unanimous in allowing that curiosity--the desire to know how the old faith stands in relation to the new science--has been the motive power behind them. In the last instance, they appeal to the sacred voice of their individual conscience which forbids them outwardly to profess what inwardly they honestly hold to be untrue. Loisy, to whose

case the Decree "Lamentabili" applies, tells his readers that he was brought to his present position "by his studies chiefly devoted to the history of the Bible, of Christian origins and of comparative religion". Tyrrell says in self-defence: "It is the irresistible facts concerning the origin and composition of the Old and New Testaments; concerning the origin of the Christian Church, of its hierarchy, its institutions, its dogmas; concerning the gradual development of the papacy; concerning the history of religion in general-- that create a difficulty against which the synthesis of scholastic theology must be and is already shattered to pieces." "I am able to put my finger on the exact point or moment in my experience from which my 'immanentism' took its rise. In his 'Rules for the discernment of Spirits' . . . Ignatius of Loyola says . . . etc." It is psychologically interesting to note the turning-point or rather the breaking-point of faith in the autobiographies of seceders from the Church. A study of the personal narratives in "Roads to Rome" and "Roads from Rome" leaves one with the impression that the heart of man is a sanctuary impenetrable to all but to God and, in a certain measure, to its owner. It is, therefore, advisable to leave individuals to themselves and to study the spread of heresy, or the origin of heretical societies.

Spread of heresy

The growth of heresy, like the growth of plants, depends on surrounding influences, even more than on its vital force. Philosophies, religious ideals and aspirations, social and economic conditions, are brought into contact with revealed truth, and from the impact result both new affirmations and new negations of the traditional doctrine.

The first requisite for success is a forceful man, not necessarily of great intellect and learning, but of strong will and daring action. Such were the men who in all ages have given their names to new sects.

The second requisite is accommodation of the new doctrine to the contemporary mentality, to social and political conditions.

The last, but by no means the least, is the support of secular rulers.

A strong man in touch with his time, and supported by material force, may deform the existing religion and build up a new heretical sect. Modernism fails to combine into a body separate from the Church because it lacks an acknowledged leader, because it appeals to only a small minority of contemporary minds, namely, to a small number who are dissatisfied with the Church as she now is, and because no secular power lends it support. For the same reason, and proportionately, a thousand small sects have failed, whose names still encumber the pages of church history, but whose tenets interest only a few students, and whose adherents are nowhere. Such were, in the Apostolic Age, the Judeo-Christians, Judeo-Gnostics, Nicolaites, Docetae, Cerinthians, Ebionites, Nazarenes, followed, in the next two centuries, by a variety of Syrian and Alexandrian Gnostics, by Ophites, Marcionites, Encratites, Montanists, Manichæans, and others. All the early Eastern sects fed on the fanciful speculations so dear to the Eastern mind, but, lacking the support of temporal power, they disappeared under the anathemas of the guardians of the depositum fidei.

Arianism is the first heresy that gained a strong footing in the Church and seriously

endangered its very nature and existence. Arius appeared on the scene when theologians were endeavouring to harmonize the apparently contradictory doctrines of the unity of God and the Divinity of Christ. Instead of unravelling the knot, he simply cut it by bluntly asserting that Christ was not God like the Father, but a creature made in time. The simplicity of the solution, the ostentatious zeal of Arius for the defence of the "one God", his mode of life, his learning and dialectic ability won many to his side.

In particular he was supported by the famous Eusebius of Nicomedia who had great influence on the Emperor Constantine. He had friends among the other bishops of Asia and even among the bishops, priests, and nuns of the Alexandrian province. He gained the favour of Constantia, the emperor's sister, and he disseminated his doctrine among the people by means of his notorious book which he called *thaleia* or 'Entertainment' and by songs adapted for sailors, millers, and travellers. (Addis and Arnold, "A Catholic Dictionary", 7th ed., 1905, 54.)

The Council of Nicaea anathematized the heresiarch, but its anathemas, like all the efforts of the Catholic bishops, were nullified by interference of the civil power. Constantine and his sister protected Arius and the Arians, and the next emperor, Constantius, assured the triumph of the heresy: the Catholics were reduced to silence by dire persecution. At once an internecine conflict began within the Arian pale, for heresy, lacking the internal cohesive element of authority, can only be held together by coercion either from friend or foe. Sects sprang up rapidly: they are known as Eunomians, Anomoeans, Exucutians, Semi-Arians, Acacians. The Emperor Valens (364-378) lent his powerful support to the Arians, and the peace of the Church was only secured when the orthodox Emperor Theodosius reversed the policy of his predecessors and sided with Rome. Within the boundaries of the Roman empire the faith of Nicaea, enforced again by the General Council of Constantinople (381), prevailed, but Arianism held its own for over two hundred years longer wherever the Arian Goths held sway: in Thrace, Italy, Africa, Spain, Gaul. The conversion of King Recared of Spain, who began to reign in 586, marked the end of Arianism in his dominions, and the triumph of the Catholic Franks sealed the doom of Arianism everywhere.

Pelagianism, not being backed by political power, was without much difficulty removed from the Church. Eutychianism, Nestorianism, and other Christological heresies which followed one upon another as the link, of a chain, flourished only so long and so far as the temporal power of Byzantine and Persian rulers gave them countenance. Internal dissension, stagnation, and decay became their fate when left to themselves.

Passing over the great schism that rent East from West, and the many smaller heresies which sprang up in the Middle Ages without leaving a deep impression on the Church, we arrive at the modern sects which date from Luther and go by the collective name of Protestantism. The three elements of success possessed by Arianism reappear in Lutheranism and cause these two great religious upheavals to move on almost parallel lines. Luther was eminently a man of his people: the rough-hewn, but, withal sterling,

qualities of the Saxon peasant lived forth under his religious habit and doctor's gown; his winning voice, his piety, his learning raised him above his fellows yet did not estrange him from the people: his conviviality, the crudities in his conversation and preaching, his many human weaknesses only increased his popularity. When the Dominican John Tetzel began to preach in Germany the indulgences proclaimed by Pope Leo X for those who contributed to the completion of St. Peter's Basilica in Rome, opposition arose on the part of the people and of both civil and ecclesiastical authorities. Luther set the match to the fuel of widespread discontent. He at once gained a number of adherents powerful both in Church and State; the Bishop of Würzburg recommended him to the protection of the Elector Frederick of Saxony. In all probability Luther started on his crusade with the laudable intention of reforming undoubted abuses. But his unexpected success, his impetuous temper, perhaps some ambition, soon carried him beyond all bounds set by the Church. By 1521, that is within four years from his attack on abuse of indulgences, he had propagated a new doctrine; the Bible was the only source of faith; human nature was wholly corrupted by original sin, man was not free, God was responsible for all human actions good and bad; faith alone saved; the Christian priesthood was not confined to the hierarchy but included all the faithful. The masses of the people were not slow in drawing from these doctrines the practical conclusion that sin was sin no longer, was, in fact, equal to a good work.

With his appeal to the lower instincts of human nature went an equally strong appeal to the spirit of nationality and greed. He endeavored to set the German emperor against the Roman pope and generally the Teuton against the Latin; he invited the secular princes to confiscate the property of the Church. His voice was heard only too well. For the next 130 years the history of the German people is a record of religious strife, moral degradation, artistic retrogression, industrial breakdown; of civil wars, pillage, devastation, and general ruin. The Peace of 1648 established the principle: *Cujus regio illius et religio*; the lord of the land shall be also lord of religion. And accordingly territorial limits became religious limits within which the inhabitant had to profess and practise the faith imposed on him by the ruler. It is worthy of remark that the geographical frontier fixed by the politicians of 1648 is still the dividing line between Catholicism and Protestantism in Germany. The English Reformation, more than any other, was the work of crafty politicians. The soil had been prepared for it by the Lollards or Wycliffites, who at the beginning of the sixteenth century were still numerous in the towns. No English Luther arose, but the unholy work was thoroughly done by kings and parliaments, by means of a series of penal laws unequalled in severity.

Persistence of heresy

We have seen how heresy originates and how it spreads; we must now answer the question why it persists, or why so many persevere in heresy. Once heresy is in possession, it tightens its grip by the thousand subtle and often unconscious influences which mould a man's life. A child is born in heretical surroundings: before it is able to think for itself its mind has been filled and fashioned by home, school, and church teachings, the authority of which it never doubted. When, at a riper age, doubts arise, the truth of Catholicism is seldom apprehended as it is. Innate prejudices, educational

bias, historical distortions stand in the way and frequently make approach impossible. The state of conscience technically termed bona fides, good faith, is thus produced. It implies inculpable belief in error, a mistake morally unavoidable and therefore always excusable, sometimes even laudable. In the absence of good faith worldly interests often bar the way from heresy to truth. When a government, for instance, reserves its favours and functions for adherents of the state religion, the army of civil servants becomes a more powerful body of missionaries than the ordained ministers. Prussia, France, and Russia are cases in point.

Christ, the apostles, and the fathers on heresy

Heresy, in the sense of falling away from the Faith, became possible only after the Faith had been promulgated by Christ. Its advent is clearly foretold, Matthew 24:11, 23-26: ". . . many false prophets shall rise, and shall seduce many. . . . Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." Christ also indicated the marks by which to know the false prophets: "Who is not with me is against me" (Luke 11:23); "and if he will not hear the Church let him be to thee as the heathen and the publican" (Matthew 18:17); "he that believeth not shall be condemned" (Mark 16:16). The Apostles acted upon their Master's directions. All the weight of their own Divine faith and mission is brought to bear upon innovators. "If any one", says St. Paul, "preach to you a gospel, besides that you have received, let him be anathema" (Galatians 1:9). To St. John the heretic is a seducer, an antichrist, a man who dissolves Christ (1 John 4:3; 2 John 7); "receive him not into the house nor say to him, God speed you" (2 John 10). St. Peter, true to his office and to his impetuous nature, assails them as with a two-edged sword: ". . . lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction . . . These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved" (2 Peter 2:1, 17). St. Jude speaks in a similar strain throughout his whole epistle. St. Paul admonishes the disturbers of the unity of faith at Corinth that "the weapons of our warfare . . . are mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God . . . and having in readiness to revenge all disobedience" (2 Corinthians 10:4, 5, 6).

What Paul did at Corinth he enjoins to be done by every bishop in his own church. Thus Timothy is instructed to "war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme" (1 Timothy 1:18-20). He exhorts the ancients of the Church at Ephesus to "take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, . . . I know that, after my departure, ravening wolves will enter in among you, not sparing the flock . . . Therefore watch, . . ." (Acts 20:28-31). "Beware of dogs", he writes to the Philippians (3:2), the dogs being the same

false teachers as the "ravening wolves". The Fathers show no more leniency to perverters of the faith. A Protestant writer thus sketches their teaching (Schaff-Herzog, s.v. Heresy): "Polycarp regarded Marcion as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One; Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (Ep. 123), and says their communion is to be avoided like that of vipers and scorpions (Ep. 130).]" These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages. There is no break in the tradition from St. Peter to Pius X.

Vindication of their teaching

The first law of life, be it the life of plant or animal, of man or of a society of men, is self-preservation. Neglect of self-preservation leads to ruin and destruction. But the life of a religious society, the tissue that binds its members into one body and animates them with one soul, is the symbol of faith, the creed or confession adhered to as a condition sine qua non of membership. To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul. In fact the long list of heresiarchs contains the name of only one who came to resipiscence: Berengarius. The jealousy with which the Church guards and defends her deposit of faith is therefore identical with the instinctive duty of self-preservation and the desire to live. This instinct is by no means peculiar to the Catholic Church; being natural it is universal. All sects, denominations, confessions, schools of thought, and associations of any kind have a more or less comprehensive set of tenets on the acceptance of which membership depends. In the Catholic Church this natural law has received the sanction of Divine promulgation, as appears from the teaching of Christ and the Apostles quoted above. Freedom of thought extending to the essential beliefs of a Church is in itself a contradiction; for, by accepting membership, the members accept the essential beliefs and renounce their freedom of thought so far as these are concerned.

But what authority is to lay down the law as to what is or is not essential? It is certainly not the authority of individuals. By entering a society, whichever it be, the individual gives up part of his individuality to be merged into the community. And that part is precisely his private judgment on the essentials: if he resumes his liberty he ipso facto separates himself from his church. The decision, therefore, rests with the constitutional authority of the society--in the Church with the hierarchy acting as teacher and guardian of the faith. Nor can it be said that this principle unduly curtails the play of human reason. That it does curtail its play is a fact, but a fact grounded in natural and Divine law, as shown above. That it does not curtail reason unduly is evidenced by this other fact: that the deposit of faith (1) is itself an inexhaustible object of intellectual effort of the

noblest kind, lifting human reason above its natural sphere, enlarging and deepening its outlook, soliciting its finest faculties; (2) that, side by side with the deposit, but logically connected with it, there is a multitude of doubtful points of which discussion is free within the wide bounds of charity--"in necessariis unitas, in dubiis libertas, in omnibus caritas." The substitution of private judgment for the teaching magisterium has been the dissolvent of all sects who have adopted it. Only those sects exhibit a certain consistency in which private judgment is a dead letter and the teaching is carried on according to confessions and catechisms by a trained clergy.

Church legislation on heresy

Heresy, being a deadly poison generated within the organism of the Church, must be ejected if she is to live and perform her task of continuing Christ's work of salvation. Her Founder, who foretold the disease, also provided the remedy: He endowed her teaching with infallibility (see CHURCH). The office of teaching belongs to the hierarchy, the *ecclesia docens*, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching *ex cathedra* (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the supreme pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions. At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or ecumenical. There the combined weight of their authority was brought to bear upon the false doctrines. The first council was a meeting of the Apostles at Jerusalem in order to put an end to the judaizing tendencies among the first Christians. It is the type of all succeeding councils: bishops in union with the head of the Church, and guided by the Holy Ghost, sit as judges in matters of faith and morals. The spirit which animates the dealings of the Church with heresy and heretics is one of extreme severity. St. Paul writes to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Titus 3:10-11). This early piece of legislation reproduces the still earlier teaching of Christ: "And if he will not hear the church, let him be to thee as the heathen and the publican" (Matthew 18:17); it also inspires all subsequent anti-heretical legislation. The sentence on the obstinate heretic is invariably excommunication. He is separated from the company of the faithful, delivered up "to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (1 Corinthians 5:5).

When Constantine had taken upon himself the office of lay bishop, *episcopus externus*, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal

punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. "In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichæans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned." (Vide "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope [1909], Pius X, has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encyclical

"Pascendi", 8 Sept., 1907). The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics. The spiritual penalties are of two kinds: *latae* and *ferendae sententiae*. The former are incurred by the mere fact of heresy, no judicial sentence being required; the latter are inflicted after trial by an ecclesiastical court, or by a bishop acting *ex informata conscientia*, that is, on his own certain knowledge, and dispensing with the usual procedure

The penalties (see ECCLESIASTICAL CENSURES) *latae sententiae* are: (1) Excommunication specially reserved to the Roman pontiff, which is incurred by all apostates from the Catholic Faith, by each and all heretics, by whatever name they are known and to whatever sect they belong, and by all who believe in them (*credentes*), receive, favour, or in any way defend them (Constitution "*Apostolicae Sedis*", 1869). Heretic here means formal heretic, but also includes the positive doubter, that is, the man who posits his doubt as defensible by reason, but not the negative doubter, who simply abstains from formulating a judgment. The believers (*credentes*) in heretics are they who, without examining particular doctrines, give a general assent to the teachings of the sect; the favourers (*fautores*) are they who by commission or omission lend support to heresy and thus help or allow it to spread; the receivers and defenders are they who shelter heretics from the rigours of the law. (2) "Excommunication specially reserved to the Roman Pontiff incurred by each and all who knowingly read, without authorization from the Apostolic See, books of apostates and heretics in which heresy is defended; likewise readers of books of any author prohibited by name in letters Apostolic, and all who retain possession of, or print, or in any way defend such books" (*Apostolicae Sedis*, 1869). The book here meant is a volume of a certain size and unity; newspapers and manuscripts are not books, but serial publications intended to form a book when completed fall under this censure. To read knowingly (*scienter*) implies on the reader's part the knowledge that the book is the work of a heretic, that it defends heresy, and that it is forbidden. "Books . . . prohibited by name in letters Apostolic" are books condemned by Bulls, Briefs, or Encyclicals emanating directly from the pope; books prohibited by decrees of Roman Congregations, although the prohibition is approved by the pope, are not included. The "printers" of heretical books are the editor who gives the order and the publisher who executes it, and perhaps the proof-reader, but not the workman who performs the mechanical part of printing.

Additional penalties to be decreed by judicial sentences: Apostates and heretics are irregular, that is, debarred from receiving clerical orders or exercising lawfully the duties and rights annexed to them; they are infamous, that is, publicly noted as guilty and dishonoured. This note of infamy clings to the children and grandchildren of unrepented heretics. Heretical clerics and all who receive, defend, or favour them are *ipso facto* deprived of their benefices, offices, and ecclesiastical jurisdiction. The pope himself, if

notoriously guilty of heresy, would cease to be pope because he would cease to be a member of the Church. Baptism received without necessity by an adult at the hands of a declared heretic renders the recipient irregular. Heresy constitutes an impediment to marriage with a Catholic (*mixta religio*) from which the pope dispenses or gives the bishops power to dispense (see **IMPEDIMENTS**). *Communicatio in sacris*, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support, to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services but not to the sacraments.

Principles of Church legislation

The guiding principles in the Church's treatment of heretics are the following:

Distinguishing between formal and material heretics, she applies to the former the canon, "Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church." No one is forced to enter the Church, but having once entered it through baptism, he is bound to keep the promises he freely made. To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command. Towards material heretics her conduct is ruled by the saying of St. Augustine: "Those are by no means to be accounted heretics who do not defend their false and perverse opinions with pertinacious zeal (*animositas*), especially when their error is not the fruit of audacious presumption but has been communicated to them by seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected" (P.L., XXXIII, ep. xliii, 160). Pius IX, in a letter to the bishops of Italy (10 Aug., 1863), restates this Catholic doctrine: "It is known to Us and to You that they who are in invincible ignorance concerning our religion but observe the natural law . . . and are ready to obey God and lead an honest and righteous life, can, with the help of Divine light and grace, attain to eternal life . . . for God . . . will not allow any one to be eternally punished who is not wilfully guilty" (Denzinger, "Enchir.", n. 1529). X.

Ecclesiastical jurisdiction over heretics

The fact of having received valid baptism places material heretics under the jurisdiction of the Church, and if they are in good faith, they belong to the soul of the Church. Their material severance, however, precludes them from the use of ecclesiastical rights, except the right of being judged according to ecclesiastical law if, by any chance, they are brought before an ecclesiastical court. They are not bound by ecclesiastical laws enacted for the spiritual well-being of its members, e.g. by the Six Commandments of the Church.

Reception of converts

Converts to the Faith, before being received, should be well instructed in Catholic

doctrine. The right to reconcile heretics belongs to the bishops, but is usually delegated to all priests having charge of souls. In England a special licence is required for each reconciliation, except in case of children under fourteen or of dying persons, and this licence is only granted when the priest can give a written assurance that the candidate is sufficiently instructed and otherwise prepared, and that there is some reasonable guarantee of his perseverance. The order of proceeding in a reconciliation is: first, abjuration of heresy or profession of faith; second, conditional baptism (this is given only when the heretical baptism is doubtful); third, sacramental confession and conditional absolution.

Role of heresy in history

The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defence and its repression; misery and ruin have followed in its track. The prevalence of heresy, however, does not disprove the Divinity of the Church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like other evils, is permitted as a test of faith and a trial of strength in the Church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity of a strong teaching authority. The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history.

Intolerance and cruelty

The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is: in fact its *raison d'être* is intolerance of doctrines subversive of the faith. But such intolerance is essential to all that is, or moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. Heretical sects are subject to the same law: they live or die in the measure they apply or neglect it. The charge of cruelty is also easy to meet. All repressive measures cause suffering or inconvenience of some sort: it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tender-hearted. Cruelty only comes in where the punishment exceeds the requirements of the case. Opponents say: Precisely; the rigours of the Inquisition violated all humane feelings. We answer: they offend the feelings of later ages in which there is less regard for the purity of faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason. In proof of which it suffices to remark that the inquisitors only renounced on the guilt of the accused and then handed him over to the secular power to be dealt with according to the laws framed by emperors and kings. Medieval people

found no fault with the system, in fact heretics had been burned by the populace centuries before the Inquisition became a regular institution. And whenever heretics gained the upper hand, they were never slow in applying the same laws: so the Huguenots in France, the Hussites in Bohemia, the Calvinists in Geneva, the Elizabethan statesmen and the Puritans in England. Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting. The embers of the Kulturkampf in Germany still smoulder; the separation and confiscation laws and the ostracism of Catholics in France are the scandal of the day. Christ said: "Do not think that I came to send peace upon earth: I came not to send peace, but a sword" (Matthew 10:34). The history of heresy verifies this prediction and shows, moreover, that the greater number of the victims of the sword is on the side of the faithful adherents of the one Church founded by Christ (see INQUISITION).

About this page

APA citation. Wilhelm, J. (1910). Heresy. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 8, 2015 from New Advent: <http://www.newadvent.org/cathen/07256b.htm>

MLA citation. Wilhelm, Joseph. "Heresy." *The Catholic Encyclopedia*. Vol. 7. New York: Robert Appleton Company, 1910. 8 Feb. 2015
<<http://www.newadvent.org/cathen/07256b.htm>>.

Transcription. This article was transcribed for New Advent by Mary Ann Grelinger.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07256b.htm>

551 captures

15 Aug 2000 - 17 Nov 2025

Dec FEB Mar

09

2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > H > Heresy

Heresy

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

I. Connotation and Definition

II. Distinctions

III. Degrees of heresy

IV. Gravity of the sin of heresy

V. Origin, spread, and persistence of heresy

VI. Christ, the Apostles, and the Fathers on heresy

VII. Vindication of their teaching

VIII. Church legislation on heresy: ancient, medieval, present-day legislation

IX. Its principles

X. Ecclesiastical jurisdiction over heretics

XI. Reception of converts

XII. Role of heresy in history

XIII. Intolerance and cruelty

Connotation and definition

The term heresy connotes, etymologically, both a choice and the thing chosen, the meaning being, however, narrowed to the selection of religious or political doctrines, adherence to parties in Church or State.

Josephus applies the name (airesis) to the three religious sects prevalent in Judea since the Machabean period: the Sadducees, the Pharisees, the Essenes (Bel. Jud., II, viii, 1; Ant., XIII, v, 9). St. Paul is described to the Roman governor Felix as the leader of the heresy (aireseos) of the Nazarenes (Acts 24:5); the Jews in Rome say to the same Apostle: "Concerning this sect [airesoeos], we know that it is everywhere contradicted" (Acts 28:22). St. Justin (Dialogue with Trypho 18) uses airesis in the same sense. St. Peter (II, ii, 1) applies the term to Christian sects: "There shall be among you lying teachers who shall bring in sects of perdition [aireseis apoleias]". In later Greek, philosophers' schools, as well as religious sects, are "heresies".

St. Thomas (II-II:11:1) defines heresy: "a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas". "The right Christian faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity, common to Pagans and Jews; the other by restricting belief to certain points of Christ's doctrine selected and fashioned at pleasure,

which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness--free choice--is wanting and such heresy is merely objective, or material. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. The impelling motives are many: intellectual pride or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interests and personal status; and perhaps others more dishonourable. Heresy thus willed is imputable to the subject and carries with it a varying degree of guilt; it is called formal, because to the material error it adds the informative element of "freely willed".

Pertinacity, that is, obstinate adhesion to a particular tenet is required to make heresy formal. For as long as one remains willing to submit to the Church's decision he remains a Catholic Christian at heart and his wrong beliefs are only transient errors and fleeting opinions. Considering that the human intellect can assent only to truth, real or apparent, studied pertinacity — as distinct from wanton opposition — supposes a firm subjective conviction which may be sufficient to inform the conscience and create "good faith". Such firm convictions result either from circumstances over which the heretic has no control or from intellectual delinquencies in themselves more or less voluntary and imputable. A man born and nurtured in heretical surroundings may live and die without ever having a doubt as to the truth of his creed. On the other hand a born Catholic may allow himself to drift into whirls of anti-Catholic thought from which no doctrinal authority can rescue him, and where his mind becomes incrustated with convictions, or considerations sufficiently powerful to overlay his Catholic conscience. It is not for man, but for Him who searcheth the mind and heart, to sit in judgment on the guilt which attaches to an heretical conscience.

Distinctions

Heresy differs from apostasy. The apostate a fide abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other and of all the members with the head. Now this head is Christ whose representative in the Church is the supreme pontiff. And therefore the name of schismatics is given to those who will not submit to the supreme pontiff nor communicate with the members of the Church subject to him. Since the definition of Papal Infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics because loss of faith involves separation from the Church, not

all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief (II-II, Q. xxix, a. 1). Such a one, however, would be more properly called rebellious than heretical.

Degrees of heresy

Both matter and form of heresy admit of degrees which find expression in the following technical formula of theology and canon law. Pertinacious adherence to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly "defined" or is not clearly proposed as an article of faith in the ordinary, authorized teaching of the Church, an opinion opposed to it is styled *sententia haeresi proxima*, that is, an opinion approaching heresy. Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a *propositio theologicæ erronea*, that is, erroneous in theology. Further, the opposition to an article of faith may not be strictly demonstrable, but only reach a certain degree of probability. In that case the doctrine is termed *sententia de haeresi suspecta*, *haeresim sapiens*; that is, an opinion suspected, or savouring, of heresy (see THEOLOGICAL CENSURES).

Gravity of the sin of heresy

Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. St. Thomas (II-II, Q. x, a. 3) arrives at the same conclusion thus: "All sin is an aversion from God. A sin, therefore, is the greater the more it separates man from God. But infidelity does this more than any other sin, for the infidel (unbeliever) is without the true knowledge of God: his false knowledge does not bring him help, for what he opines is not God: manifestly, then, the sin of unbelief (infidelitas) is the greatest sin in the whole range of perversity." And he adds: "Although the Gentiles err in more things than the Jews, and although the Jews are farther removed from true faith than heretics, yet the unbelief of the Jews is a more grievous sin than that of the Gentiles, because they corrupt the Gospel itself after having adopted and professed the same. . . . It is a more serious sin not to perform what one has promised than not to perform what one has not promised." It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the depositum fidei are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity, and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is

measured not so much by its subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

Origin, spread, and persistence of heresy

Origin of heresy

The origin, the spread, and the persistence of heresy are due to different causes and influenced by many external circumstances. The undoing of faith infused and fostered by God Himself is possible on account of the human element in it, namely man's free will. The will determines the act of faith freely because its moral dispositions move it to obey God, whilst the non-cogency of the motives of credibility allows it to withhold its consent and leaves room for doubt and even denial. The non-cogency of the motives of credibility may arise from three causes: the obscurity of the Divine testimony (*inevidentia attestantis*); the obscurity of the contents of Revelation; the opposition between the obligations imposed on us by faith and the evil inclinations of our corrupt nature. To find out how a man's free will is led to withdraw from the faith once professed, the best way is observation of historical cases. Pius X, scrutinizing the causes of Modernism, says: "The proximate cause is, without any doubt, an error of the mind. The remoter causes are two: curiosity and pride. Curiosity, unless wisely held in bounds, is of itself sufficient to account for all errors. . . . But far more effective in obscuring the mind and leading it into error is pride, which has, as it were, its home in Modernist doctrines. Through pride the Modernists overestimate themselves. . . . We are not like other men . . . they reject all submission to authority . . . they pose as reformers. If from moral causes we pass to the intellectual, the first and most powerful is ignorance They extol modern philosophy completely ignoring the philosophy of the Schools and thus depriving themselves of the means of clearing away the confusion of their ideas and of meeting sophisms. Their system, replete with so many errors, had its origin in the wedding of false philosophy with faith" (Encycl. "Pascendi", 8 September, 1907).

So far the pope. If now we turn to the Modernist leaders for an account of their defections, we find none attributing it to pride or arrogance, but they are almost unanimous in allowing that curiosity--the desire to know how the old faith stands in relation to the new science--has been the motive power behind them. In the last instance, they appeal to the sacred voice of their individual conscience which forbids them outwardly to profess what inwardly they honestly hold to be untrue. Loisy, to whose case the Decree "Lamentabili" applies, tells his readers that he was brought to his present position "by his studies chiefly devoted to the history of the Bible, of Christian origins and of comparative religion". Tyrrell says in self-defence: "It is the irresistible facts concerning the origin and composition of the Old and New Testaments; concerning the origin of the Christian Church, of its hierarchy, its institutions, its dogmas; concerning the gradual development of the papacy; concerning the history of religion in general--that create a difficulty against which the synthesis of scholastic theology must be and is already shattered to pieces." "I am able to put my finger on the exact point or moment in my experience from which my 'immanentism' took its rise. In his 'Rules for the discernment of Spirits' . . . Ignatius of Loyola says . . . etc." It is psychologically interesting to note the turning-point or rather the breaking-point of faith in the

autobiographies of seceders from the Church. A study of the personal narratives in "Roads to Rome" and "Roads from Rome" leaves one with the impression that the heart of man is a sanctuary impenetrable to all but to God and, in a certain measure, to its owner. It is, therefore, advisable to leave individuals to themselves and to study the spread of heresy, or the origin of heretical societies.

Spread of heresy

The growth of heresy, like the growth of plants, depends on surrounding influences, even more than on its vital force. Philosophies, religious ideals and aspirations, social and economic conditions, are brought into contact with revealed truth, and from the impact result both new affirmations and new negations of the traditional doctrine.

The first requisite for success is a forceful man, not necessarily of great intellect and learning, but of strong will and daring action. Such were the men who in all ages have given their names to new sects.

The second requisite is accommodation of the new doctrine to the contemporary mentality, to social and political conditions.

The last, but by no means the least, is the support of secular rulers.

A strong man in touch with his time, and supported by material force, may deform the existing religion and build up a new heretical sect. Modernism fails to combine into a body separate from the Church because it lacks an acknowledged leader, because it appeals to only a small minority of contemporary minds, namely, to a small number who are dissatisfied with the Church as she now is, and because no secular power lends it support. For the same reason, and proportionately, a thousand small sects have failed, whose names still encumber the pages of church history, but whose tenets interest only a few students, and whose adherents are nowhere. Such were, in the Apostolic Age, the Judeo-Christians, Judeo-Gnostics, Nicolaites, Docetae, Cerinthians, Ebionites, Nazarenes, followed, in the next two centuries, by a variety of Syrian and Alexandrian Gnostics, by Ophites, Marcionites, Encratites, Montanists, Manichæans, and others. All the early Eastern sects fed on the fanciful speculations so dear to the Eastern mind, but, lacking the support of temporal power, they disappeared under the anathemas of the guardians of the depositum fidei.

Arianism is the first heresy that gained a strong footing in the Church and seriously endangered its very nature and existence. Arius appeared on the scene when theologians were endeavouring to harmonize the apparently contradictory doctrines of the unity of God and the Divinity of Christ. Instead of unravelling the knot, he simply cut it by bluntly asserting that Christ was not God like the Father, but a creature made in time. The simplicity of the solution, the ostentatious zeal of Arius for the defence of the "one God", his mode of life, his learning and dialectic ability won many to his side.

In particular he was supported by the famous Eusebius of Nicomedia who had great influence on the Emperor Constantine. He had friends among the other bishops of Asia and even among the bishops, priests, and nuns of the Alexandrian province. He gained the favour of Constantia, the emperor's sister, and he disseminated his doctrine among

the people by means of his notorious book which he called *thaleia* or 'Entertainment' and by songs adapted for sailors, millers, and travellers. (Addis and Arnold, "A Catholic Dictionary", 7th ed., 1905, 54.)

The Council of Nicaea anathematized the heresiarch, but its anathemas, like all the efforts of the Catholic bishops, were nullified by interference of the civil power. Constantine and his sister protected Arius and the Arians, and the next emperor, Constantius, assured the triumph of the heresy: the Catholics were reduced to silence by dire persecution. At once an internecine conflict began within the Arian pale, for heresy, lacking the internal cohesive element of authority, can only be held together by coercion either from friend or foe. Sects sprang up rapidly: they are known as Eunomians, Anomoeans, Exucontians, Semi-Arians, Acacians. The Emperor Valens (364-378) lent his powerful support to the Arians, and the peace of the Church was only secured when the orthodox Emperor Theodosius reversed the policy of his predecessors and sided with Rome. Within the boundaries of the Roman empire the faith of Nicaea, enforced again by the General Council of Constantinople (381), prevailed, but Arianism held its own for over two hundred years longer wherever the Arian Goths held sway: in Thrace, Italy, Africa, Spain, Gaul. The conversion of King Recared of Spain, who began to reign in 586, marked the end of Arianism in his dominions, and the triumph of the Catholic Franks sealed the doom of Arianism everywhere.

Pelagianism, not being backed by political power, was without much difficulty removed from the Church. Eutychianism, Nestorianism, and other Christological heresies which followed one upon another as the link, of a chain, flourished only so long and so far as the temporal power of Byzantine and Persian rulers gave them countenance. Internal dissension, stagnation, and decay became their fate when left to themselves.

Passing over the great schism that rent East from West, and the many smaller heresies which sprang up in the Middle Ages without leaving a deep impression on the Church, we arrive at the modern sects which date from Luther and go by the collective name of Protestantism. The three elements of success possessed by Arianism reappear in Lutheranism and cause these two great religious upheavals to move on almost parallel lines. Luther was eminently a man of his people: the rough-hewn, but, withal sterling, qualities of the Saxon peasant lived forth under his religious habit and doctor's gown; his winning voice, his piety, his learning raised him above his fellows yet did not estrange him from the people: his conviviality, the crudities in his conversation and preaching, his many human weaknesses only increased his popularity. When the Dominican John Tetzel began to preach in Germany the indulgences proclaimed by Pope Leo X for those who contributed to the completion of St. Peter's Basilica in Rome, opposition arose on the part of the people and of both civil and ecclesiastical authorities. Luther set the match to the fuel of widespread discontent. He at once gained a number of adherents powerful both in Church and State; the Bishop of Würzburg recommended him to the protection of the Elector Frederick of Saxony. In all probability Luther started on his crusade with the laudable intention of reforming undoubted abuses. But his unexpected

success, his impetuous temper, perhaps some ambition, soon carried him beyond all bounds set by the Church. By 1521, that is within four years from his attack on abuse of indulgences, he had propagated a new doctrine; the Bible was the only source of faith; human nature was wholly corrupted by original sin, man was not free, God was responsible for all human actions good and bad; faith alone saved; the Christian priesthood was not confined to the hierarchy but included all the faithful. The masses of the people were not slow in drawing from these doctrines the practical conclusion that sin was sin no longer, was, in fact, equal to a good work.

With his appeal to the lower instincts of human nature went an equally strong appeal to the spirit of nationality and greed. He endeavored to set the German emperor against the Roman pope and generally the Teuton against the Latin; he invited the secular princes to confiscate the property of the Church. His voice was heard only too well. For the next 130 years the history of the German people is a record of religious strife, moral degradation, artistic retrogression, industrial breakdown; of civil wars, pillage, devastation, and general ruin. The Peace of 1648 established the principle: *Cujus regio illius et religio*; the lord of the land shall be also lord of religion. And accordingly territorial limits became religious limits within which the inhabitant had to profess and practise the faith imposed on him by the ruler. It is worthy of remark that the geographical frontier fixed by the politicians of 1648 is still the dividing line between Catholicism and Protestantism in Germany. The English Reformation, more than any other, was the work of crafty politicians. The soil had been prepared for it by the Lollards or Wycliffites, who at the beginning of the sixteenth century were still numerous in the towns. No English Luther arose, but the unholy work was thoroughly done by kings and parliaments, by means of a series of penal laws unequalled in severity.

Persistence of heresy

We have seen how heresy originates and how it spreads; we must now answer the question why it persists, or why so many persevere in heresy. Once heresy is in possession, it tightens its grip by the thousand subtle and often unconscious influences which mould a man's life. A child is born in heretical surroundings: before it is able to think for itself its mind has been filled and fashioned by home, school, and church teachings, the authority of which it never doubted. When, at a riper age, doubts arise, the truth of Catholicism is seldom apprehended as it is. Innate prejudices, educational bias, historical distortions stand in the way and frequently make approach impossible. The state of conscience technically termed *bona fides*, good faith, is thus produced. It implies inculpable belief in error, a mistake morally unavoidable and therefore always excusable, sometimes even laudable. In the absence of good faith worldly interests often bar the way from heresy to truth. When a government, for instance, reserves its favours and functions for adherents of the state religion, the army of civil servants becomes a more powerful body of missionaries than the ordained ministers. Prussia, France, and Russia are cases in point.

Christ, the apostles, and the fathers on heresy

Heresy, in the sense of falling away from the Faith, became possible only after the Faith

had been promulgated by Christ. Its advent is clearly foretold, Matthew 24:11, 23-26: ". . . many false prophets shall rise, and shall seduce many. . . . Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." Christ also indicated the marks by which to know the false prophets: "Who is not with me is against me" (Luke 11:23); "and if he will not hear the Church let him be to thee as the heathen and the publican" (Matthew 18:17); "he that believeth not shall be condemned" (Mark 16:16). The Apostles acted upon their Master's directions. All the weight of their own Divine faith and mission is brought to bear upon innovators. "If any one", says St. Paul, "preach to you a gospel, besides that you have received, let him be anathema" (Galatians 1:9). To St. John the heretic is a seducer, an antichrist, a man who dissolves Christ (1 John 4:3; 2 John 7); "receive him not into the house nor say to him, God speed you" (2 John 10). St. Peter, true to his office and to his impetuous nature, assails them as with a two-edged sword: ". . . lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction . . . These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved" (2 Peter 2:1, 17). St. Jude speaks in a similar strain throughout his whole epistle. St. Paul admonishes the disturbers of the unity of faith at Corinth that "the weapons of our warfare . . . are mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God . . . and having in readiness to revenge all disobedience" (2 Corinthians 10:4, 5, 6).

What Paul did at Corinth he enjoins to be done by every bishop in his own church. Thus Timothy is instructed to "war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme" (1 Timothy 1:18-20). He exhorts the ancients of the Church at Ephesus to "take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, . . . I know that, after my departure, ravening wolves will enter in among you, not sparing the flock . . . Therefore watch, . . ." (Acts 20:28-31). "Beware of dogs", he writes to the Philippians (3:2), the dogs being the same false teachers as the "ravening wolves". The Fathers show no more leniency to perverters of the faith. A Protestant writer thus sketches their teaching (Schaff-Herzog, s.v. Heresy): "Polycarp regarded Marcion as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One; Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (Ep. 123), and says their communion is to be avoided like that of vipers and scorpions (Ep. 130).]" These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages. There is no break

in the tradition from St. Peter to Pius X.

Vindication of their teaching

The first law of life, be it the life of plant or animal, of man or of a society of men, is self-preservation. Neglect of self-preservation leads to ruin and destruction. But the life of a religious society, the tissue that binds its members into one body and animates them with one soul, is the symbol of faith, the creed or confession adhered to as a condition sine qua non of membership. To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul. In fact the long list of heresiarchs contains the name of only one who came to resipiscence: Berengarius. The jealousy with which the Church guards and defends her deposit of faith is therefore identical with the instinctive duty of self-preservation and the desire to live. This instinct is by no means peculiar to the Catholic Church; being natural it is universal. All sects, denominations, confessions, schools of thought, and associations of any kind have a more or less comprehensive set of tenets on the acceptance of which membership depends. In the Catholic Church this natural law has received the sanction of Divine promulgation, as appears from the teaching of Christ and the Apostles quoted above. Freedom of thought extending to the essential beliefs of a Church is in itself a contradiction; for, by accepting membership, the members accept the essential beliefs and renounce their freedom of thought so far as these are concerned.

But what authority is to lay down the law as to what is or is not essential? It is certainly not the authority of individuals. By entering a society, whichever it be, the individual gives up part of his individuality to be merged into the community. And that part is precisely his private judgment on the essentials: if he resumes his liberty he ipso facto separates himself from his church. The decision, therefore, rests with the constitutional authority of the society--in the Church with the hierarchy acting as teacher and guardian of the faith. Nor can it be said that this principle unduly curtails the play of human reason. That it does curtail its play is a fact, but a fact grounded in natural and Divine law, as shown above. That it does not curtail reason unduly is evidenced by this other fact: that the deposit of faith (1) is itself an inexhaustible object of intellectual effort of the noblest kind, lifting human reason above its natural sphere, enlarging and deepening its outlook, soliciting its finest faculties; (2) that, side by side with the deposit, but logically connected with it, there is a multitude of doubtful points of which discussion is free within the wide bounds of charity--"in necessariis unitas, in dubiis libertas, in omnibus charitas." The substitution of private judgment for the teaching magisterium has been the dissolvent of all sects who have adopted it. Only those sects exhibit a certain consistency in which private judgment is a dead letter and the teaching is carried on according to confessions and catechisms by a trained clergy.

Church legislation on heresy

Heresy, being a deadly poison generated within the organism of the Church, must be

ejected if she is to live and perform her task of continuing Christ's work of salvation. Her Founder, who foretold the disease, also provided the remedy: He endowed her teaching with infallibility (see CHURCH). The office of teaching belongs to the hierarchy, the ecclesia docens, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching ex cathedra (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the supreme pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions. At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or ecumenical. There the combined weight of their authority was brought to bear upon the false doctrines. The first council was a meeting of the Apostles at Jerusalem in order to put an end to the judaizing tendencies among the first Christians. It is the type of all succeeding councils: bishops in union with the head of the Church, and guided by the Holy Ghost, sit as judges in matters of faith and morals. The spirit which animates the dealings of the Church with heresy and heretics is one of extreme severity. St. Paul writes to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Titus 3:10-11). This early piece of legislation reproduces the still earlier teaching of Christ: "And if he will not hear the church, let him be to thee as the heathen and the publican" (Matthew 18:17); it also inspires all subsequent anti-heretical legislation. The sentence on the obstinate heretic is invariably excommunication. He is separated from the company of the faithful, delivered up "to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (1 Corinthians 5:5).

When Constantine had taken upon himself the office of lay bishop, episcopus externus, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. "In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving

or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichæans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned." (Vide "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope [1909], Pius X, has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encyclical "Pascendi", 8 Sept., 1907). The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics. The spiritual penalties are of two kinds: *latae* and *ferendae sententiae*. The former are incurred by the mere fact of heresy, no judicial sentence being required; the latter are inflicted after trial by an ecclesiastical court, or by a bishop acting *ex informata conscientia*, that is, on his own certain knowledge, and dispensing with the usual procedure

The penalties (see ECCLESIASTICAL CENSURES) *latae sententiae* are: (1) Excommunication specially reserved to the Roman pontiff, which is incurred by all apostates from the Catholic Faith, by each and all heretics, by whatever name they are known and to whatever sect they belong, and by all who believe in them (credentes), receive, favour, or in any way defend them (Constitution "Apostolicae Sedis", 1869). Heretic here means formal heretic, but also includes the positive doubter, that is, the man who posits his doubt as defensible by reason, but not the negative doubter, who simply abstains from formulating a judgment. The believers (credentes) in heretics are they who, without examining particular doctrines, give a general assent to the teachings of the sect; the favourers (fautores) are they who by commission or omission lend support to heresy and thus help or allow it to spread; the receivers and defenders are they who shelter heretics from the rigours of the law. (2) "Excommunication specially reserved to the Roman Pontiff incurred by each and all who knowingly read, without authorization from the Apostolic See, books of apostates and heretics in which heresy is defended; likewise readers of books of any author prohibited by name in letters Apostolic, and all who retain possession of, or print, or in any way defend such books" (Apostolicae Sedis, 1869). The book here meant is a volume of a certain size and unity; newspapers and manuscripts are not books, but serial publications intended to form a book when completed fall under this censure. To read knowingly (scienter) implies on the reader's part the knowledge that the book is the work of a heretic, that it defends heresy, and that it is forbidden. "Books . . . prohibited by name in letters Apostolic" are books condemned by Bulls, Briefs, or Encyclicals emanating directly from the pope; books prohibited by decrees of Roman Congregations, although the prohibition is approved by the pope, are not included. The "printers" of heretical books are the editor who gives the order and the publisher who executes it, and perhaps the proof-reader, but not the workman who performs the mechanical part of printing.

Additional penalties to be decreed by judicial sentences: Apostates and heretics are irregular, that is, debarred from receiving clerical orders or exercising lawfully the duties and rights annexed to them; they are infamous, that is, publicly noted as guilty and dishonoured. This note of infamy clings to the children and grandchildren of unrepented heretics. Heretical clerics and all who receive, defend, or favour them are ipso facto deprived of their benefices, offices, and ecclesiastical jurisdiction. The pope himself, if notoriously guilty of heresy, would cease to be pope because he would cease to be a member of the Church. Baptism received without necessity by an adult at the hands of a declared heretic renders the recipient irregular. Heresy constitutes an impediment to marriage with a Catholic (*mixta religio*) from which the pope dispenses or gives the bishops power to dispense (see IMPEDIMENTS). *Communicatio in sacris*, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support, to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services

but not to the sacraments.

Principles of Church legislation

The guiding principles in the Church's treatment of heretics are the following:

Distinguishing between formal and material heretics, she applies to the former the canon, "Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church." No one is forced to enter the Church, but having once entered it through baptism, he is bound to keep the promises he freely made. To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command. Towards material heretics her conduct is ruled by the saying of St. Augustine: "Those are by no means to be accounted heretics who do not defend their false and perverse opinions with pertinacious zeal (*animositas*), especially when their error is not the fruit of audacious presumption but has been communicated to them by seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected" (P.L., XXXIII, ep. xliii, 160). Pius IX, in a letter to the bishops of Italy (10 Aug., 1863), restates this Catholic doctrine: "It is known to Us and to You that they who are in invincible ignorance concerning our religion but observe the natural law . . . and are ready to obey God and lead an honest and righteous life, can, with the help of Divine light and grace, attain to eternal life . . . for God . . . will not allow any one to be eternally punished who is not wilfully guilty" (Denzinger, "Enchir.", n. 1529). X.

Ecclesiastical jurisdiction over heretics

The fact of having received valid baptism places material heretics under the jurisdiction of the Church, and if they are in good faith, they belong to the soul of the Church. Their material severance, however, precludes them from the use of ecclesiastical rights, except the right of being judged according to ecclesiastical law if, by any chance, they are brought before an ecclesiastical court. They are not bound by ecclesiastical laws enacted for the spiritual well-being of its members, e.g. by the Six Commandments of the Church.

Reception of converts

Converts to the Faith, before being received, should be well instructed in Catholic doctrine. The right to reconcile heretics belongs to the bishops, but is usually delegated to all priests having charge of souls. In England a special licence is required for each reconciliation, except in case of children under fourteen or of dying persons, and this licence is only granted when the priest can give a written assurance that the candidate is sufficiently instructed and otherwise prepared, and that there is some reasonable guarantee of his perseverance. The order of proceeding in a reconciliation is: first, abjuration of heresy or profession of faith; second, conditional baptism (this is given only when the heretical baptism is doubtful); third, sacramental confession and conditional absolution.

Role of heresy in history

The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defence and its repression; misery and ruin have followed in its track. The prevalence of heresy, however, does not disprove the Divinity of the Church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like other evils, is permitted as a test of faith and a trial of strength in the Church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity of a strong teaching authority. The endless controversies with heretics have been indirectly the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history.

Intolerance and cruelty

The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is: in fact its *raison d'être* is intolerance of doctrines subversive of the faith. But such intolerance is essential to all that is, or moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. Heretical sects are subject to the same law: they live or die in the measure they apply or neglect it. The charge of cruelty is also easy to meet. All repressive measures cause suffering or inconvenience of some sort: it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tender-hearted. Cruelty only comes in where the punishment exceeds the requirements of the case. Opponents say: Precisely; the rigours of the Inquisition violated all humane feelings. We answer: they offend the feelings of later ages in which there is less regard for the purity of faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason. In proof of which it suffices to remark that the inquisitors only renounced on the guilt of the accused and then handed him over to the secular power to be dealt with according to the laws framed by emperors and kings. Medieval people found no fault with the system, in fact heretics had been burned by the populace centuries before the Inquisition became a regular institution. And whenever heretics gained the upper hand, they were never slow in applying the same laws: so the Huguenots in France, the Hussites in Bohemia, the Calvinists in Geneva, the Elizabethan statesmen and the Puritans in England. Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting. The embers of the Kulturkampf in Germany still smoulder; the separation and confiscation laws and the ostracism of Catholics in France are the scandal of the day. Christ said: "Do not think that I came to send peace upon earth: I came not to send peace, but a sword" (Matthew 10:34). The history of heresy verifies this prediction and shows, moreover, that the greater number of the victims of the sword

is on the side of the faithful adherents of the one Church founded by Christ (see INQUISITION).

About this page

APA citation. Wilhelm, J. (1910). Heresy. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 8, 2015 from New Advent: <http://www.newadvent.org/cathen/07256b.htm>

MLA citation. Wilhelm, Joseph. "Heresy." The Catholic Encyclopedia. Vol. 7. New York: Robert Appleton Company, 1910. 8 Feb. 2015 <<http://www.newadvent.org/cathen/07256b.htm>>.

Transcription. This article was transcribed for New Advent by Mary Ann Grelinger.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/07256b.htm>

551 captures

15 Aug 2000 - 17 Nov 2025

Dec FEB Mar

09

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > H > Heresy

Heresy

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

- I. Connotation and Definition
- II. Distinctions
- III. Degrees of heresy
- IV. Gravity of the sin of heresy
- V. Origin, spread, and persistence of heresy
- VI. Christ, the Apostles, and the Fathers on heresy
- VII. Vindication of their teaching
- VIII. Church legislation on heresy: ancient, medieval, present-day legislation
- IX. Its principles
- X. Ecclesiastical jurisdiction over heretics
- XI. Reception of converts
- XII. Role of heresy in history
- XIII. Intolerance and cruelty

Connotation and definition

The term heresy connotes, etymologically, both a choice and the thing chosen, the meaning being, however, narrowed to the selection of religious or political doctrines, adherence to parties in Church or State.

Josephus applies the name (airesis) to the three religious sects prevalent in Judea since the Machabean period: the Sadducees, the Pharisees, the Essenes (Bel. Jud., II, viii, 1; Ant., XIII, v, 9). St. Paul is described to the Roman governor Felix as the leader of the heresy (aireseos) of the Nazarenes (Acts 24:5); the Jews in Rome say to the same Apostle: "Concerning this sect [airesoeos], we know that it is everywhere contradicted" (Acts 28:22). St. Justin (Dialogue with Trypho 18) uses airesis in the same sense. St. Peter (II, ii, 1) applies the term to Christian sects: "There shall be among you lying teachers who shall bring in sects of perdition [aireseis apoleias]". In later Greek, philosophers' schools, as well as religious sects, are "heresies".

St. Thomas (II-II:11:1) defines heresy: "a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas". "The right Christian faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity, common to Pagans and Jews; the other by restricting belief to certain points of Christ's doctrine selected and fashioned at pleasure, which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness--free choice--is wanting and such heresy is merely objective, or material. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. The impelling motives are

many: intellectual pride or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interests and personal status; and perhaps others more dishonourable. Heresy thus willed is imputable to the subject and carries with it a varying degree of guilt; it is called formal, because to the material error it adds the informative element of "freely willed".

Pertinacity, that is, obstinate adhesion to a particular tenet is required to make heresy formal. For as long as one remains willing to submit to the Church's decision he remains a Catholic Christian at heart and his wrong beliefs are only transient errors and fleeting opinions. Considering that the human intellect can assent only to truth, real or apparent, studied pertinacity — as distinct from wanton opposition — supposes a firm subjective conviction which may be sufficient to inform the conscience and create "good faith". Such firm convictions result either from circumstances over which the heretic has no control or from intellectual delinquencies in themselves more or less voluntary and imputable. A man born and nurtured in heretical surroundings may live and die without ever having a doubt as to the truth of his creed. On the other hand a born Catholic may allow himself to drift into whirls of anti-Catholic thought from which no doctrinal authority can rescue him, and where his mind becomes incrustated with convictions, or considerations sufficiently powerful to overlay his Catholic conscience. It is not for man, but for Him who searcheth the mind and heart, to sit in judgment on the guilt which attaches to an heretical conscience.

Distinctions

Heresy differs from apostasy. The apostate a fide abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other and of all the members with the head. Now this head is Christ whose representative in the Church is the supreme pontiff. And therefore the name of schismatics is given to those who will not submit to the supreme pontiff nor communicate with the members of the Church subject to him. Since the definition of Papal Infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics because loss of faith involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief (II-II, Q. xxix, a. 1). Such a one, however, would be more properly called rebellious than heretical.

Degrees of heresy

Both matter and form of heresy admit of degrees which find expression in the following technical formula of theology and canon law. Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly

"defined" or is not clearly proposed as an article of faith in the ordinary, authorized teaching of the Church, an opinion opposed to it is styled *sententia haeresi proxima*, that is, an opinion approaching heresy. Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a *propositio theologicæ erronea*, that is, erroneous in theology. Further, the opposition to an article of faith may not be strictly demonstrable, but only reach a certain degree of probability. In that case the doctrine is termed *sententia de haeresi suspecta*, *haeresim sapiens*; that is, an opinion suspected, or savouring, of heresy (see THEOLOGICAL CENSURES).

Gravity of the sin of heresy

Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. St. Thomas (II-II, Q. x, a. 3) arrives at the same conclusion thus: "All sin is an aversion from God. A sin, therefore, is the greater the more it separates man from God. But infidelity does this more than any other sin, for the infidel (unbeliever) is without the true knowledge of God: his false knowledge does not bring him help, for what he opines is not God: manifestly, then, the sin of unbelief (*infidelitas*) is the greatest sin in the whole range of perversity." And he adds: "Although the Gentiles err in more things than the Jews, and although the Jews are farther removed from true faith than heretics, yet the unbelief of the Jews is a more grievous sin than that of the Gentiles, because they corrupt the Gospel itself after having adopted and professed the same. . . . It is a more serious sin not to perform what one has promised than not to perform what one has not promised." It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the *depositum fidei* are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity, and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is measured not so much by its subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

Origin, spread, and persistence of heresy

Origin of heresy

The origin, the spread, and the persistence of heresy are due to different causes and influenced by many external circumstances. The undoing of faith infused and fostered by God Himself is possible on account of the human element in it, namely man's free will. The will determines the act of faith freely because its moral dispositions move it to obey God, whilst the non-cogency of the motives of credibility allows it to withhold its

consent and leaves room for doubt and even denial. The non-cogency of the motives of credibility may arise from three causes: the obscurity of the Divine testimony (*inevidentia attestantis*); the obscurity of the contents of Revelation; the opposition between the obligations imposed on us by faith and the evil inclinations of our corrupt nature. To find out how a man's free will is led to withdraw from the faith once professed, the best way is observation of historical cases. Pius X, scrutinizing the causes of Modernism, says: "The proximate cause is, without any doubt, an error of the mind. The remoter causes are two: curiosity and pride. Curiosity, unless wisely held in bounds, is of itself sufficient to account for all errors. . . . But far more effective in obscuring the mind and leading it into error is pride, which has, as it were, its home in Modernist doctrines. Through pride the Modernists overestimate themselves. . . . We are not like other men . . . they reject all submission to authority . . . they pose as reformers. If from moral causes we pass to the intellectual, the first and most powerful is ignorance They extol modern philosophy completely ignoring the philosophy of the Schools and thus depriving themselves of the means of clearing away the confusion of their ideas and of meeting sophisms. Their system, replete with so many errors, had its origin in the wedding of false philosophy with faith" (Encycl. "Pascendi", 8 September, 1907).

So far the pope. If now we turn to the Modernist leaders for an account of their defections, we find none attributing it to pride or arrogance, but they are almost unanimous in allowing that curiosity--the desire to know how the old faith stands in relation to the new science--has been the motive power behind them. In the last instance, they appeal to the sacred voice of their individual conscience which forbids them outwardly to profess what inwardly they honestly hold to be untrue. Loisy, to whose case the Decree "Lamentabili" applies, tells his readers that he was brought to his present position "by his studies chiefly devoted to the history of the Bible, of Christian origins and of comparative religion". Tyrrell says in self-defence: "It is the irresistible facts concerning the origin and composition of the Old and New Testaments; concerning the origin of the Christian Church, of its hierarchy, its institutions, its dogmas; concerning the gradual development of the papacy; concerning the history of religion in general--that create a difficulty against which the synthesis of scholastic theology must be and is already shattered to pieces." "I am able to put my finger on the exact point or moment in my experience from which my 'immanentism' took its rise. In his 'Rules for the discernment of Spirits' . . . Ignatius of Loyola says . . . etc." It is psychologically interesting to note the turning-point or rather the breaking-point of faith in the autobiographies of seceders from the Church. A study of the personal narratives in "Roads to Rome" and "Roads from Rome" leaves one with the impression that the heart of man is a sanctuary impenetrable to all but to God and, in a certain measure, to its owner. It is, therefore, advisable to leave individuals to themselves and to study the spread of heresy, or the origin of heretical societies.

Spread of heresy

The growth of heresy, like the growth of plants, depends on surrounding influences, even more than on its vital force. Philosophies, religious ideals and aspirations, social and economic conditions, are brought into contact with revealed truth, and from the

impact result both new affirmations and new negations of the traditional doctrine.

The first requisite for success is a forceful man, not necessarily of great intellect and learning, but of strong will and daring action. Such were the men who in all ages have given their names to new sects.

The second requisite is accommodation of the new doctrine to the contemporary mentality, to social and political conditions.

The last, but by no means the least, is the support of secular rulers.

A strong man in touch with his time, and supported by material force, may deform the existing religion and build up a new heretical sect. Modernism fails to combine into a body separate from the Church because it lacks an acknowledged leader, because it appeals to only a small minority of contemporary minds, namely, to a small number who are dissatisfied with the Church as she now is, and because no secular power lends it support. For the same reason, and proportionately, a thousand small sects have failed, whose names still encumber the pages of church history, but whose tenets interest only a few students, and whose adherents are nowhere. Such were, in the Apostolic Age, the Judeo-Christians, Judeo-Gnostics, Nicolaites, Docetae, Cerinthians, Ebionites, Nazarenes, followed, in the next two centuries, by a variety of Syrian and Alexandrian Gnostics, by Ophites, Marcionites, Encratites, Montanists, Manichæans, and others. All the early Eastern sects fed on the fanciful speculations so dear to the Eastern mind, but, lacking the support of temporal power, they disappeared under the anathemas of the guardians of the depositum fidei.

Arianism is the first heresy that gained a strong footing in the Church and seriously endangered its very nature and existence. Arius appeared on the scene when theologians were endeavouring to harmonize the apparently contradictory doctrines of the unity of God and the Divinity of Christ. Instead of unravelling the knot, he simply cut it by bluntly asserting that Christ was not God like the Father, but a creature made in time. The simplicity of the solution, the ostentatious zeal of Arius for the defence of the "one God", his mode of life, his learning and dialectic ability won many to his side.

In particular he was supported by the famous Eusebius of Nicomedia who had great influence on the Emperor Constantine. He had friends among the other bishops of Asia and even among the bishops, priests, and nuns of the Alexandrian province. He gained the favour of Constantia, the emperor's sister, and he disseminated his doctrine among the people by means of his notorious book which he called *thaleia* or 'Entertainment' and by songs adapted for sailors, millers, and travellers. (Addis and Arnold, "A Catholic Dictionary", 7th ed., 1905, 54.)

The Council of Nicaea anathematized the heresiarch, but its anathemas, like all the efforts of the Catholic bishops, were nullified by interference of the civil power. Constantine and his sister protected Arius and the Arians, and the next emperor, Constantius, assured the triumph of the heresy: the Catholics were reduced to silence by dire persecution. At once an internecine conflict began within the Arian pale, for heresy, lacking the internal cohesive element of authority, can only be held together by

coercion either from friend or foe. Sects sprang up rapidly: they are known as Eunomians, Anomoeans, Exucontians, Semi-Arians, Acacians. The Emperor Valens (364-378) lent his powerful support to the Arians, and the peace of the Church was only secured when the orthodox Emperor Theodosius reversed the policy of his predecessors and sided with Rome. Within the boundaries of the Roman empire the faith of Nicaea, enforced again by the General Council of Constantinople (381), prevailed, but Arianism held its own for over two hundred years longer wherever the Arian Goths held sway: in Thrace, Italy, Africa, Spain, Gaul. The conversion of King Recared of Spain, who began to reign in 586, marked the end of Arianism in his dominions, and the triumph of the Catholic Franks sealed the doom of Arianism everywhere.

Pelagianism, not being backed by political power, was without much difficulty removed from the Church. Eutychianism, Nestorianism, and other Christological heresies which followed one upon another as the link, of a chain, flourished only so long and so far as the temporal power of Byzantine and Persian rulers gave them countenance. Internal dissension, stagnation, and decay became their fate when left to themselves.

Passing over the great schism that rent East from West, and the many smaller heresies which sprang up in the Middle Ages without leaving a deep impression on the Church, we arrive at the modern sects which date from Luther and go by the collective name of Protestantism. The three elements of success possessed by Arianism reappear in Lutheranism and cause these two great religious upheavals to move on almost parallel lines. Luther was eminently a man of his people: the rough-hewn, but, withal sterling, qualities of the Saxon peasant lived forth under his religious habit and doctor's gown; his winning voice, his piety, his learning raised him above his fellows yet did not estrange him from the people: his conviviality, the crudities in his conversation and preaching, his many human weaknesses only increased his popularity. When the Dominican John Tetzel began to preach in Germany the indulgences proclaimed by Pope Leo X for those who contributed to the completion of St. Peter's Basilica in Rome, opposition arose on the part of the people and of both civil and ecclesiastical authorities. Luther set the match to the fuel of widespread discontent. He at once gained a number of adherents powerful both in Church and State; the Bishop of Würzburg recommended him to the protection of the Elector Frederick of Saxony. In all probability Luther started on his crusade with the laudable intention of reforming undoubted abuses. But his unexpected success, his impetuous temper, perhaps some ambition, soon carried him beyond all bounds set by the Church. By 1521, that is within four years from his attack on abuse of indulgences, he had propagated a new doctrine; the Bible was the only source of faith; human nature was wholly corrupted by original sin, man was not free, God was responsible for all human actions good and bad; faith alone saved; the Christian priesthood was not confined to the hierarchy but included all the faithful. The masses of the people were not slow in drawing from these doctrines the practical conclusion that sin was sin no longer, was, in fact, equal to a good work.

With his appeal to the lower instincts of human nature went an equally strong appeal to

the spirit of nationality and greed. He endeavored to set the German emperor against the Roman pope and generally the Teuton against the Latin; he invited the secular princes to confiscate the property of the Church. His voice was heard only too well. For the next 130 years the history of the German people is a record of religious strife, moral degradation, artistic retrogression, industrial breakdown; of civil wars, pillage, devastation, and general ruin. The Peace of 1648 established the principle: *Cujus regio illius et religio*; the lord of the land shall be also lord of religion. And accordingly territorial limits became religious limits within which the inhabitant had to profess and practise the faith imposed on him by the ruler. It is worthy of remark that the geographical frontier fixed by the politicians of 1648 is still the dividing line between Catholicism and Protestantism in Germany. The English Reformation, more than any other, was the work of crafty politicians. The soil had been prepared for it by the Lollards or Wycliffites, who at the beginning of the sixteenth century were still numerous in the towns. No English Luther arose, but the unholy work was thoroughly done by kings and parliaments, by means of a series of penal laws unequalled in severity.

Persistence of heresy

We have seen how heresy originates and how it spreads; we must now answer the question why it persists, or why so many persevere in heresy. Once heresy is in possession, it tightens its grip by the thousand subtle and often unconscious influences which mould a man's life. A child is born in heretical surroundings: before it is able to think for itself its mind has been filled and fashioned by home, school, and church teachings, the authority of which it never doubted. When, at a riper age, doubts arise, the truth of Catholicism is seldom apprehended as it is. Innate prejudices, educational bias, historical distortions stand in the way and frequently make approach impossible. The state of conscience technically termed *bona fides*, good faith, is thus produced. It implies inculpable belief in error, a mistake morally unavoidable and therefore always excusable, sometimes even laudable. In the absence of good faith worldly interests often bar the way from heresy to truth. When a government, for instance, reserves its favours and functions for adherents of the state religion, the army of civil servants becomes a more powerful body of missionaries than the ordained ministers. Prussia, France, and Russia are cases in point.

Christ, the apostles, and the fathers on heresy

Heresy, in the sense of falling away from the Faith, became possible only after the Faith had been promulgated by Christ. Its advent is clearly foretold, Matthew 24:11, 23-26: ". . . many false prophets shall rise, and shall seduce many. . . . Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." Christ also indicated the marks by which to know the false prophets: "Who is not with me is against me" (Luke 11:23); "and if he will not hear the Church let him be to thee as the heathen and the publican" (Matthew 18:17); "he that believeth not shall be condemned" (Mark 16:16). The Apostles acted upon their Master's directions. All the

weight of their own Divine faith and mission is brought to bear upon innovators. "If any one", says St. Paul, "preach to you a gospel, besides that you have received, let him be anathema" (Galatians 1:9). To St. John the heretic is a seducer, an antichrist, a man who dissolves Christ (1 John 4:3; 2 John 7); "receive him not into the house nor say to him, God speed you" (2 John 10). St. Peter, true to his office and to his impetuous nature, assails them as with a two-edged sword: ". . . lying teachers who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction . . . These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved" (2 Peter 2:1, 17). St. Jude speaks in a similar strain throughout his whole epistle. St. Paul admonishes the disturbers of the unity of faith at Corinth that "the weapons of our warfare . . . are mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God . . . and having in readiness to revenge all disobedience" (2 Corinthians 10:4, 5, 6).

What Paul did at Corinth he enjoins to be done by every bishop in his own church. Thus Timothy is instructed to "war in them a good warfare, having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme" (1 Timothy 1:18-20). He exhorts the ancients of the Church at Ephesus to "take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, . . . I know that, after my departure, ravening wolves will enter in among you, not sparing the flock . . . Therefore watch, . . ." (Acts 20:28-31). "Beware of dogs", he writes to the Philippians (3:2), the dogs being the same false teachers as the "ravening wolves". The Fathers show no more leniency to perverters of the faith. A Protestant writer thus sketches their teaching (Schaff-Herzog, s.v. Heresy): "Polycarp regarded Marcion as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One; Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (Ep. 123), and says their communion is to be avoided like that of vipers and scorpions (Ep. 130).]" These primitive views on heresy have been faithfully transmitted and acted on by the Church in subsequent ages. There is no break in the tradition from St. Peter to Pius X.

Vindication of their teaching

The first law of life, be it the life of plant or animal, of man or of a society of men, is self-preservation. Neglect of self-preservation leads to ruin and destruction. But the life of a religious society, the tissue that binds its members into one body and animates them with one soul, is the symbol of faith, the creed or confession adhered to as a condition sine qua non of membership. To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral

delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul. In fact the long list of heresiarchs contains the name of only one who came to resipiscence: Berengarius. The jealousy with which the Church guards and defends her deposit of faith is therefore identical with the instinctive duty of self-preservation and the desire to live. This instinct is by no means peculiar to the Catholic Church; being natural it is universal. All sects, denominations, confessions, schools of thought, and associations of any kind have a more or less comprehensive set of tenets on the acceptance of which membership depends. In the Catholic Church this natural law has received the sanction of Divine promulgation, as appears from the teaching of Christ and the Apostles quoted above. Freedom of thought extending to the essential beliefs of a Church is in itself a contradiction; for, by accepting membership, the members accept the essential beliefs and renounce their freedom of thought so far as these are concerned.

But what authority is to lay down the law as to what is or is not essential? It is certainly not the authority of individuals. By entering a society, whichever it be, the individual gives up part of his individuality to be merged into the community. And that part is precisely his private judgment on the essentials: if he resumes his liberty he ipso facto separates himself from his church. The decision, therefore, rests with the constitutional authority of the society--in the Church with the hierarchy acting as teacher and guardian of the faith. Nor can it be said that this principle unduly curtails the play of human reason. That it does curtail its play is a fact, but a fact grounded in natural and Divine law, as shown above. That it does not curtail reason unduly is evidenced by this other fact: that the deposit of faith (1) is itself an inexhaustible object of intellectual effort of the noblest kind, lifting human reason above its natural sphere, enlarging and deepening its outlook, soliciting its finest faculties; (2) that, side by side with the deposit, but logically connected with it, there is a multitude of doubtful points of which discussion is free within the wide bounds of charity--"in necessariis unitas, in dubiis libertas, in omnibus charitas." The substitution of private judgment for the teaching magisterium has been the dissolvent of all sects who have adopted it. Only those sects exhibit a certain consistency in which private judgment is a dead letter and the teaching is carried on according to confessions and catechisms by a trained clergy.

Church legislation on heresy

Heresy, being a deadly poison generated within the organism of the Church, must be ejected if she is to live and perform her task of continuing Christ's work of salvation. Her Founder, who foretold the disease, also provided the remedy: He endowed her teaching with infallibility (see CHURCH). The office of teaching belongs to the hierarchy, the *ecclesia docens*, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching *ex cathedra* (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the supreme pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, the power of rejecting heresy adapts itself in practice to

circumstances of time and place, and, especially, of social and political conditions. At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or ecumenical. There the combined weight of their authority was brought to bear upon the false doctrines. The first council was a meeting of the Apostles at Jerusalem in order to put an end to the judaizing tendencies among the first Christians. It is the type of all succeeding councils: bishops in union with the head of the Church, and guided by the Holy Ghost, sit as judges in matters of faith and morals. The spirit which animates the dealings of the Church with heresy and heretics is one of extreme severity. St. Paul writes to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Titus 3:10-11). This early piece of legislation reproduces the still earlier teaching of Christ: "And if he will not hear the church, let him be to thee as the heathen and the publican" (Matthew 18:17); it also inspires all subsequent anti-heretical legislation. The sentence on the obstinate heretic is invariably excommunication. He is separated from the company of the faithful, delivered up "to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (1 Corinthians 5:5).

When Constantine had taken upon himself the office of lay bishop, *episcopus externus*, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics. From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. "In both the Theodosian and Justinian codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichæans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to

inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned." (Vide "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials; the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope [1909], Pius X, has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encyclical "Pascendi", 8 Sept., 1907). The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. Even in countries where the cleavage between the spiritual and secular powers does not amount to hostility or complete severance, the death penalty, confiscation of goods, imprisonment, etc., are no longer inflicted on heretics. The spiritual penalties are of two kinds: *latae* and *ferendae sententiae*. The former are incurred by the mere fact of heresy, no judicial sentence being required; the latter are inflicted after trial by an ecclesiastical court, or by a bishop acting *ex informata conscientia*, that is, on his own certain knowledge, and dispensing with the usual procedure

The penalties (see ECCLESIASTICAL CENSURES) *latae sententiae* are: (1) Excommunication specially reserved to the Roman pontiff, which is incurred by all apostates from the Catholic Faith, by each and all heretics, by whatever name they are known and to whatever sect they belong, and by all who believe in them (*credentes*), receive, favour, or in any way defend them (Constitution "Apostolicae Sedis", 1869). Heretic here means formal heretic, but also includes the positive doubter, that is, the man who posits his doubt as defensible by reason, but not the negative doubter, who simply abstains from formulating a judgment. The believers (*credentes*) in heretics are they who, without examining particular doctrines, give a general assent to the teachings

of the sect; the favourers (fautores) are they who by commission or omission lend support to heresy and thus help or allow it to spread; the receivers and defenders are they who shelter heretics from the rigours of the law. (2) "Excommunication specially reserved to the Roman Pontiff incurred by each and all who knowingly read, without authorization from the Apostolic See, books of apostates and heretics in which heresy is defended; likewise readers of books of any author prohibited by name in letters Apostolic, and all who retain possession of, or print, or in any way defend such books" (Apostolicæ Sedis, 1869). The book here meant is a volume of a certain size and unity; newspapers and manuscripts are not books, but serial publications intended to form a book when completed fall under this censure. To read knowingly (scienter) implies on the reader's part the knowledge that the book is the work of a heretic, that it defends heresy, and that it is forbidden. "Books . . . prohibited by name in letters Apostolic" are books condemned by Bulls, Briefs, or Encyclicals emanating directly from the pope; books prohibited by decrees of Roman Congregations, although the prohibition is approved by the pope, are not included. The "printers" of heretical books are the editor who gives the order and the publisher who executes it, and perhaps the proof-reader, but not the workman who performs the mechanical part of printing.

Additional penalties to be decreed by judicial sentences: Apostates and heretics are irregular, that is, debarred from receiving clerical orders or exercising lawfully the duties and rights annexed to them; they are infamous, that is, publicly noted as guilty and dishonoured. This note of infamy clings to the children and grandchildren of unrepented heretics. Heretical clerics and all who receive, defend, or favour them are ipso facto deprived of their benefices, offices, and ecclesiastical jurisdiction. The pope himself, if notoriously guilty of heresy, would cease to be pope because he would cease to be a member of the Church. Baptism received without necessity by an adult at the hands of a declared heretic renders the recipient irregular. Heresy constitutes an impediment to marriage with a Catholic (mixta religio) from which the pope dispenses or gives the bishops power to dispense (see IMPEDIMENTS). Communicatio in sacris, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support, to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services but not to the sacraments.

Principles of Church legislation

The guiding principles in the Church's treatment of heretics are the following: Distinguishing between formal and material heretics, she applies to the former the canon, "Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church." No one is forced to enter the Church, but having once entered it through baptism, he is bound to keep the promises he freely made. To restrain and bring back her rebellious sons the Church

uses both her own spiritual power and the secular power at her command. Towards material heretics her conduct is ruled by the saying of St. Augustine: "Those are by no means to be accounted heretics who do not defend their false and perverse opinions with pertinacious zeal (*animositas*), especially when their error is not the fruit of audacious presumption but has been communicated to them by seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected" (P.L., XXXIII, ep. xliii, 160). Pius IX, in a letter to the bishops of Italy (10 Aug., 1863), restates this Catholic doctrine: "It is known to Us and to You that they who are in invincible ignorance concerning our religion but observe the natural law . . . and are ready to obey God and lead an honest and righteous life, can, with the help of Divine light and grace, attain to eternal life . . . for God . . . will not allow any one to be eternally punished who is not wilfully guilty" (Denzinger, "Enchir.", n. 1529). X.

Ecclesiastical jurisdiction over heretics

The fact of having received valid baptism places material heretics under the jurisdiction of the Church, and if they are in good faith, they belong to the soul of the Church. Their material severance, however, precludes them from the use of ecclesiastical rights, except the right of being judged according to ecclesiastical law if, by any chance, they are brought before an ecclesiastical court. They are not bound by ecclesiastical laws enacted for the spiritual well-being of its members, e.g. by the Six Commandments of the Church.

Reception of converts

Converts to the Faith, before being received, should be well instructed in Catholic doctrine. The right to reconcile heretics belongs to the bishops, but is usually delegated to all priests having charge of souls. In England a special licence is required for each reconciliation, except in case of children under fourteen or of dying persons, and this licence is only granted when the priest can give a written assurance that the candidate is sufficiently instructed and otherwise prepared, and that there is some reasonable guarantee of his perseverance. The order of proceeding in a reconciliation is: first, abjuration of heresy or profession of faith; second, conditional baptism (this is given only when the heretical baptism is doubtful); third, sacramental confession and conditional absolution.

Role of heresy in history

The role of heresy in history is that of evil generally. Its roots are in corrupted human nature. It has come over the Church as predicted by her Divine Founder; it has rent asunder the bonds of charity in families, provinces, states, and nations; the sword has been drawn and pyres erected both for its defence and its repression; misery and ruin have followed in its track. The prevalence of heresy, however, does not disprove the Divinity of the Church, any more than the existence of evil disproves the existence of an all-good God. Heresy, like other evils, is permitted as a test of faith and a trial of strength in the Church militant; probably also as a punishment for other sins. The disruption and disintegration of heretical sects also furnishes a solid argument for the necessity of a strong teaching authority. The endless controversies with heretics have been indirectly

the cause of most important doctrinal developments and definitions formulated in councils to the edification of the body of Christ. Thus the spurious gospels of the Gnostics prepared the way for the canon of Scripture; Patripassian, Sabellian, Arian, and Macedonian heresies drew out a clearer concept of the Trinity; the Nestorian and Eutychian errors led to definite dogmas on the nature and Person of Christ. And so down to Modernism, which has called forth a solemn assertion of the claims of the supernatural in history.

Intolerance and cruelty

The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is: in fact its *raison d'être* is intolerance of doctrines subversive of the faith. But such intolerance is essential to all that is, or moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. Heretical sects are subject to the same law: they live or die in the measure they apply or neglect it. The charge of cruelty is also easy to meet. All repressive measures cause suffering or inconvenience of some sort: it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tender-hearted. Cruelty only comes in where the punishment exceeds the requirements of the case. Opponents say: Precisely; the rigours of the Inquisition violated all humane feelings. We answer: they offend the feelings of later ages in which there is less regard for the purity of faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason. In proof of which it suffices to remark that the inquisitors only renounced on the guilt of the accused and then handed him over to the secular power to be dealt with according to the laws framed by emperors and kings. Medieval people found no fault with the system, in fact heretics had been burned by the populace centuries before the Inquisition became a regular institution. And whenever heretics gained the upper hand, they were never slow in applying the same laws: so the Huguenots in France, the Hussites in Bohemia, the Calvinists in Geneva, the Elizabethan statesmen and the Puritans in England. Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting. The embers of the Kulturkampf in Germany still smoulder; the separation and confiscation laws and the ostracism of Catholics in France are the scandal of the day. Christ said: "Do not think that I came to send peace upon earth: I came not to send peace, but a sword" (Matthew 10:34). The history of heresy verifies this prediction and shows, moreover, that the greater number of the victims of the sword is on the side of the faithful adherents of the one Church founded by Christ (see INQUISITION).

About this page

APA citation. Wilhelm, J. (1910). Heresy. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 8, 2015 from New Advent: <http://www.newadvent.org/cathen/07256b.htm>

MLA citation. Wilhelm, Joseph. "Heresy." *The Catholic Encyclopedia*. Vol. 7. New York:

Robert Appleton Company, 1910. 8 Feb. 2015
<<http://www.newadvent.org/cathen/07256b.htm>>.

Transcription. This article was transcribed for New Advent by Mary Ann Grelinger.

Ecclesiastical approbation. Nihil Obstat. June 1, 1910. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/10285c.htm>

344 captures

16 Aug 2000 - 27 Nov 2025

Dec FEB Apr

19

2013 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > M > Middle Ages

Middle Ages

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

A term commonly used to designate that period of European history between the fall of the Roman Empire and about the middle of the fifteenth century.

The precise dates of the beginning, culmination, and end of the Middle Ages are more or less arbitrarily assumed according to the point of view adopted. The period is usually considered to open with those migrations of the German Tribes which led to the destruction of the Roman Empire in the West in 375, when the Huns fell upon the Gothic tribes north of the Black Sea and forced the Visigoths over the boundaries of the Roman Empire on the lower Danube. A later date, however, is sometimes assumed, viz., when Odoacer deposed Romulus Augustulus, the last of the Roman Emperors of the West, in 476. Others, again, begin the Middle Ages with the opening years of the seventh century

and the death (609) of Venantius Fortunatus, the last representative of classic Latin literature. The close of the Middle Ages is also variously fixed; some make it coincide with the rise of Humanism and the Renaissance in Italy, in the fourteenth century; with the fall of Constantinople, in 1453; with the discovery of America by Columbus in 1492; or, again, with the great religious schism of the sixteenth century. Any hard and fast line drawn to designate either the beginning or close of the period in question is arbitrary. The widest limits given, viz., the irruption of the Visigoths over the boundaries of the Roman Empire, for the beginning, and the middle of the sixteenth century, for the close, may be taken as inclusively sufficient, and embrace, beyond dispute, every movement or phase of history that can be claimed as properly belonging to the Middle Ages.

A great part of THE CATHOLIC ENCYCLOPEDIA is devoted to the movements, ecclesiastical, intellectual, social, political, and artistic, which made up European history during this period so fertile in human activities, whether sacred or profane.

Under the titles covering the political divisions of Europe, past and present (e.g., ALSACE-LORRAINE; ANHALT; AUSTRO-HUNGARIAN MONARCHY; BADEN; BAVARIA; BELGIUM; BOHEMIA; BREMEN; BULGARIA; CASTILE AND ARAGON; CROATIA; DENMARK; ENGLAND; FRANCE; GERMANY; GREECE; HAMBURG; HESSE; HUNGARY; IRELAND; ITALY; KARINTHIA; KRAIN; LEÓN; LIPPE; LÜBECK; LUXEMBURG; MECKLENBURG; MONACO; MONTENEGRO; NAVARRE; NETHERLANDS; NORWAY; OLDENBURG; PAPAL STATES; PORTUGAL; REUSS; ROME; RUMANIA; RUSSIA; SAXE-ALTENBURG; SAXE-COBURG AND GOTHA; SAXE-MEININGEN; SAXE-WEIMAR; SAXONY; SCHAUMBURG-LIPPE; SCHWARZBURG; SCOTLAND; SERBIA; SICILY; SPAIN; SWEDEN; SWITZERLAND; VENICE; WALDECK; WALES; WÜRTEMBERG), are given in detail their respective political and religious developments throughout the Middle Ages.

Under articles of a wider scope (e.g. EUROPE; CHRISTENDOM; POPE) is found a more general and synthetic treatment. Particular aspects and movements peculiar to different portions of it are found in such articles as CHIVALRY; CRUSADES; ECCLESIASTICAL ART; FEUDALISM; GOTHIC ARCHITECTURE; INQUISITION; CONFLICT OF INVESTITURES; LAND-TENURE IN THE CHRISTIAN ERA; MONASTICISM; ECCLESIASTICAL MUSIC; PAINTING; PILGRIMAGES; SCULPTURE; in the articles upon the great religious orders, congregations, and institutions which then came into existence; in the biographies of the popes, rulers, historical personages, scholars, philosophers, poets, and scientists whose lives fall within this period; in the accounts of the universities, cities, and dioceses which were founded and developed throughout Europe from the fall of the Roman Empire to the time of the Reformation, and in innumerable minor articles throughout the work.

About this page

APA citation. Middle Ages. (1911). In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 19, 2015 from New Advent: <http://www.newadvent.org/cathen/10285c.htm>

MLA citation. "Middle Ages." The Catholic Encyclopedia. Vol. 10. New York: Robert Appleton Company, 1911. 19 Feb. 2015
<<http://www.newadvent.org/cathen/10285c.htm>>.

Transcription. This article was transcribed for New Advent by Steve Fanning.

Ecclesiastical approbation. Nihil Obstat. October 1, 1911. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/05607b.htm>

324 captures

16 Aug 2000 - 16 Nov 2025

Dec FEB Mar

14

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > E > Europe

Europe

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Name

The conception of Europe as a distinct division of the earth, separate from Asia and Africa, had its origin in ancient times. The sailors of the Aegean Sea applied the Semitic designations Ereb (sunset, west) and Acu (sunrise, east) to the countries lying respectively west and east of the sea; in this way it became customary to call Greece and the territory back of it Europe, while Asia Minor and the parts beyond were named Asia. At a later date the mass of land lying to the south of the Mediterranean was set off as a distinct division of the earth with the name of Libya or Africa.

Position, boundaries, and area

Europe is a large peninsula forming the western part of the northern continent of the Eastern Hemisphere. On the north and west it is separated from North America by the Arctic and North Atlantic Oceans; on the south by the Mediterranean Sea from Africa and Western Asia. In the east there is no clear natural division from the continental mass of Asia. Such a dividing line may be drawn along the crest of the Ural and Mugadzhur Mountains, the Emba River, Caspian Sea, and the lowlands of the Manitch River, or through the depression that, starting from the Gulf of Obi, extends through the valleys of the Obi, Irtysh, Tobol, and Emba Rivers. The political boundary extends beyond the Ural Mountains towards the east, and beyond the Ural River to the south and west runs along the range called Obtschei Syrt and the Usen River, and encloses within the eastern boundary of Europe the whole of the Caucasus. The most northern point of Europe is North Cape (71 deg. 12 min. N. lat.) on the Island of Mageroe belonging to Norway; the most western point is Cape da Roca (9 deg. 31 min. west of Greenwich) in Portugal; the most southern is Cape Tarifa (35 deg. 59 min. 53 sec. N.) in Spain; the Continent extends as far to the east as 65 deg. longitude east of Greenwich. Its greatest length from north to south is 2,398 miles, from west to east, 3,455 miles. The statement as to the extent of its area varies, according to the position assigned to its eastern boundary, from 3,672,969 sq. miles to 4,092,660 sq. miles. This measurement includes the polar islands Iceland, Nova Zembla, and Spitzbergen, but not the Canary, Madeira, and Azores Islands.

Geological formation

Three leading tectonic divisions are to be distinguished in the geological formation of Europe. These appeared in the middle Tertiary period. Western Europe, as far south as the Alps, the Pyrenees, and, reaching beyond the Pyrenees, into the Spanish Peninsula, to the east as far as the Baltic and the Vistula River, is formed of debris and sedimentary deposits. This has been produced by the breaking up and overflowing with water of mountain chains that now exist as secondary ranges, as the Scotch Highlands, the central plateau of France, and the mountain chain of Central Germany. Towards the east is low-lying land that has remained the same from early times. Sweden and Finland form together a great level called the Plain of the Baltic, south-east from which spreads the great Russian plain which is limited by the Ural and Carpathian Mountains, the Crimea, and the Caucasus Mountains. The whole of Southern Europe and a part of Middle Europe is a region of late folded mountain ranges. These begin with the Pyrenees, which have remarkable spurs in the ranges of Provence, in Corsica, and Sardinia. The ranges of Andalusia in Southern Spain find their continuation in the Atlas range, which bends to the east and reappears in Europe in the mountains of the northern coast of Sicily and the Apennines. The northwestern Apennines pass into the Alpine system. In the east the Alps are divided into three chains; of these the middle one passes into the Hungarian plain; the Carpathian and Balkan ranges unite in a great bend with the northern chain, and the southern one is continued by the Dinaric Alps and the western chains of the Balkan Peninsula as far as Crete and the south-western part of Asia Minor. Numerous islands belong to the Continent of Europe. The separation of the islands from

the mainland arose in two ways. In the north and west, the encroachment of the sea produced bays and peninsulas and formed islands. In the south, the western and eastern basins of the Mediterranean, those of the Adriatic and Aegean Seas, the Sea of Marmora, and the southern part of the Black and Caspian Seas, were formed by folding; and in this way also were formed the Iberian, Italian, and Balkan Peninsulas and the archipelago lying between Greece and Asia Minor. The rivers of Europe belong to three different basins, namely, to the Caspian Sea, the Atlantic Ocean, including the Mediterranean and Black Seas, and the Arctic Ocean. The courses of the rivers of Europe are much shorter than the courses of those of Asia, Africa, or America. The largest of the European rivers, the Volga (1,978 miles), the Danube (1,771 miles), Dnieper (1,329 miles), Don (1,120 miles), Petchora (1,023 miles), and the Dniester (835 miles), flow into seas that are almost entirely cut off from the ocean, consequently from the world's traffic. They offer, however, little obstruction to navigation, and numerous canals are cut through the main watershed that extends from Gibraltar to the northern Urals. The largest number of lakes is found in the region, formerly covered with glaciers, lying north of 50 deg. N. lat. — Finland, Scandinavia, Scotland, and Ireland, and the region of the Alps. Besides this lake region, lakes have also been formed in the Alps by folding, in the Balkan by the breaking in of the surface, and in the Apennine Peninsula by volcanic outbreaks.

Climate, flora, fauna

The climatic conditions of Europe are very favourable. Almost the entire continent, excepting the northern point, belongs to the temperate zone. At the same time it is much warmer than other countries in the same latitude, as, for instance, than eastern North America, because along its western coast flows the Gulf Stream, which leaves the coast of Florida with a temperature of 68 deg. Fahr. and raises the normal temperature on the Portuguese and Spanish coast about 7.2 Fahr. deg., of the British coast by 9 to 14.4 Fahr. deg., and of the Norwegian coast, about 14.4 to 18 Fahr. deg. Since there is no chain of mountains traversing Europe from north to south, as is the case with North America, the influence of the Gulf Stream extends far into the interior of the mainland. On the borders of the Arctic Ocean a rigorous climate prevails, summer is short, and during the greater of the year the temperature is below freezing. This northern region has polar vegetation; the rolling plains called tundras are found on the peninsulas of Kanin and Kola and at the mouth of the Petchora. The sub-arctic zone is found south of this in the Scandinavian Peninsula down to 60 deg. N. lat.; here the climate of the coast, influenced by the sea, is milder in winter and cool in summer. The part of Europe properly included in the temperate zone is divided into the following regions: the countries lying on the Atlantic, Great Britain, Brittany, the Channel, and northwestern Spain; this section has moderate temperature and large rainfall; west and middle Europe, with an inland climate, less heavy rainfall (about 19.7 inches), and moderate changes of temperature (27 to 45 Fahr. deg.); in this section the southern part of France forms an exception, as also the depression of the Upper Rhine, and the mountains. Beyond this is the section of Eastern Europe or Russia, with a completely inland climate, the variations of temperature amounting to 45 Fahr. deg., and the rainfall to less than 23.6 inches. Finally comes the section of the Euxine comprising the great Hungarian

plain, the plain of the Balkan provinces, and southern Russia; in this division the spring is moist and warm and midsummer, hot and dry. The depression of the Caspian belongs to the dry zone of Asia.

The forests of Europe flourish in the temperate zone. In Norway they are composed chiefly of pine; the only deciduous tree found in the highest latitudes is the birch (*betula odorata*); the forests of pines and deciduous trees are found south of 61 deg. N. lat.; this region is further characterized by grass-lands, heaths, and moors. The cultivated land, which in Central and Western Europe is about sixty to seventy per cent, is divided into farm land, cultivated forest land, grass and pasture land. From north to south the succession of grains is as follows: barley, rye and oats, wheat, especially in France and Hungary, and maize. Potatoes are cultivated on less fruitful soil. In this region native fruits are the apple, pear, and cherry; finer kinds of fruit trees, as the peach, apricot, plum, and of nut trees, the walnut and almond, have been introduced from the south. In this region the grape is also cultivated; its northern limit, extending from the mouth of the Loire, passes to Paris and the Rhine near Bonn, then towards the Unstrut and Saale Rivers, and reaches its most northerly point on the Oder below 52 deg. N. lat.; the limit of its cultivation here turns to the south-east until it reaches the Sea of Azov. The region of the Mediterranean, that is the Iberian Peninsula, Provence, Italy to the foot of the Alps, and the Balkan Peninsula south of 42 deg. N. lat., has a subtropical climate. Here flourish trees and bushes which are always green; among those that are cultivated for their products are the citron, orange, fig, almond, mulberry, and pomegranate trees. The fauna of Europe is in accord with the climate and vegetation. In Northern Europe are found the polar bear, polar fox, and reindeer; in the region of forests live the bear, wolf, and lynx, which have, however, almost disappeared; the region of the Mediterranean contains numerous reptiles.

Population, political divisions, and religions

The greater part of the population of Europe belong to the European or Mediterranean race. The main race-groups are the Teutonic, Romanic, and Slavonic. To the Teutonic division belong: the Germans, Dutch, Flemish, English, and Scandinavians; it contains in all 127,800,000 souls, or 32.1 per cent of the whole population; included in the Romanic group are: the French, Walloons, Italians, Friulians, natives of the Rhaetian Alps, Maltese, Spaniards, Portuguese, and Rumanians, in all 108,100,000, or 27.1 per cent; included in the Slavonic are: the Russians, Ruthenians, Poles, Czechs, Slovaks, Wends, Slovenes, Croats, Serbs, Bulgarians, Letts, and Lithuanians, in all 124,600,000, or 31.3 per cent. A smaller number, about 9,500,000 souls, or 2.4 per cent is composed of other Aryan races: Celts, Greeks, Albanians, Gypsies, Armenians, etc. There are also about 27,900,000, or some 7 per cent, of non-Aryan races: Basques, Magyars, Finns, the tribes of the Ural region, Turks, Kalmucks, and Jews. The total population of Europe amounts to about 420,000,000.

The organization of the present States of Europe may be traced back to the Middle Ages. Most of the States are limited by natural boundaries within which each has developed its own individual character. The States vary greatly in size and population;

most of them are constitutional monarchies, the only republics being France and Switzerland. The British Isles, united as Great Britain and Ireland, have a total area of 121,622 sq. miles and 43,722,000 inhabitants; as a natural consequence of the geographical position of the islands, the nation is largely interested in colonial enterprises. The Scandinavian Peninsula is halved by an uninhabited mountain range, thus permitting the existence of two countries, Norway and Sweden. Norway, lying on the Atlantic, has an area of 123,938 miles and 2,300,000 inhabitants; Sweden, on the Baltic, has an area of 172,973 sq. miles and 5,261,000 inhabitants. The peninsula and islands lying south of Norway and Sweden form the third Scandinavian state, Denmark, that controls the entrance to the Baltic. Denmark has an area of 14,672 sq. miles and 2,450,000 inhabitants. France, the western part of the continental mass, has an area of 206,950 sq. miles and a population of 39,060,000; it has the advantage, excepting towards the north-east, of having for its boundaries either seas or mountain ranges. Between Western and Central Europe lie the so-called "buffer" States: Belgium with an area of 11,197 sq. miles and 7,075,000 inhabitants; the Netherlands, area 12,741 sq. miles, inhabitants 5,510,000; Switzerland, area 15,830 sq. miles, inhabitants 3,425,000. The German Empire, area 208,880 sq. miles inhabitants 60,605,000, covers the greater part of central Europe. Germany borders upon nearly all the great powers of Europe and has, therefore, developed a large army. The State having the least organic union geographically and ethnographically, and consequently in constant danger of internal disorganization, is the Austro-Hungarian Monarchy. Its area is 261,004 sq. miles, population 49,092,000 souls. Russia, area 2,081,079 sq. miles, inhabitants 119,115,000, occupies the lowland of Europe and, in its largest extent, stretches beyond Europe into the Asiatic plain. Southern Europe embraces numerous states with sharply defined boundaries. The Iberian Peninsula is divided between Portugal and Spain; Portugal, a country lying on the ocean and having a great maritime past, has an area of 43,363 sq. miles, inhabitants 5,016,000; Spain, area 191,892 sq. miles, inhabitants 18,249,000. Italy belongs completely to the lands of the Mediterranean; its area is 110,811 sq. miles, population 33,604,000. The physical contour of the Balkan Peninsula is so broken up by mountain ranges that it fails to show any one organically large State. Its divisions at the present time are: Bulgaria, 37,066 sq. miles, population 3,744,400; Montenegro, 3,475 sq. miles, population 228,000; Rumania, 50,579 sq. miles, population 6,392,000; Servia, 18,533 sq. miles, population 2,677,000; European Turkey, 65,251 sq. miles, population 6,130,000; Greece, 25,000 sq. miles, population 2,440,000.

By far the greater proportion of the inhabitants of Europe belong to the Christian Faith. One-fourth of the population are Protestants, somewhat over one-fourth belong to the Oriental Christian Churches, nearly 45 per cent are Catholics, 41 per cent are non-Christian. In the Romanic States 99 per cent of the population are Catholic; in the Teutonic States 74 per cent are Protestant and less than one per cent non-Christian. In the States of Eastern Europe, Austria-Hungary, Russia, and the Balkan provinces, 57 percent belong to the Oriental Churches, 9.2 per cent are non-Christian, 6 per cent are Protestant, and 27 per cent are Catholic. The only heathen are the Kalmucks living between the Ural and Caucasus mountains, the Finns of the Volga, and the Samoyedes. About 8,250,000 persons or 2.1 per cent of the whole population of Europe are

Mohammedans in belief; these are limited to several tribes of the Uralo-Altaic family in Russia, and to the former territories of the Ottoman Empire; among the Mohammedans are a large portion of the Albanians, some of the Serbs in Bosnia and Herzegovina, and a part of the Bulgarians. The Jews of Europe number 9,000,000 or 2.2 per cent; they are to be found chiefly in Russia, in the Austro-Hungarian Monarchy, Rumania, and Turkey. (The above figures are based on Hettner, *op.cit. infra.*)

Christianity

European civilization is founded on that of the East; from Western Asia and Egypt Europe received its food-plants, domestic animals, method of writing, numerals, the beginnings of art and science, and the higher forms of state organization and religion. The various States of Greece, the European neighbour of Asia, transmitted these by trade and the foundation of colonies to the countries lying on the shores of the eastern Mediterranean and to Southern Italy. Rome from its central position imparted them to Western and Northern Europe and united the civilized parts of the continent into a great empire. At the time of its greatest extent imperial Rome included, on European soil, the present countries of Italy, Spain, France, England, Germany west of the Rhine and south of the Danube, the countries bordering on the Danube as far as the Black Sea, and the whole Balkan Peninsula, besides all the islands of the Mediterranean. Christianity, too, came from the East by way of Greece and Rome. The connexion existing between the various Roman provinces and the wide prevalence of the Latin and Greek tongues were most favourable to its spread. When the structure erected by the Caesars fell to pieces, the Christian Faith not only entered into its inheritance but also subdued all those barbarian peoples that had up to then defied the imperial power. The Gospel was brought to Rome by colonies of Jewish Christians who kept up close relations with Palestine, their mother country. St. Paul brought Christianity to Greece on his second journey (49-52 A.D.) when he founded, with the aid of Silas, Timothy, and Luke, Christian communities in Philippi, Thessalonica, Berea, Athens, and Corinth. St. Paul's great letters and his journeys to Italy, perhaps also to Spain, prepared the way for the close connexion between the Roman and Greek Christians and strengthened them for the work of spreading the Gospel. In fact the first persecution under Nero in 64 was not able to crush the new movement, and the same is true of the many other later persecutions.

Towards the end of the first century, under Clement, the head of the Church at that time, there was a close bond between Rome and Corinth. It is also to be assumed that in the meantime all the commercial cities on the coasts of the Mediterranean had Christians in their midst, and that before long the regions adjoining these cities accepted the Gospel. According to tradition the Church in Gaul was founded by Trophimus, who was sent there by St. Paul; to Crescentius, a disciple of the Apostles, is ascribed the preaching of the Gospel in Vienne and Mainz; and to Dionysius the Areopagite, the founding of the Church of Paris. To Eucharis and Maternus, two disciples of St. Paul, are attributed the founding of the Churches of Trier and Cologne. It is certain that flourishing dioceses arose in Lyons and Vienne during the reign of Marcus Aurelius (161-80). At the beginning of the third century, according to the testimony of Tertullian (*Adv. Judaeos*, i),

various tribes of Gaul had accepted Christianity. At about the same date Irenaeus (Against Heresies) speaks of Churches in Germany, and the new faith had at that time spread into all the provinces of the Spanish Peninsula. According to the Venerable Bede (Histor. gentis Angl., I, iii), the first missionaries came to England during the reign of Pope Eleutherius (177-90). By the opening of the third century the British Church had spread beyond the Roman possessions in Britain and may even have embraced Ireland. In the meantime the barbarians living along the northern boundaries of the Roman Empire had begun their migrations and predatory incursions. Along this border lived the tribes of the Teutonic family, divided by the Oder into the East Germans and West Germans. The East Germans included the Ostrogoths and Visigoths, Burgundians, Vandals, Heruli, Rugii, and Scyrri. The West Germans were divided into the Ingvaeones or Germans on the sea-coast, including the later Frisians and Anglo-Saxons; the Istvaeones or the Germans of the Rhine, including the Franks between the Weser and Rhine; the Hermiones, among whom were the later Thuringians and the upper German tribes of the Alamanni and Bavarians (Bajuvarii). As early as the years 161-80 the Marcomanni, a West German tribe, advanced as far as Aquileia; they were defeated, but introduced northern elements into the population. After this failure the current of the migration divided into two streams: one to the south-east, the migration of the East Germans; one to the south-west, the migration of the West Germans. Of the East Germans, the Goths reached the lower Danube and the Black Sea and divided, according to these respective positions, into the Ostrogoths and Visigoths. In 375, on account of the pouring in of Asiatic hordes through the gateway of the nations between the Urals and the Caspian, the Ostrogoths came under the power of the Huns. The Visigoths, who were also hard pressed, retreated towards Transylvania and received land somewhat south of this from the Emperors Valens and Theodosius. When, after the death of Theodosius, the Roman Empire was divided in 395 into the Western and Eastern Empires, ruled respectively by his sons Honorius and Arcadius, the Visigoths under Alaric plundered Thrace and Greece and, with the permission of Arcadius, settled in Illyria. From here they pressed toward Italy and in 410 even entered Rome. They then turned towards South-Eastern Gaul and in 419 founded the first German kingdom on Roman soil, its capital being Toulouse; they also conquered a large part of Spain. In 507 the Visigoths were forced to give up their possessions in Gaul to the Franks, and in 531 the capital of the Visigothic Kingdom was transferred to Toledo.

The recall from the Rhine of the Roman legions needed for the struggle against Alaric left the way to the southwest open to two other East German peoples, the Burgundians and the Vandals. The Burgundians, who had formerly lived between the Oder and the Vistula, crossed the Rhine in 406 and founded a kingdom having its capital at Worms; in 437 this kingdom was broken up by the Roman governor Aëtius, but another arose in 443 around Geneva and Lyons; this, however, in 532, was absorbed into the Kingdom of the Franks. In 406 the Vandals left their home on the northern slope of the mountains called Riesengebirge, and in union with the Alani and Suevi passed through Gaul into Spain; the Visigoths drove them out of Spain into the Roman provinces in Africa, whence for a long time they controlled the Mediterranean and in 455 ravaged Rome. In 476 Odoacer, the leader of the mercenaries made up of Heruli, Rugii, and Scyrri, seized

the government and called himself King of Italy. At almost the same time the Ostrogoths in Pannonia were again free, as the power of the Huns was broken in the great battle on the Catalaunian Fields near Châlons-sur-Marne in 451. Theodoric, the King of the Ostrogoths, conquered Odoacer in 489 and created a kingdom (493-526) that embraced Italy, Sicily, a part of Pannonia, Rhaetia, and the Province; this kingdom went to pieces in 553. The Ostrogoths were followed by the Lombards, a tribe of the lower Elbe, who, passing through Pannonia, reached Italy in 568 under their King Alboin; it was not until 771 that the Lombards were brought under subjection by the Franks. All these peoples were to disappear in order, by their absorption into the civilization of Rome, to bring about the union of Christianity, the state religion of Rome since the time of Constantine the Great, with a more stable power, the united West Germans.

The West Germans, although their migrations were not very extended, had changed their habitations as follows: in the fourth century the Alamanni advanced into Alsace and in the fifth century took entire possession of it, spreading towards the north as far as Coblenz. The Franks were divided into the Riparian and Salian Franks; the former settled on both sides of the middle and lower Rhine, the latter advanced from the Scheldt to the Somme. Towards the end of the third century the Saxons advanced from the Elbe to the Rhine; in the fifth century, with the aid of the Angles, they conquered Britain; the former inhabitants of Britain took refuge in Wales and France and gave their name to Brittany. The Frisians settled on the coast and islands of Schleswig-Holstein; the Thuringians spread from the lower Elbe to the southern bank of the Main. The Bajuvarii went farthest south. At the time of the birth of Christ they lived in modern Bohemia; about 500 their territory extended from the Lech to the Enns and from the Danube to the junction of the Eisack and the Adige. The region occupied by the tribes just named enlarged the scene of European history; all that was now needed was the political and spiritual union of these peoples to make them the leading people of Europe. The political union was brought about by the Franks, the spiritual union by Christianity. In the end these were combined into a form of theocracy which, by a rapid series of victories, conquered not only Southern Europe, but also Middle and Eastern Europe as well.

Just as the fifth century passed into the sixth (481-511) Clovis, King of the Salian Franks, forcibly subdued the most important of the surrounding tribes; he led them to embrace Christianity after his own conversion. Clovis first united what was left of the Roman Empire on the Seine and Loire with his own domain and made Paris his capital. After this he subdued the Alamanni on the Rhine, Mosel, Lower Main, and Neckar; as the champion of the doctrines of Roman Christianity, he conquered the King of the Arian Visigoths near Poitiers (507) and seized the Visigothic territory between the Loire and the Garonne. By overthrowing the petty Salian chiefs and the royal family of the Riparian Franks, he made himself the ruler of all the Frankish tribes. The work was completed by his four sons, who seized the territories of the Thuringians and Burgundians, forced the Ostrogoths to give up Provence and Rhaetia, and obtained by treaties sovereignty over the Bajuvarii.

Thus was laid the foundation of the Franco-Christian Empire which opened to Christianity a new missionary field to be won over to the Faith only by properly trained apostles. The training was given in the monastic institutions which, in imitation of the East, had now spread over all of Western Europe. One of the chief factors in the conversion of the heathen was the Order of St. Benedict of Nursia, encouraged by Gregory the Great. The precursors of the Benedictines were St. Patrick (432) and St. Columba (about 550), who converted Ireland and Scotland, while the Anglo-Saxons received Christianity from the Benedictine Augustine (596), who had been specially sent by Rome. At the death of St. Patrick there were in Ireland several bishops, numerous priests and many monasteries; his own see was Armagh. Columba founded the celebrated monastery on the Island of Iona, between Ireland and Scotland, which was the centre of the Scotch missions and dioceses. The Abbot Augustine and his companions erected the metropolitan Sees of Canterbury (Durovernum), York (Eboracum), and the see of London; in the course of the seventh century the successors of Augustine, Mellitus and Theodore of Tarsus, completed his work.

A glorious band of self-sacrificing apostles of the Faith, from Columbanus and Gallus to Boniface, carried Christianity from the British Isles to the Continent. They founded their work on what scanty remains of Christianity still existed in the former Roman provinces. In the fifth century Severinus and Valentinus laboured in south-eastern Germany. They found the remains of nearly obliterated sees in Lorch, Pettau, Windisch in Switzerland, Chur, Basle, Strasburg, Avenches in Switzerland, Martigny, and Geneva, but the Teutonic migrations and the disorders consequent on them had almost destroyed the life of the Church. About 610 Columbanus crossed the Vosges mountains, where he had founded the monasteries of Annegray and Luxeuil, and came to Lake Constance; here from Bregenz as a centre he preached Christianity, while his companion St. Gall became the founder of the celebrated monastery of St. Gall. In the early part of the seventh century the monks Agilus and Eustasius, of the monastery of Luxeuil, preached the Gospel in Bavaria; they were followed by Rupert of Worms and Emmeram of Aquitaine. St. Corbinian laboured as the first Bishop of Freising, and Kilian in Würzburg. Ecclesiastical life on the Rhine was largely developed by Bishops Nicetius of Trier, Cunibert of Cologne, Dragobodo of Speyer, Amandus, Lambert, and Hugo of Maastricht. The Gospel was brought to the Frisians by Wilfrid of York and Willibrord of Northumbria; the latter erected a see at Utrecht. Willibrord's companion, Suidbert, went into the countship of Mark in the region of the Weser, Lippe, and Ruhr Rivers; the brothers Ewald laboured with little success among the Saxons. An organization including all these countries was not established until the appearance of the greatest of the apostles of the Germans, St. Boniface. He entered on his career in the time of the Carolingian Mayors of the Palace, who were destined to realize the union of Church and State in Western Europe.

Repeated divisions of the kingdom, disputes as to succession, civil wars, and the power of the nobles almost brought the great Frankish kingdom to dissolution. It was saved from utter ruin by Pepin of Herstal, Mayor of the Palace (Major domus), who gradually took control of the government. In 687 Pepin won for himself the position of Mayor of the

Palace of Neustria and Burgundy, in addition to that for Austrasia which he already held; in this way he reunited the kingdom. He then undertook the conquest of the tribes which had broken loose from the Frankish rule and encouraged the missions to the West Frisians. His son, Charles Martel, who was not less active, held a position of such power that he was able, in the great battle of Poitiers, 732, to protect Christian German civilization against the attempt of Islam to conquer the world. Pepin the Short, the son of Charles, brought about the union of Church and State which had so great an influence on the history of the world. Having obtained the title of king in 752, his first task was to defend Pope Stephen II, who had appealed to him for aid, from the attacks of the Lombards; this was followed by the so-called "Donation of Pepin," a grant of territory to the pope which was the foundation of the later States of the Church. Their mutual engagements fixed not only their own policy but also that of their successors. Like Pepin, his famous son, Charlemagne, lent his support to the Holy See, and all his conquests were undertaken for the good of the Church and Christianity. By successful campaigns against Aquitaine, the Lombards, Avars, Saxons, and Danes, and by treaties with the Slavic peoples, Charlemagne increased his domain until it extended from the Ebro and the Apennines to the Eider River in Schleswig-Holstein, and from the Atlantic to the Elbe and the Raab. His kingdom became a world-empire and he himself one of the great rulers of history, worthy of reviving the Western Roman Empire. He was crowned, Christmas Day, 800, by the pope, and the new empire rested essentially on the basis of an alliance with the Church. Its ideal was the Kingdom of God on earth, in which the emperor by Divine appointment is God's viceroy in order to lead and rule all races as divided into nations, classes, and distinctions of rank according to Divine will.

Pepin the Short had been filled with this lofty conception; consequently extraordinary success attended the missionary labours of the Church under both rulers. As early as 716, under the rule of Charles Martel, the Anglo-Saxon monk Winfrid, better known as Boniface, landed on the Continent; he was to be the reformer and organizer of German ecclesiastical life. He always laboured in union with Rome, and was himself a missionary in Frisia with Willibrord, then, in 722, in Hesse and Thuringia, and in 736, in Bavaria. Having been made an archbishop and having received authority from Rome, he founded a number of monasteries, e.g., that of Fulda, and the Bishoprics of Eichstätt, Würzburg, Buraburg, and Erfurt. By means of synods held every five years he brought about the closer union between the old and new dioceses, and placed the newly founded sees in Thuringia and Hesse, as well as those of Speyer, Worms, Cologne, Utrecht, Tongern, Augsburg, Chur, Constance, and Strasburg, under Mainz as metropolitan see, of which he became archbishop in 746. In the reign of Charlemagne the large territories of the Saxons and Avars were added to the lands thus organized, and these new regions also received missionaries and bishops. The result was the founding of the Dioceses of Bremen (787), Paderborn (806), Werden, and Minden in the country of the Engern, Osnabrück and Münster (785) in Westphalia, Halberstadt and Hildesheim (817) in Eastphalia; the metropolitan of all the Saxon sees was Bremen (834). The conversion of the Avars had been attempted by the Bavarian Duke Tassilo II; when the East Mark was founded the Avars came under the influence of the sees and monasteries established in this country; after their subjugation they were placed partly

under the jurisdiction of the Bishop of Salzburg and partly under that of the Patriarch of Aquileia.

From these points, Christianity, as formerly in the Roman Empire, extended beyond the boundaries of Charlemagne's dominions, and new tribes and peoples were evangelized, while, at the same time, Christian civilization was peacefully established within the Frankish Empire. The monastery of Corvey on the Weser, and the Sees of Bremen and Hamburg (831) were the mission centres for the northern provinces. The monk Anschar of Corvey, first Archbishop of Hamburg, laboured with great zeal as Apostolic legate in Denmark, Sweden, and Norway; his successors were equally active as missionaries and bishops. However it was not until the reign of Canute the Great (1014-35) that the victory of Christianity in Denmark was assured; in 1104 Lund was made the metropolitan See of Scandinavia; in 1163 Upsala became the metropolitan See of Sweden, and about the middle of the twelfth century Trondhjem was made the same for Norway. Iceland was won for Christianity about the year 1000 and was divided into the two sees of Skalholt and Holum. The inhabitants of the Orkneys, Hebrides, Faroe, and Shetland Islands were converted about the same time as Iceland; they were at first placed under the metropolitan See of Hamburg- Bremen, which had been united in 849, and later under the jurisdiction of the metropolitan See of Norway.

During the period of the Teutonic migrations the Slavs had come into contact with Christianity and were converted partly by Christian rulers, as in Thrace, Macedonia, Greece and Dalmatia, partly through the influence of neighbouring Christian countries, as in Carinthia. In 806 the Bishop of Passau undertook the conversion of Moravia; that of Pannonia was attempted by Archbishop Adalram of Salzburg (821-36). In both these countries a great missionary work was done by Cyril and Methodius; the latter, Methodius, became Archbishop of Moravia and Pannonia. The work of converting Bohemia began in the year 845; the country was at first under the care of Ratisbon; in 973 a diocese was founded in Bohemia itself at Prague, which was suffragan to Mainz. Poland was brought to Christianity by its ruler Duke Mieczyslaw (963), and in 968 he erected the Bishopric of Posen. In the year 1000 Gnesen was made a metropolitan see, its suffragan sees were Kolberg (1065), Breslau (1000), and Cracow (1000). Finally, in the reigns of Heinrich I and Otto I the northern Slavs, living in regions subsequently German, namely the Wends, including those living in Pomerania, as well as the Obotrites and Sorbs on the Oder, Vistula, and Elbe, in Lausitz, and Saxony were forcibly Christianized. The new Sees of Havelberg, Brandenburg, Meissen, Zeitz, Merseburg, and Oldenburg (Stargard) served as points from which the work of conversion could be carried on; Magdeburg was the centre of the entire Slavonic mission.

It was during this same period that the Greek Church spread through the eastern part of Europe. In 955 the first Christian princess of Russia, Olga, was baptized at Constantinople; during the reign of her grandson Vladimir, baptized 989, Christianity became the religion of the country. In 864 the Bulgars, at the command of their prince Bogoris, accepted Christianity as a people, and from 870 were under the ecclesiastical control of Constantinople. A bishop sent from Constantinople introduced Christianity

among the Magyars, or Hungarians; the work was completed by German missionaries sent in pursuance of the masterful policy of the Saxon emperors. The first Christian ruler of Hungary was Stephen (997-1038).

Many sacrifices, however, were still necessary in order to keep what had been gained for Christianity and to protect these gains against the threatened dangers of Mohammedanism and heathenism. These sacrifices were freely made by medieval Christian Europe. Under the careful training of their appointed guardians, the Catholic orders, the various nations and their rulers were filled with Christian thoughts and feelings. Although the conception of their respective positions held by the human representatives of the secular and spiritual power inevitably led to friction, especially in the age of the Hohenstaufen emperors, nevertheless all were conscious of their common duty to protect faith and civilization against foes both in Europe and outside of it. A convincing proof of this was the courageous struggle of Europe against the attempted inroads of Islam, and especially the expeditions of conquest to the Holy Land repeatedly undertaken by the various nations of Europe acting together. Spain, which since 711 had been almost entirely under the control of the Arabs, was able in 1212 to drive them as far back as Granada; in 1492 Granada also fell. From 878 Sicily had been in the hands of the Saracens, but it was freed by the courageous Normans (1061-91). The so-called Crusades (1061-1244) continued with interruptions for nearly two hundred years; among those who shared in them were monks, as Peter of Amiens and St. Bernard; bishops, as Otto of Freising; rulers of the greatest nations of Western Europe, as the German emperors, Frederick Barbarossa and Frederick II; the French kings, St. Louis and Philip II, and the English Richard the Lion-Hearted. Orders of knights, as the Order of St. John, were formed to take part in these expeditions. The original aim of the Crusades, the freeing of Palestine from the control of non-Christians, it is true, was not attained. But the power of Mohammedanism was weakened for a long time to come; the civilization of Western Europe, moreover, gained from the Orient the best the East had to give and thus was greatly aided in its development.

A more lasting success, however, followed the attempts, patterned on the Crusades, to carry on wars of conversion and conquest in those territories of northeastern Europe peopled by tribes that had lapsed from the Faith or that were still heathen; among such pagans were the Obotrites, Pomeranians, Wiltzi, Sorbs, Letts, Livonians, Finns, and Prussians. The preparatory work was done in the twelfth century by missionaries of the Premonstratensian and Cistercian Orders. They were aided with armed forces by Duke Henry the Lion of Saxony, Albert the Bear of Brandenburg, Boleslaw of Poland, and St. Erik IX of Sweden. From the beginning of the thirteenth century Crusades were undertaken against Livonia, Semgall, a division of the present Courland, and Esthonia; Teutonic Knights conquered Prussia after a struggle that lasted more than fifty years. In Lithuania Christianity did not win the victory until 1368. After this only the Turks, in the south-eastern corner of the Continent, were a cause of alarm to Christian Europe for centuries. The decline of the power of the Eastern Empire drew the Turks over the Bosphorus; in 1365 they had control of Adrianople; in the course of the fourteenth century the Serbs, Bulgars, Macedonians, and the inhabitants of Thessaly became their

subjects. In 1453 the Turks took Constantinople, in 1461 Trebizond, in 1480 even Otranto in Apulia; after 1547 they owned half of Hungary. It was not until the eighteenth and nineteenth centuries that their possessions were reduced to their present boundaries, thus limiting Mohammedanism to a small part of the population of Europe.

At the beginning of modern times a great change took place in the boundaries of the European States. The cause was that ecclesiastical movement known as the Reformation, which placed in opposition to the unity of Catholicism in Western Europe the numerous religious associations that together form Protestantism. The apostasy of the various countries and cities, which began soon after Luther first appeared, was brought about by the most varied causes, described elsewhere, and was facilitated by the violent procedure of the petty princes who had absolute sovereign power over their subjects. The first of the ruling princes to make the change was Albert of Brandenburg, Grand Master of the Teutonic Knights (1525); he was followed by the Elector John of Saxony, Philip, Landgrave of Hesse (1527), and at almost the same date by nearly all the German imperial cities. The movement soon gained the northern countries, Denmark, Sweden, Norway, and the Baltic provinces; these all gave their adherence (1530) to the so-called Augsburg Confession, while the upper German imperial cities, Strasburg, Constance, Lindau, Memmingen, held to the Tetrapolitan Confession of the so-called Reformed Church founded by Zwingli and especially strong in Switzerland. The Reformed Church also found adherents in the Palatinate, and at the beginning of the seventeenth century in Hesse-Cassel and Brandenburg. The Anglican Church was established in 1549 in Great Britain; in 1559 the French Reformed Church adopted the "Confessio Gallicana"; in 1560 the Scotch Reformed the "Confessio Scottica"; from 1592 the Reformation in Scotland adopted a Presbyterian form of government. Since 1562 the Reformation in the Netherlands has held to the "Confessio Belgica," and the Reformed Church in Hungary since 1567, to the "Confessio Hungarica." Soon the Counter-Reformation, called into life by the Council of Trent (1545-63) to prevent the loss of the whole of middle Europe, appeared; its success was assured by the aid of the Society of Jesus. In this way various princes and bishops who were desirous of doing their duty were enabled to hold their countries to the Catholic Church, as the Duke of Cleves, the Electors of Mainz and Trier, the Bishops of Augsburg, Würzburg, Bamberg, Münster, Constance, Basle, the Abbey of Fulda, but especially the Dukes of Bavaria and the Hapsburg dynasty within their Austrian provinces. Soon the hostility between the two ecclesiastical parties grew so bitter that a trifling incident sufficed to bring on a terrible religious conflict, the Thirty Years War (1616-48). Two religious confessional leagues confronted each other in Germany: the Catholic League, which was formed in 1609 among the Catholic States of the German Empire and had for its leader the vigorous Duke Maximilian of Bavaria, and the Union in which, from 1609, most of the Protestant and cities combined under the leadership of Frederick IV of the Palatinate. Foreign powers — Denmark, Sweden, and France — also took part in the war. The result of the Thirty Years' War, confirmed in the Peace of Westphalia, laid the foundation of confessional relations as they now exist. Neither internal commotions nor seemingly mighty political revolutions, such as the illuminism of the French Encyclopedists and the German neo-classicists, the temporary supremacy of rationalism, and the French

Revolution, with its consequent wars, greatly changed these relations. The present condition as developed during the course of the nineteenth century and up to the present time is as follows.

Present condition of religion in Europe

Relations of the different states to the religious communions

In the German Empire the formation of religious denominations and their religious worship are subject to the legislation of the several States. Some States allow complete freedom, as Prussia, Württemberg, Hesse, and Saxe-Coburg-Gotha; others supervise religious worship, as Baden, Waldeck, and Mecklenburg; others again make the establishment of religious denominations depend on the Government, as in Bavaria, Saxony, Brunswick, Saxe-Meiningen, and Alsace-Lorraine. The Catholic and the Evangelical Churches are regarded as privileged and public corporations. In England and Wales the Anglican is the State Church, its head being the king; the fundamental principles are defined by Parliament. There is a similar arrangement for the Presbyterian State Church in Scotland where, however, the organization is somewhat freer. On the other hand the Anglican Church of Ireland is, since 1869, no longer a State Church. The Dissenters, who in 1689 were only conditionally tolerated, have now equal rights. In France the Separation Law of 9 December, 1905, brought about the separation of Church and State and provided for the formation of Associations cultuelles for the exercise of religion. In Italy the Constitution originally declared the Roman Catholic religion the religion of the State, but gradually all privileges have been withdrawn from it; besides the Roman Catholic Church, the Evangelical Waldensian Church, the National Greek Church and the Jewish communities are organized as Churches with separate constitutions. In Spain and Portugal the State religion is the Roman Catholic. In Belgium the Catholic, Protestant, Jewish, and Anglican forms of worship are recognized by the granting of salaries from the State to those having ecclesiastical charges. Outside of these any religious community is a private association. The Netherlands grants equal protection to all confessions. So does Switzerland, excepting that in this country a more exacting control is exercised over the Roman Catholic Church. In Denmark the Evangelical Lutheran Church is the State Church, at least inasmuch as its ministers are paid by the State and subject to removal by the State; other religious communities have no claim to state support. The case is the same in Sweden, where, in addition, the condition is laid down that the king, the members of the Council of State, and foreigners who are appointed teachers at the university, all subscribe to some evangelical confession. In Norway this ordinance is enforced for the head of the State. In Austria the Churches and religious associations recognized by law are as follows: the Roman Catholic, the Uniat Greek, and Uniat Armenian Churches, the Evangelical Churches of the Augsburg and Helvetic Confessions, the Orthodox Greek Church, the Jewish religious community, the religious association of the Russian sect of the Lipovani and the Oriental Armenian in Bukowina, the Old Catholic religious community, and the Moravian Brethren (Herrnhuter). The expenses of the Roman Catholic and Orthodox Greek Churches are met from a fund controlled by the State and obtained from the secularization of Church property in the reign of Joseph II. In Hungary the Roman Catholic Church was originally the state religion; the State grants in addition free

exercise to other Christian confessions and to the Jewish faith. Croatia-Slavonia recognizes only the Roman Catholic and Uniat Greek Churches, the Orthodox Greek and Protestant Churches, and the Jewish belief. In Bosnia and Herzegovina the ruling confessions are the Orthodox Greek and Roman Catholic Churches, and Mohammedanism. The State Church of the Balkan provinces is the Orthodox Greek. The State Church of Russia is the Orthodox Greek Russian Church; the other Christian and non-Christian confessions are tolerated, the Jews have only limited rights.

Organization of the religious communions

The Evangelical Church distinguishes three forms of organization: (a) The episcopal, in which the ruler of the country with the aid of a subordinate hierarchy exercises ecclesiastical authority. This is the form in force in Sweden, Norway, Denmark, and Finland. (b) The consistorial organization, in which the ruler is aided by a consistory made up of ecclesiastical and secular members. This form is found in Mecklenburg-Schwerin, Mecklenburg-Strelitz, Saxe-Coburg-Gotha, Saxony-Altenburg, Schwarzburg-Rudolstadt, Schwarzburg-Sonderhausen, the two principalities of Reuss, Schaumburg-Lippe, Lübeck, Bremen, Alsace-Lorraine, and Russia. (c) The synodal form of organization and similar Presbyterian associations which are based on assemblies of elected representatives and the ordinances passed by these. This form of organization is in existence in Austria-Hungary, Prussia, Bavaria, Saxony, Würtemberg, Baden, Hesse, and other German States, where the consistorial system is not in force. The synodal organization also exists among the non-Anglican Churches in Great Britain, in France, among the Italian Waldenses, in the Netherlands, Belgium, Switzerland, and Spain; also in connexion with the episcopal form of church government in Sweden and Finland. The Anglican Church, called in England and Wales the Established Church of England, and in Ireland the Church of Ireland, is episcopal in government; in Ireland the episcopal and synodal systems are united. The head of the Church is the king. England and Wales are divided into the two church provinces of Canterbury and York. The Archbishop of Canterbury is the Primate of All England; under Canterbury are 28 suffragan dioceses; York consists of an archdiocese and 9 suffragan bishoprics. Ireland has 2 archdioceses: Armagh, which has the primacy of all Ireland, and Dublin with 10 suffragans; Scotland has 7 dioceses. The organization of the Oriental Greek Church varies in different countries. In Russia the head of the Church is the Tsar, who appoints the members of the Holy Synod, the highest ecclesiastical body. In Turkey the Oecumenical Patriarch is the head; under him are 10 or 12 metropolitans. In Rumania a national synod is the highest ecclesiastical authority; in Servia a metropolitan with the bishops; in Bulgaria the church government is vested in an exarch, aided by archbishops, bishops, and archpriests. The Holy Synod of Greece consists of five prelates or bishops named by the king. In the Austro-Hungarian Monarchy there are 3 provinces of the Oriental Greek Church: the Austrian, or Province of Czernowitz, with the suffragan Dioceses of Zara and Cattaro, the Archdiocese of Karlowitz (Patriarch-Archbishop), with 6 suffragans, and the Archdiocese of Herrmannstadt, with 2 suffragans. Bosnia and Herzegovina have each a metropolitan.

For the ecclesiastical organization of European countries, see the respective articles on

the various political divisions, also EASTERN CHURCHES. The religious statistics for the countries of Europe found in the adjoining table are based on Brachelli and von Juraschek, "Die Staaten Europas" (3th ed., Leipzig, Brünn, and Vienna, 1907).

Religious statistics for the countries of Europe

The figures below are based on census reports, dates of which are given in parentheses.

Russia, Finland, and Poland (1897):-- 11,326,794 Catholics (including Uniat Eastern Churches) — 6,283,679 Evangelicals (including Anglicans, Methodists, Unitarians, etc.) — 78,713,017 Oriental Christians (Orthodox Greek, Gregorian Armenian, etc.) — 5,082,342 Jews — 3,560,361 Mohammedans — 320,292 Others (Rationalist, Non-Christian, etc.)

Austria-Hungary, with Bosnia and Herzegovina (1900):-- 35,804,263 — 4,227,691 — 4,095,723 — 2,158,380 — 548,632 — 0

Germany (1900):-- 20,327,913 — 35,231,104 — 0 — 586,833 — 0 — 17,535

France (1900):-- 38,100,000 — 662,000 — 0 — 100,000 — 0 — 100,000

Spain (1900):-- about 18,500,000 — 6,654 (1887) — 0 — 402 (1887) — 0 — 23,330 (1887)

Sweden (1890):-- 1,436 — 4,779,867 — 0 — 3,402 — 0 — 276

Norway (1900):-- 2,065 — 2,204,989 — 0 — 642 — 0 — 13,770

Great Britain and Ireland (1901):-- 5,310,000 — 35,925,000 — 0 — 210,000 — 0 — 0

Italy (1901):-- about 30,500,000 — 62,000 (1880) — 0 — 38,000 (1880) — 0 — 0

Turkish Empire (1900):-- 480,000 — 20,000 — 2,480,000 — 90,000 — 3,060,000 — 0

Denmark (1900):-- 5,479 — 2,436,012 — 0 — 3,476 — 0 — 4,573

Rumania (1899):-- 149,667 — 22,749 — 5,408,743 — 269,015 — 43,740 — 16,148

Bulgaria (1900):-- 40,790 — 4,524 — 3,020,840 — 33,717 — 643,253 — 1,149

Portugal (1900):-- 5,425,500 — 500 — 0 — 2,000 — 0 — 0

Greece and Crete (1900):-- 34,710 — 0 — 2,172,048 — 6,518 — 57,446 — 740

Servia (1895):-- 10,948 — 1,002 — 2,281,018 — 5,102 — 14,414 — 0

Switzerland (1900):-- 1,283,135 — 1,918,197 — 0 — 12,551 — 0 — 0

The Netherlands (1899):-- 1,790,161 — 3,085,899 — 45 — 103,988 — 0 — 115,179

Belgium (1900):-- 6,669,000 — 20,000 — 0 — 4,000 — 0 — 0

Montenegro (1897):-- 12,934 — 0 — 201,067 — 0 — 13,840 — 0

The 280,000 inhabitants of the Grand Duchy of Luxembourg, the Republic of Andorra, the Principality of Lichtenstein, the Republic of San Marino, and the Principality of Monaco are almost entirely Catholics

Total:-- 176,054,795 — 96,891,867 — 98,372,501 — 8,710,368 — 7,941,686 — 612,992

Sources

THATCHER AND SCHWILL, A General History of Europe, 350-1900 (London, 1902);

HASSAL, A Handbook of European History, 476-1871 (London, 1902); KIRSCH AND

VON LUKSCH, Illustrierte Geschichte der katholischen Kirche (Munich, 1905);

PHILIPPSON, Europa (2nd ed., Leipzig and Vienna, 1906); HETTNER, Grundzüge der

Laenderkunde, I, Europa (Leipzig, 1907). See also the bibliography under the names of the respective countries.

About this page

APA citation. Hartig, O. (1909). Europe. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 13, 2015 from New Advent:
<http://www.newadvent.org/cathen/05607b.htm>

MLA citation. Hartig, Otto. "Europe." *The Catholic Encyclopedia*. Vol. 5. New York: Robert Appleton Company, 1909. 13 Feb. 2015
<<http://www.newadvent.org/cathen/05607b.htm>>.

Transcription. This article was transcribed for New Advent by John Fobian. In memory of Donald R. Thomas.

Ecclesiastical approbation. Nihil Obstat. May 1, 1909. Remy Lafort, Censor. Imprimatur.
+John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/10663b.htm>

347 captures

14 Apr 2000 - 5 Nov 2025

Dec FEB Apr

27

2014 2015 2016

About this capture

New Advent

[Home](#) [Encyclopedia](#) [Summa](#) [Fathers](#) [Bible](#) [Library](#)

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#)
[Z](#)

[Home](#) > [Catholic Encyclopedia](#) > [M](#) > [Mysticism](#)

[Mysticism](#)

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(From *myein*, to initiate).

Mysticism, according to its etymology, implies a relation to mystery. In philosophy, Mysticism is either a religious tendency and desire of the human soul towards an intimate union with the Divinity, or a system growing out of such a tendency and desire. As a philosophical system, Mysticism considers as the end of philosophy the direct union of the human soul with the Divinity through contemplation and love, and attempts to determine the processes and the means of realizing this end. This contemplation, according to Mysticism, is not based on a merely analogical knowledge of the Infinite, but as a direct and immediate intuition of the Infinite. According to its tendency, it may be either speculative or practical, as it limits itself to mere knowledge or traces duties for action and life; contemplative or affective, according as it emphasizes the part of intelligence or the part of the will; orthodox or heterodox, according as it agrees with or opposes the Catholic teaching. We shall give a brief historical sketch of Mysticism and its influence on philosophy, and present a criticism of it.

Historical sketch

In his "History of Philosophy", Cousin mentions four systems, between which, he says, philosophical thought has continually wavered, viz., Sensism, Idealism, Scepticism, and Mysticism. Whatever may be thought of this classification, it is true that Mysticism has exercised a large influence on philosophy, becoming at times the basis of whole systems, but more often entering as an element into their constitution. Mysticism dominated in the symbolic philosophy of ancient Egypt. The Taoism of the Chinese philosopher Lao-tze is a system of metaphysics and ethics in which Mysticism is a fundamental element (cf. De Harlez, "Laotze, le premier philosophe chinois", in "Mémoires couronnés et autres de l'Académie", Brussels, January, 1886). The same may be said of Indian philosophy; the end of human reflection and effort in Brahmanism and Vedantism is to deliver the soul from its transmigrations and absorb it into Brahma forever. There is little of Mysticism in the first schools of Greek philosophy, but it already takes a large place in the system of Plato, e.g., in his theory of the world of ideas, of the origin of the world soul and the human soul, in his doctrine of recollection and intuition. The Alexandrian Jew Philo (30 B.C.-A.D. 50) combined these Platonic elements with the data of the Old Testament, and taught that every man, by freeing himself from matter and receiving illumination from God, may reach the mystical, ecstatic, or prophetic state, where he is absorbed into the Divinity. The most systematic attempt at a philosophical system of a mystical character was that of the Neoplatonic School of Alexandria, especially of Plotinus (A.D. 205-70) in his "Enneads". His system is a syncretism of the previous philosophies on the basis of Mysticism--an emanative and pantheistic Monism. Above all being, there is the One absolutely indetermined, the absolutely Good. From it come forth through successive emanations intelligence (*nous*) with its ideas, the world-soul with its plastic forces (*logoi spermatikoi*), matter inactive, and the principle of imperfection. The human soul had its existence in the world-soul until it was united with matter. The end of human life and of philosophy is to realize the mystical return of the soul to God. Freeing itself from the sensuous world by purification (*katharsis*), the human soul ascends by successive steps through the various degrees of

the metaphysical order, until it unites itself in a confused and unconscious contemplation to the One, and sinks into it: it is the state of ecstasis.

With Christianity, the history of Mysticism enters into a new period. The Fathers recognized indeed the partial truth of the pagan system, but they pointed out also its fundamental errors. They made a distinction between reason and faith, philosophy and theology; they acknowledged the aspirations of the soul, but, at the same time, they emphasized its essential inability to penetrate the mysteries of Divine life. They taught that the vision of God is the work of grace and the reward of eternal life; in the present life only a few souls, by a special grace, can reach it. On these principles, the Christian school of Alexandria opposed the true gnosis based on grace and faith to the Gnostic heresies. St. Augustine teaches indeed that we know the essences of things in *rationibus aeternis*, but this knowledge has its starting point in the data of sense (cf. *Quæstiones*, LXXXIII, c. xlv). Pseudo-Dionysius, in his various works, gave a systematic treatment of Christian Mysticism, carefully distinguishing between rational and mystical knowledge. By the former, he says, we know God, not in His nature, but through the wonderful order of the universe, which is a participation of the Divine ideas ("*De Divinis Nomin.*", c. vii, §§ 2-3, in P.G., III, 867 sq.). There is, however, he adds, a more perfect knowledge of God possible in this life, beyond the attainments of reason even enlightened by faith, through which the soul contemplates directly the mysteries of Divine light. The contemplation in the present life is possible only to a few privileged souls, through a very special grace of God: it is the theosis, *mystike enosis*.

The works of Pseudo-Dionysius exercised a great influence on the following ages. John Scotus Eriugena (ninth century), in his "*De Divisione Naturæ*", took them as his guide, but he neglected the distinction of his master, identifying philosophy and theology, God and creatures, and, instead of developing the doctrine of Dionysius, reproduced the pantheistic theories of Plotinus (see JOHN SCOTUS ERIUGENA). In the twelfth century, orthodox Mysticism was presented under a systematic form by the Victorines, Hugh, Walter, and Richard (cf. Mignon, "*Les Origines de la Scolastique et Hugues de St. Victor*", Paris, 1895), and there was also a restatement of Eriugena's principles with Amaury de Bène, Joachim de Floris, and David of Dinant. A legitimate element of Mysticism, more or less emphasized, is found in the works of the Schoolmen of the thirteenth century. In the fourteenth and fifteenth centuries there was, as a protest against a sterile dialecticism, a revival of mystical systems, some orthodox--J. Ruysbroek, Gerson, Peter d'Ailly, Denys the Carthusian--and others heterodox—John of Ghent, John of Mirecourt, the Beguines and Beghards, and various brotherhoods influenced by Averroism, and especially Meister Eckhart (1260-1327), who in his "*Opus Tripartitum*" teaches a deification of man and an assimilation of the creature into the Creator through contemplation (cf. Denifle in "*Archiv für Literatur und Kirchengeschichte des Mittelalters*", 1886), the "*Theologia Germanica*", and, to a certain extent, Nicholas of Cusa (1401-64) with his theory of the *coincidentia oppositorum*. Protestantism, by its negation of all ecclesiastical authority and by advocating a direct union of the soul with God, had its logical outcome in a Mysticism mostly pantheistic.

Protestant Mysticism is represented by Sebastian Frank (1499-1542), by Valentine Weiler (1533-88), and especially by J. Böhme (1575-1624), who, in his "Aurora", conceived the nature of God as containing in itself the energies of good and evil, and identified the Divine nature with the human soul whose operation is to kindle, according to its free will, the fire of good or the fire of evil (cf. Deussen, "J. Böhme ueber sein Leben und seine Philosophie", Kiel, 1897). Reuchlin (1455-1522) developed a system of cabalistic Mysticism in his "De arte cabalistica" and his "De verbo mirifico". We may also assign to the influence of Mysticism the ontological systems of Malebranche and of the Ontologists of the eighteenth and nineteenth centuries. The romantic Mysticism of Fichte (1762-1814), Novalis (1772-1801), and Schelling (1775-1854) was a reaction against the Rationalism of the eighteenth century. A pseudo-Mysticism is also the logical outcome of the Fideism and evolutionistic Subjectivism of modern Protestants, inaugurated by Lessing (1728-81), developed by Schleiermacher (1768-1834), A. Ritschl (1822-89; cf. Goyau, "L'Allemagne Religieuse, Le Protestantisme", 6th ed., Paris, 1906), Sabatier, etc., and accepted by the Modernists in their theories of vital immanence and religious experience (cf. Encyclical "Pascendi"). (See MODERNISM.)

Criticism

A tendency so universal and so persistent as that of Mysticism, which appears among all peoples and influences philosophical thought more or less throughout all centuries, must have some real foundation in human nature. There is indeed in the human soul a natural desire for, an aspiration towards the highest truth, the absolute truth, and the highest, the infinite good. We know by experience and reason that the knowledge and enjoyment of created things cannot give the fulness of truth and the perfection of beatitude which will completely satisfy our desires and aspirations. There is in our soul a capacity for more truth and perfection than we can ever acquire through the knowledge of created things. We realize that God alone is the end of man, that in the possession of God alone we can reach the satisfaction of our aspirations. (Cf. St. Thomas Aquinas, Summa Theologica I:2:1; I:12:1; I:44:4; I-II:3:8; "Contra Gentes", III, cc. i, xxv, I; "De Veritate", Q. xxii, a. 2; "Compend. Theologiæ", 104, etc.) But the rational effort of our intelligence and positive aspirations of our will find here their limits. Is there truly possible a union of our reason and will with God more intimate than that which we possess through created things? Can we expect more than a knowledge of God by analogical concepts and more than the beatitude proportionate to that knowledge? Here human reason cannot answer. But where reason was powerless, philosophers gave way to feeling and imagination. They dreamt of an intuition of the Divinity, of a direct contemplation and immediate possession of God. They imagined a notion of the universe and of human nature that would make possible such a union. They built systems in which the world and the human soul were considered as an emanation or part of the Divinity, or at least as containing something of the Divine essence and Divine ideas. The logical outcome was Pantheism.

This result was a clear evidence of error at the starting-point. The Catholic Church, as guardian of Christian doctrine, through her teaching and theologians, gave the solution of the problem. She asserted the limits of human reason: the human soul has a natural

capacity (*potentia obedientialis*), but no exigency and no positive ability to reach God otherwise than by analogical knowledge. She condemned the immediate vision of the Beghards and Beguines (cf. Denzinger-Bannwart, "Enchiridion", nn. 474-5), the pseudo-Mysticism of Eckhart (ibid., nn. 501-29), and Molinos (ibid., nn. 2121-88), the theories of the Ontologists (ibid., nn. 1659-65, 1891-1930), and Pantheism under all its forms (ibid., nn. 1801-5), as well as the vital Immanence and religious experience of the Modernists (ibid., nn. 2071-109). But she teaches that, what man cannot know by natural reason, he can know through revelation and faith; that what he cannot attain to by his natural power he can reach by the grace of God. God has gratuitously elevated human nature to a supernatural state. He has assigned as its ultimate end the direct vision of Himself, the Beatific Vision. But this end can be reached only in the next life; in the present life we can but prepare ourselves for it with the aid of revelation and grace. To some souls, however, even in the present life, God gives a very special grace by which they are enabled to feel His sensible presence; this is true mystical contemplation. In this act, there is no annihilation or absorption of the creature into God, but God becomes intimately present to the created mind and this, enlightened by special illuminations, contemplates with ineffable joy the Divine essence.

Sources

PREGER, *Gesch. der deutschen Mystik im Mittelalter* (Leipzig, 1881); SCHMID, *Der Mysticismus in seiner Entstehungsperiode* (Jena, 1824); GÖRRES, *Die christl. Mystik* (Ratisbon, 1836-42); COUSIN, *Histoire générale de la philosophie* (Paris, 1863); IDEM, *Du Vrai, du Beau et du Bien* (23rd ed., Paris, 1881), v; GENNARI, *Del falso Misticismo* (Rome, 1907); DELACROIX, *Essai sur le mysticisme spéculatif en Allemagne au xive siècle* (Paris, 1900); UEBERWEG, *Hist. of Philos.*, tr. MORRIS with additions by PORTER (New York, 1894); DE WULF, *Hist. de la Philos. médiévale* (Louvain, 1900); TURNER, *Hist. of Philos.* (Boston, 1903).

About this page

APA citation. Sauvage, G. (1911). *Mysticism*. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 27, 2015 from New Advent: <http://www.newadvent.org/cathen/10663b.htm>

MLA citation. Sauvage, George. "Mysticism." *The Catholic Encyclopedia*. Vol. 10. New York: Robert Appleton Company, 1911. 27 Feb. 2015
<<http://www.newadvent.org/cathen/10663b.htm>>.

Transcription. This article was transcribed for New Advent by Elizabeth T. Knuth.
Dedicated to Thomas S. Charters.

Ecclesiastical approbation. Nihil Obstat. October 1, 1911. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is

webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/14339a.htm>

287 captures

11 May 2000 - 22 Nov 2025

Dec FEB Mar

16

2013 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > S > Superstition

Superstition

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

[From *super*sisto, "to stand in terror of the deity" (Cicero, "De Nat. deorum", I, 42, 117); or from *super*stes, "surviving": "Qui totos dies precabantur et immolabant, ut sibi sui liberi superstites essent, superstitiosi sunt appellati", i.e. "Those who for whole days prayed and offered sacrifice that their children might survive them, were called superstitious" (Cicero, *ibid.*, II, 28, 72). Cicero also drew the distinction: "Superstitio est in qua timor inanis deorum, religio quæ deorum cultu pio continetur", i.e. "Superstition is the baseless fear of the gods, religion the pious worship." According to Isidore of Seville (Etymolog., I, 8, c. iii, sent.), the word comes from *superstatuo* or *superinstituo*: "Superstitio est superflua observantia in cultu super statuta seu instituta superiorum", i.e. "observances added on to prescribed or established worship"] is defined by St. Thomas (II-II:92:1) as "a vice opposed to religion by way of excess; not because in the worship of God it does more than true religion, but because it offers Divine worship to beings other than God or offers worship to God in an improper manner". Superstition sins by excess of religion, and this differs from the vice of irreligion, which sins by defect. The theological virtue of religion stands midway between the two. (II-II:92:1)

Division

There are four species of superstitions:

improper worship of the true God (*indebitus veri Dei cultus*);

idolatry;

divination;

vain observances, which include magic and occult arts.

This division is based upon the various ways in which religion may be vitiated by excess.

Worship becomes *indebitus cultus* when incongruous, meaningless, improper elements are added to the proper and approved performance; it becomes idolatrous when it is offered to creatures set up as divinities or endowed with divine attributes. Divination consists in the attempt to extract from creatures, by means of religious rites, a knowledge of future events or of things known to God alone. Under the head of vain observances come all those beliefs and practices which, at least by implication, attribute supernatural or preternatural powers for good or for evil to causes evidently incapable of producing the expected effects. The number and variety of superstitions appear from the following list of those most in vogue at different periods of history:

astrology, the reading of the future and of man's destiny from the stars;

aeromancy, divinations by means of the air and winds;

amulets, things worn as a remedy or preservative against evils or mischief, such as diseases or witchcraft;

chiromancy, or palmistry, divination by the lines of the hand;

capnomancy, by the ascent or motion of smoke;

catroptomancy, by mirrors;

alomancy, by salt;

cartomancy, by playing cards;

anthropomancy, by inspection of human viscera;

belomancy, by the shuffling of arrows (*Ezekiel 21:21*);

geomancy, by points, lines or figures traced on the ground;

hydromancy, by water;

idolatry, the worship of idols;

Sabianism, the worship of the sun, moon, and stars;

Zoolatry, Anthropolatry, and Fetishism, the worship of animals, man, and things without sense;

Devil-worship;

the worship of abstract notions personified, e.g. Victory, Peace, Fame, Concord, which had temples and a priesthood for the performance of their cult;

necromancy, the evocation of the dead, as old as history and perpetuated in contemporary Spiritism;

oneiromancy, the interpretation of dreams;

philtres, potions, or charms intended to excite love;

omens or prognostics of future events;

witchcraft and magic in all their ramifications;

lucky and unlucky days, numbers, persons, things, actions;

the evil eye, spells, incantations, ordeals, etc.

Origin

The source of superstition is, in the first place, subjective. Ignorance of natural causes leads to the belief that certain striking phenomena express the will or the anger of some

invisible overruling power, and the objects in which such phenomena appear are forthwith deified, as, e.g. in Nature-worship. Conversely, many superstitious practices are due to an exaggerated notion or a false interpretation of natural events, so that effects are sought which are beyond the efficiency of physical causes. Curiosity also with regard to things that are hidden or are still in the future plays a considerable part, e.g. in the various kinds of divination. But the chief source of superstition is pointed out in Scripture: "All men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman: but have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world" (Wisdom 13:1-2). It is to this ignorance of the true God, coupled with an inordinate veneration for human excellence and the love of artistic representations appealing to the senses, that St. Thomas ascribes the origin of idolatry. While these are dispositive causes, the consummative cause, he adds, was the influence of demons who offered themselves as objects of worship to erring men, giving answers through idols and doing things which to men seemed marvellous (II-II:94:4).

These causes explain the origin and spread of superstition in the pagan world. They were to a large extent eliminated by the preaching of Christianity; but so deep-rooted was the tendency to which they gave rise that many of the ancient practices survived, especially among peoples just emerging from barbarism. It was only by degrees, through the legislation of the Church and the advance of scientific knowledge, that the earlier forms of superstition were eradicated. But the tendency itself has not wholly disappeared. Side by side with the Rationalistic philosophy and the rigorous scientific methods which are characteristic of modern thought, there are still to be found various sorts of superstition. So far as this includes the worship of things other than God, it is not only an essential part, but the foundation also of the Positivistic system (Comte), which sets up humanity as the object of religious worship (see POSITIVISM). Nor can Pantheism, which identifies God and the world, lead consistently to any but superstitious practices, however it may in theory disclaim such a purpose. The human mind, by a natural impulse, tends to worship something, and if it is convinced that Agnosticism is true and that God is unknowable, it will, sooner or later, devise other objects of worship. It is also significant that just when many scientists supposed that a belief in a future life had been finally proved an illusion, Spiritism, with its doctrines and practices, should have gained such a strong hold not only on the ignorant, but also, and in a much more serious sense, on leading representatives of science itself. This may indeed be interpreted as a reaction against Materialism; but it is none the less, at bottom, an evidence of man's restless desire to penetrate, by any and every means, the mystery that lies beyond death. While it is easy to condemn Spiritism as superstitious and vain, the condemnation does not do away with the fact that Spiritism has become widespread in this age of enlightenment. Now as in the past the rejection of Divine truth in the name of reason often opens the way to beliefs and practices which are at once unworthy of reason and dangerous to morality.

Sinfulness of superstition in general

Superstition of any description is a transgression of the First Commandment: "I am the Lord thy God,-- thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath . . . thou shalt not adore them nor serve them" (Exodus 20:2-5). It is also against the positive law of the Church, which visits the worst kinds of superstitions with severe punishments, and against the natural law inasmuch as it runs counter to the dictates of reason in the matter of man's relations to God. Such objective sinfulness is inherent in all superstitious practices from idolatry down to the vainest of vain observances, of course in very different degrees of gravity. With regard to the subjective guilt attaching to them it must be borne in mind that no sin is mortal unless committed with full knowledge of its grievous wickedness and with full deliberation and consent. Of these essential factors the first is often wanting entirely, and the second is only imperfectly present. The numerous cases in which the event seemed to justify the superstitious practice, and the universality of such incongruous beliefs and performances, though they may not always induce inculpable ignorance, may possibly obscure the knowledge and weaken the will to a point incompatible with mortal sin. As a matter of fact, many superstitions of our own day have been acts of genuine piety at other times, and may be so still in the hearts of simple folk.

Special superstitions

The principal species of superstition — idolatry, divination, occult arts — have received adequate treatment in other articles. Something remains to be said on:

cultus indebitus, or the pious vagaries which people intermingle with Catholic religion; vain observances in daily life.

Improper worship

The first type of improper worship, cultus indebitus, consists in introducing false or superfluous elements into the practice of true religion. Such false elements, be their origin culpable deceit or inculpable credulity, vitiate the virtue of religion by substituting error for truth in the service of God. A layman performing priestly functions, a pardoner selling spurious indulgences, a fanatic devotee inventing false miracles and answers to prayers in order to introduce or spread his own favourite devotion, wholesale believers in supernatural apparitions, visions, revelations, which serve no good purpose — all these are guilty of superstition, at least material. As regards formal guilt, this is often reduced to the vanishing point by the prevailing credulity and common practice of the period. The worship of imaginary saints or relics, devotion based upon false revelations, apparitions, supposed miracles, or false notions generally, is usually excusable in the worshipper on the ground of ignorance and good faith; but there is no excuse for those who use similar means to exploit popular credulity for their own pecuniary profit. The originators of such falsehoods are liars, deceivers, and not rarely thieves; but a milder judgment should be pronounced on those who, after discovering the imposture, tolerate the improper cultus. For it is no easy matter, even for the highest authorities, to eradicate beliefs or to check the growth of devotions which have taken a strong hold on the popular mind: the long struggle of the Inquisition with the Spiritual Franciscans, who, on the assumption that the

rule of St. Francis was a direct revelation from heaven, attributed to the practice of poverty an exaggerated importance, and cheerfully went to the stake rather than relinquish their ways, is but one example among scores that could be cited. There is always the fear of uprooting the wheat with the tares, and the hope of seeing the improper worship die a natural death; for devotions also have their changing seasons. The pope and the bishops are the proper authorities to act in these matters, for to them belongs the regulation of worship, both public and private, and it is the duty of every Catholic to abide by their decision.

The same reflections apply to another kind of improper worship, the cultus superfluous which consists in expecting from certain pre-arranged circumstances a greater efficacy of the religious performance; e.g. to expect a greater benefit from Masses said before sunrise with a certain number of candles disposed in a certain order, by a priest bearing a special saint's name or being of the supposed stature of Christ. Triduums, novenas, First Friday Communions, nine consecutive First Friday Communions, Saturday fasting, though they seem to attach special importance to number and dates, are approved by the Church, because these dates and numbers are convenient for shaping and regulating certain excellent devotions. The Catholic devotions which are connected with holy places, holy shrines, holy wells, famous relics, etc. are commonly treated as superstitious by non-Catholics who either reject all worship of saints and relics or assume pious frauds on the part of the priests who benefit by the worship. It must be admitted that these hallowed spots and things have occasioned many legends; that popular credulity was in some cases the principal cause of their celebrity; that here and there instances of fraud can be adduced; yet, for all that, the principles which guide the worshipper, and his good intentions, are not impaired by an undercurrent of errors as to facts. If superstition there be, it is only material. Moreover, the Church is always careful to remove any fraud or error inconsistent with true devotion, although she is tolerant of "pious beliefs" which have helped to further Christian piety. Thus, alleged saints and relics are suppressed as soon as discovered, but belief in the private revelations to which the feast of Corpus Christi, the Rosary, the Sacred Heart and many other devotions owe their origin is neither commanded nor prohibited; here each man is his own judge.

Vain observances in daily life

Turning now to vain observances in daily life, properly so called, we first meet with the superstitions observed in the administration of justice during many centuries of the Middle Ages, and known as ordeals or "judgments of God". Among the early Germans a man accused of a crime had to prove his innocence, no proof of his guilt being incumbent on his accusers. The oath of a free man, strengthened by the oaths of friends, sufficed to establish his innocence, but when the oath was refused or the required number of "compurgators" failed, the defendant, if he was a free man, had to fight his accuser in single combat; bondmen and women had either to find a champion to fight for them or to undergo some other form of ordeal as fixed by law, arranged by the judge, or chosen by one of the parties. Besides the judicial combat the early German laws recognized as legitimate means to discriminate between guilt and innocence the

casting or drawing of lots, trial by fire in several forms — holding one's hand in fire for a determined length of time; passing between two piles of burning wood with no covering for the body except a shirt impregnated with wax; carrying with the naked hand a red-hot iron weighing from one to three pounds a distance of from nine to twelve paces; walking barefoot over nine red-hot ploughshares disposed in a line nine steps long. At the root of these and many analogous practices (see ORDEALS) lay the firm belief that God would work a miracle rather than allow the innocent to perish or the wicked to prevail. These "judgments of God" gave rise to new superstitions. Whether guilty or not, persons subjected to the trials would often put more confidence in charms, magic formulas, and ointments than in the intervention of Providence. The ordeals gradually gave way before the rationalistic temper of modern times; trials by torture, which survived the ordeals, seem to have been inspired by the same idea, that God will protect the innocent and give them superhuman endurance.

The power of the evil eye (*fascinatio*) has been believed in for a long time, and is still dreaded in many countries. The number thirteen continues to strike terror into the breasts of men who profess not to fear God. The apparent success which so often attends a superstition can mostly be accounted for by natural causes, although it would be rash to deny all supernatural intervention (e.g. in the phenomena of Spiritism). When the object is to ascertain, or to effect in a general way, one of two possible events, the law of probabilities gives an equal chance to success and failure, and success does more to support than failure would do to destroy superstition, for, on its side, there are arrayed the religious instinct, sympathy and apathy, confidence and distrust, encouragement and discouragement, self-suggestion and — perhaps strongest of all — the healing power of nature.

Sources

ST. THOMAS, *Summa*, II-II, QQ. 92-96; ST. ALPHONSUS LIGUORI, *Theol. Mor.*, IV, i. See also DIVINATION; NECROMANCY; ORDEALS; SPIRITISM.

About this page

APA citation. Wilhelm, J. (1912). Superstition. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/14339a.htm>

MLA citation. Wilhelm, Joseph. "Superstition." *The Catholic Encyclopedia*. Vol. 14. New York: Robert Appleton Company, 1912. 15 Feb. 2015
<<http://www.newadvent.org/cathen/14339a.htm>>.

Transcription. This article was transcribed for New Advent by Frank O'Leary.

Ecclesiastical approbation. Nihil Obstat. July 1, 1912. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.
CONTACT US

<http://www.newadvent.org/cathen/05607b.htm>

324 captures

16 Aug 2000 - 16 Nov 2025

Dec FEB Mar

14

2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > E > Europe

Europe

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Name

The conception of Europe as a distinct division of the earth, separate from Asia and Africa, had its origin in ancient times. The sailors of the Aegean Sea applied the Semitic designations Ereb (sunset, west) and Acu (sunrise, east) to the countries lying respectively west and east of the sea; in this way it became customary to call Greece and the territory back of it Europe, while Asia Minor and the parts beyond were named Asia. At a later date the mass of land lying to the south of the Mediterranean was set off as a distinct division of the earth with the name of Libya or Africa.

Position, boundaries, and area

Europe is a large peninsula forming the western part of the northern continent of the Eastern Hemisphere. On the north and west it is separated from North America by the Arctic and North Atlantic Oceans; on the south by the Mediterranean Sea from Africa and Western Asia. In the east there is no clear natural division from the continental mass of Asia. Such a dividing line may be drawn along the crest of the Ural and Mugadzhaz Mountains, the Emba River, Caspian Sea, and the lowlands of the Manitch River, or through the depression that, starting from the Gulf of Obi, extends through the valleys of the Obi, Irtysh, Tobol, and Emba Rivers. The political boundary extends

beyond the Ural Mountains towards the east, and beyond the Ural River to the south and west runs along the range called Obtschei Syrt and the Usen River, and encloses within the eastern boundary of Europe the whole of the Caucasus. The most northern point of Europe is North Cape (71 deg. 12 min. N. lat.) on the Island of Mageroe belonging to Norway; the most western point is Cape da Roca (9 deg. 31 min. west of Greenwich) in Portugal; the most southern is Cape Tarifa (35 deg. 59 min. 53 sec. N.) in Spain; the Continent extends as far to the east as 65 deg. longitude east of Greenwich. Its greatest length from north to south is 2,398 miles, from west to east, 3,455 miles. The statement as to the extent of its area varies, according to the position assigned to its eastern boundary, from 3,672,969 sq. miles to 4,092,660 sq. miles. This measurement includes the polar islands Iceland, Nova Zembla, and Spitzbergen, but not the Canary, Madeira, and Azores Islands.

Geological formation

Three leading tectonic divisions are to be distinguished in the geological formation of Europe. These appeared in the middle Tertiary period. Western Europe, as far south as the Alps, the Pyrenees, and, reaching beyond the Pyrenees, into the Spanish Peninsula, to the east as far as the Baltic and the Vistula River, is formed of debris and sedimentary deposits. This has been produced by the breaking up and overflowing with water of mountain chains that now exist as secondary ranges, as the Scotch Highlands, the central plateau of France, and the mountain chain of Central Germany. Towards the east is low-lying land that has remained the same from early times. Sweden and Finland form together a great level called the Plain of the Baltic, south-east from which spreads the great Russian plain which is limited by the Ural and Carpathian Mountains, the Crimea, and the Caucasus Mountains. The whole of Southern Europe and a part of Middle Europe is a region of late folded mountain ranges. These begin with the Pyrenees, which have remarkable spurs in the ranges of Provence, in Corsica, and Sardinia. The ranges of Andalusia in Southern Spain find their continuation in the Atlas range, which bends to the east and reappears in Europe in the mountains of the northern coast of Sicily and the Apennines. The northwestern Apennines pass into the Alpine system. In the east the Alps are divided into three chains; of these the middle one passes into the Hungarian plain; the Carpathian and Balkan ranges unite in a great bend with the northern chain, and the southern one is continued by the Dinaric Alps and the western chains of the Balkan Peninsula as far as Crete and the south-western part of Asia Minor. Numerous islands belong to the Continent of Europe. The separation of the islands from the mainland arose in two ways. In the north and west, the encroachment of the sea produced bays and peninsulas and formed islands. In the south, the western and eastern basins of the Mediterranean, those of the Adriatic and Aegean Seas, the Sea of Marmora, and the southern part of the Black and Caspian Seas, were formed by folding; and in this way also were formed the Iberian, Italian, and Balkan Peninsulas and the archipelago lying between Greece and Asia Minor. The rivers of Europe belong to three different basins, namely, to the Caspian Sea, the Atlantic Ocean, including the Mediterranean and Black Seas, and the Arctic Ocean. The courses of the rivers of Europe are much shorter than the courses of those of Asia, Africa, or America. The largest of the European rivers, the Volga (1,978 miles), the Danube (1,771 miles),

Dnieper (1,329 miles), Don (1,120 miles), Petchora (1,023 miles), and the Dniester (835 miles), flow into seas that are almost entirely cut off from the ocean, consequently from the world's traffic. They offer, however, little obstruction to navigation, and numerous canals are cut through the main watershed that extends from Gibraltar to the northern Urals. The largest number of lakes is found in the region, formerly covered with glaciers, lying north of 50 deg. N. lat. — Finland, Scandinavia, Scotland, and Ireland, and the region of the Alps. Besides this lake region, lakes have also been formed in the Alps by folding, in the Balkan by the breaking in of the surface, and in the Apennine Peninsula by volcanic outbreaks.

Climate, flora, fauna

The climatic conditions of Europe are very favourable. Almost the entire continent, excepting the northern point, belongs to the temperate zone. At the same time it is much warmer than other countries in the same latitude, as, for instance, than eastern North America, because along its western coast flows the Gulf Stream, which leaves the coast of Florida with a temperature of 68 deg. Fahr. and raises the normal temperature on the Portuguese and Spanish coast about 7.2 Fahr. deg., of the British coast by 9 to 14.4 Fahr. deg., and of the Norwegian coast, about 14.4 to 18 Fahr. deg. Since there is no chain of mountains traversing Europe from north to south, as is the case with North America, the influence of the Gulf Stream extends far into the interior of the mainland. On the borders of the Arctic Ocean a rigorous climate prevails, summer is short, and during the greater of the year the temperature is below freezing. This northern region has polar vegetation; the rolling plains called tundras are found on the peninsulas of Kanin and Kola and at the mouth of the Petchora. The sub-arctic zone is found south of this in the Scandinavian Peninsula down to 60 deg. N. lat.; here the climate of the coast, influenced by the sea, is milder in winter and cool in summer. The part of Europe properly included in the temperate zone is divided into the following regions: the countries lying on the Atlantic, Great Britain, Brittany, the Channel, and northwestern Spain; this section has moderate temperature and large rainfall; west and middle Europe, with an inland climate, less heavy rainfall (about 19.7 inches), and moderate changes of temperature (27 to 45 Fahr. deg.); in this section the southern part of France forms an exception, as also the depression of the Upper Rhine, and the mountains. Beyond this is the section of Eastern Europe or Russia, with a completely inland climate, the variations of temperature amounting to 45 Fahr. deg., and the rainfall to less than 23.6 inches. Finally comes the section of the Euxine comprising the great Hungarian plain, the plain of the Balkan provinces, and southern Russia; in this division the spring is moist and warm and midsummer, hot and dry. The depression of the Caspian belongs to the dry zone of Asia.

The forests of Europe flourish in the temperate zone. In Norway they are composed chiefly of pine; the only deciduous tree found in the highest latitudes is the birch (*Betula odorata*); the forests of pines and deciduous trees are found south of 61 deg. N. lat.; this region is further characterized by grass-lands, heaths, and moors. The cultivated land, which in Central and Western Europe is about sixty to seventy per cent, is divided into farm land, cultivated forest land, grass and pasture land. From north to south the

succession of grains is as follows: barley, rye and oats, wheat, especially in France and Hungary, and maize. Potatoes are cultivated on less fruitful soil. In this region native fruits are the apple, pear, and cherry; finer kinds of fruit trees, as the peach, apricot, plum, and of nut trees, the walnut and almond, have been introduced from the south. In this region the grape is also cultivated; its northern limit, extending from the mouth of the Loire, passes to Paris and the Rhine near Bonn, then towards the Unstrut and Saale Rivers, and reaches its most northerly point on the Oder below 52 deg. N. lat.; the limit of its cultivation here turns to the south-east until it reaches the Sea of Azov. The region of the Mediterranean, that is the Iberian Peninsula, Provence, Italy to the foot of the Alps, and the Balkan Peninsula south of 42 deg. N. lat., has a subtropical climate. Here flourish trees and bushes which are always green; among those that are cultivated for their products are the citron, orange, fig, almond, mulberry, and pomegranate trees. The fauna of Europe is in accord with the climate and vegetation. In Northern Europe are found the polar bear, polar fox, and reindeer; in the region of forests live the bear, wolf, and lynx, which have, however, almost disappeared; the region of the Mediterranean contains numerous reptiles.

Population, political divisions, and religions

The greater part of the population of Europe belong to the European or Mediterranean race. The main race-groups are the Teutonic, Romanic, and Slavonic. To the Teutonic division belong: the Germans, Dutch, Flemish, English, and Scandinavians; it contains in all 127,800,000 souls, or 32.1 per cent of the whole population; included in the Romanic group are: the French, Walloons, Italians, Friulians, natives of the Rhaetian Alps, Maltese, Spaniards, Portuguese, and Rumanians, in all 108,100,000, or 27.1 per cent; included in the Slavonic are: the Russians, Ruthenians, Poles, Czechs, Slovaks, Wends, Slovenes, Croats, Serbs, Bulgarians, Letts, and Lithuanians, in all 124,600,000, or 31.3 per cent. A smaller number, about 9,500,000 souls, or 2.4 per cent is composed of other Aryan races: Celts, Greeks, Albanians, Gypsies, Armenians, etc. There are also about 27,900,000, or some 7 per cent, of non-Aryan races: Basques, Magyars, Finns, the tribes of the Ural region, Turks, Kalmucks, and Jews. The total population of Europe amounts to about 420,000,000.

The organization of the present States of Europe may be traced back to the Middle Ages. Most of the States are limited by natural boundaries within which each has developed its own individual character. The States vary greatly in size and population; most of them are constitutional monarchies, the only republics being France and Switzerland. The British Isles, united as Great Britain and Ireland, have a total area of 121,622 sq. miles and 43,722,000 inhabitants; as a natural consequence of the geographical position of the islands, the nation is largely interested in colonial enterprises. The Scandinavian Peninsula is halved by an uninhabited mountain range, thus permitting the existence of two countries, Norway and Sweden. Norway, lying on the Atlantic, has an area of 123,938 miles and 2,300,000 inhabitants; Sweden, on the Baltic, has an area of 172,973 sq. miles and 5,261,000 inhabitants. The peninsula and islands lying south of Norway and Sweden form the third Scandinavian state, Denmark, that controls the entrance to the Baltic. Denmark has an area of 14,672 sq. miles and

2,450,000 inhabitants. France, the western part of the continental mass, has an area of 206,950 sq. miles and a population of 39,060,000; it has the advantage, excepting towards the north-east, of having for its boundaries either seas or mountain ranges. Between Western and Central Europe lie the so-called "buffer" States: Belgium with an area of 11,197 sq. miles and 7,075,000 inhabitants; the Netherlands, area 12,741 sq. miles, inhabitants 5,510,000; Switzerland, area 15,830 sq. miles, inhabitants 3,425,000. The German Empire, area 208,880 sq. miles inhabitants 60,605,000, covers the greater part of central Europe. Germany borders upon nearly all the great powers of Europe and has, therefore, developed a large army. The State having the least organic union geographically and ethnographically, and consequently in constant danger of internal disorganization, is the Austro-Hungarian Monarchy. Its area is 261,004 sq. miles, population 49,092,000 souls. Russia, area 2,081,079 sq. miles, inhabitants 119,115,000, occupies the lowland of Europe and, in its largest extent, stretches beyond Europe into the Asiatic plain. Southern Europe embraces numerous states with sharply defined boundaries. The Iberian Peninsula is divided between Portugal and Spain; Portugal, a country lying on the ocean and having a great maritime past, has an area of 43,363 sq. miles, inhabitants 5,016,000; Spain, area 191,892 sq. miles, inhabitants 18,249,000. Italy belongs completely to the lands of the Mediterranean; its area is 110,811 sq. miles, population 33,604,000. The physical contour of the Balkan Peninsula is so broken up by mountain ranges that it fails to show any one organically large State. Its divisions at the present time are: Bulgaria, 37,066 sq. miles, population 3,744,400; Montenegro, 3,475 sq. miles, population 228,000; Rumania, 50,579 sq. miles, population 6,392,000; Servia, 18,533 sq. miles, population 2,677,000; European Turkey, 65,251 sq. miles, population 6,130,000; Greece, 25,000 sq. miles, population 2,440,000.

By far the greater proportion of the inhabitants of Europe belong to the Christian Faith. One-fourth of the population are Protestants, somewhat over one-fourth belong to the Oriental Christian Churches, nearly 45 per cent are Catholics, 41 per cent are non-Christian. In the Romanic States 99 per cent of the population are Catholic; in the Teutonic States 74 per cent are Protestant and less than one per cent non-Christian. In the States of Eastern Europe, Austria-Hungary, Russia, and the Balkan provinces, 57 percent belong to the Oriental Churches, 9.2 per cent are non-Christian, 6 per cent are Protestant, and 27 per cent are Catholic. The only heathen are the Kalmucks living between the Ural and Caucasus mountains, the Finns of the Volga, and the Samoyedes. About 8,250,000 persons or 2.1 per cent of the whole population of Europe are Mohammedans in belief; these are limited to several tribes of the Uralo-Altaic family in Russia, and to the former territories of the Ottoman Empire; among the Mohammedans are a large portion of the Albanians, some of the Serbs in Bosnia and Herzegovina, and a part of the Bulgarians. The Jews of Europe number 9,000,000 or 2.2 per cent; they are to be found chiefly in Russia, in the Austro-Hungarian Monarchy, Rumania, and Turkey. (The above figures are based on Hettner, op.cit. infra.)

Christianity

European civilization is founded on that of the East; from Western Asia and Egypt Europe received its food-plants, domestic animals, method of writing, numerals, the

beginnings of art and science, and the higher forms of state organization and religion. The various States of Greece, the European neighbour of Asia, transmitted these by trade and the foundation of colonies to the countries lying on the shores of the eastern Mediterranean and to Southern Italy. Rome from its central position imparted them to Western and Northern Europe and united the civilized parts of the continent into a great empire. At the time of its greatest extent imperial Rome included, on European soil, the present countries of Italy, Spain, France, England, Germany west of the Rhine and south of the Danube, the countries bordering on the Danube as far as the Black Sea, and the whole Balkan Peninsula, besides all the islands of the Mediterranean. Christianity, too, came from the East by way of Greece and Rome. The connexion existing between the various Roman provinces and the wide prevalence of the Latin and Greek tongues were most favourable to its spread. When the structure erected by the Caesars fell to pieces, the Christian Faith not only entered into its inheritance but also subdued all those barbarian peoples that had up to then defied the imperial power. The Gospel was brought to Rome by colonies of Jewish Christians who kept up close relations with Palestine, their mother country. St. Paul brought Christianity to Greece on his second journey (49-52 A.D.) when he founded, with the aid of Silas, Timothy, and Luke, Christian communities in Philippi, Thessalonica, Beroea, Athens, and Corinth. St. Paul's great letters and his journeys to Italy, perhaps also to Spain, prepared the way for the close connexion between the Roman and Greek Christians and strengthened them for the work of spreading the Gospel. In fact the first persecution under Nero in 64 was not able to crush the new movement, and the same is true of the many other later persecutions.

Towards the end of the first century, under Clement, the head of the Church at that time, there was a close bond between Rome and Corinth. It is also to be assumed that in the meantime all the commercial cities on the coasts of the Mediterranean had Christians in their midst, and that before long the regions adjoining these cities accepted the Gospel. According to tradition the Church in Gaul was founded by Trophimus, who was sent there by St. Paul; to Crescentius, a disciple of the Apostles, is ascribed the preaching of the Gospel in Vienne and Mainz; and to Dionysius the Areopagite, the founding of the Church of Paris. To Eucharis and Maternus, two disciples of St. Paul, are attributed the founding of the Churches of Trier and Cologne. It is certain that flourishing dioceses arose in Lyons and Vienne during the reign of Marcus Aurelius (161-80). At the beginning of the third century, according to the testimony of Tertullian (*Adv. Judaeos*, i), various tribes of Gaul had accepted Christianity. At about the same date Irenaeus (*Against Heresies*) speaks of Churches in Germany, and the new faith had at that time spread into all the provinces of the Spanish Peninsula. According to the Venerable Bede (*Histor. gentis Angl.*, i, iii), the first missionaries came to England during the reign of Pope Eleutherius (177-90). By the opening of the third century the British Church had spread beyond the Roman possessions in Britain and may even have embraced Ireland. In the meantime the barbarians living along the northern boundaries of the Roman Empire had begun their migrations and predatory incursions. Along this border lived the tribes of the Teutonic family, divided by the Oder into the East Germans and West Germans. The East Germans included the Ostrogoths and Visigoths, Burgundians,

Vandals, Heruli, Rugii, and Scyrri. The West Germans were divided into the Ingvaeones or Germans on the sea-coast, including the later Frisians and Anglo-Saxons; the Istvaeones or the Germans of the Rhine, including the Franks between the Weser and Rhine; the Hermiones, among whom were the later Thuringians and the upper German tribes of the Alamanni and Bavarians (Bajuvarii). As early as the years 161-80 the Marcomanni, a West German tribe, advanced as far as Aquileia; they were defeated, but introduced northern elements into the population. After this failure the current of the migration divided into two streams: one to the south-east, the migration of the East Germans; one to the south-west, the migration of the West Germans. Of the East Germans, the Goths reached the lower Danube and the Black Sea and divided, according to these respective positions, into the Ostrogoths and Visigoths. In 375, on account of the pouring in of Asiatic hordes through the gateway of the nations between the Urals and the Caspian, the Ostrogoths came under the power of the Huns. The Visigoths, who were also hard pressed, retreated towards Transylvania and received land somewhat south of this from the Emperors Valens and Theodosius. When, after the death of Theodosius, the Roman Empire was divided in 395 into the Western and Eastern Empires, ruled respectively by his sons Honorius and Arcadius, the Visigoths under Alaric plundered Thrace and Greece and, with the permission of Arcadius, settled in Illyria. From here they pressed toward Italy and in 410 even entered Rome. They then turned towards South-Eastern Gaul and in 419 founded the first German kingdom on Roman soil, its capital being Toulouse; they also conquered a large part of Spain. In 507 the Visigoths were forced to give up their possessions in Gaul to the Franks, and in 531 the capital of the Visigothic Kingdom was transferred to Toledo.

The recall from the Rhine of the Roman legions needed for the struggle against Alaric left the way to the southwest open to two other East German peoples, the Burgundians and the Vandals. The Burgundians, who had formerly lived between the Oder and the Vistula, crossed the Rhine in 406 and founded a kingdom having its capital at Worms; in 437 this kingdom was broken up by the Roman governor Aëtius, but another arose in 443 around Geneva and Lyons; this, however, in 532, was absorbed into the Kingdom of the Franks. In 406 the Vandals left their home on the northern slope of the mountains called Riesengebirge, and in union with the Alani and Suevi passed through Gaul into Spain; the Visigoths drove them out of Spain into the Roman provinces in Africa, whence for a long time they controlled the Mediterranean and in 455 ravaged Rome. In 476 Odoacer, the leader of the mercenaries made up of Heruli, Rugii, and Scyrri, seized the government and called himself King of Italy. At almost the same time the Ostrogoths in Pannonia were again free, as the power of the Huns was broken in the great battle on the Catalaunian Fields near Châlons-sur-Marne in 451. Theodoric, the King of the Ostrogoths, conquered Odoacer in 489 and created a kingdom (493-526) that embraced Italy, Sicily, a part of Pannonia, Rhaetia, and the Province; this kingdom went to pieces in 553. The Ostrogoths were followed by the Lombards, a tribe of the lower Elbe, who, passing through Pannonia, reached Italy in 568 under their King Alboin; it was not until 771 that the Lombards were brought under subjection by the Franks. All these peoples were to disappear in order, by their absorption into the civilization of Rome, to bring about the union of Christianity, the state religion of Rome since the time of Constantine

the Great, with a more stable power, the united West Germans.

The West Germans, although their migrations were not very extended, had changed their habitations as follows: in the fourth century the Alamanni advanced into Alsace and in the fifth century took entire possession of it, spreading towards the north as far as Coblenz. The Franks were divided into the Ripuarian and Salian Franks; the former settled on both sides of the middle and lower Rhine, the latter advanced from the Scheldt to the Somme. Towards the end of the third century the Saxons advanced from the Elbe to the Rhine; in the fifth century, with the aid of the Angles, they conquered Britain; the former inhabitants of Britain took refuge in Wales and France and gave their name to Brittany. The Frisians settled on the coast and islands of Schleswig-Holstein; the Thuringians spread from the lower Elbe to the southern bank of the Main. The Bajuvarii went farthest south. At the time of the birth of Christ they lived in modern Bohemia; about 500 their territory extended from the Lech to the Enns and from the Danube to the junction of the Eisack and the Adige. The region occupied by the tribes just named enlarged the scene of European history; all that was now needed was the political and spiritual union of these peoples to make them the leading people of Europe. The political union was brought about by the Franks, the spiritual union by Christianity. In the end these were combined into a form of theocracy which, by a rapid series of victories, conquered not only Southern Europe, but also Middle and Eastern Europe as well.

Just as the fifth century passed into the sixth (481-511) Clovis, King of the Salian Franks, forcibly subdued the most important of the surrounding tribes; he led them to embrace Christianity after his own conversion. Clovis first united what was left of the Roman Empire on the Seine and Loire with his own domain and made Paris his capital. After this he subdued the Alamanni on the Rhine, Mosel, Lower Main, and Neckar; as the champion of the doctrines of Roman Christianity, he conquered the King of the Arian Visigoths near Poitiers (507) and seized the Visigothic territory between the Loire and the Garonne. By overthrowing the petty Salian chiefs and the royal family of the Ripuarian Franks, he made himself the ruler of all the Frankish tribes. The work was completed by his four sons, who seized the territories of the Thuringians and Burgundians, forced the Ostrogoths to give up Provence and Rhaetia, and obtained by treaties sovereignty over the Bajuvarii.

Thus was laid the foundation of the Franco-Christian Empire which opened to Christianity a new missionary field to be won over to the Faith only by properly trained apostles. The training was given in the monastic institutions which, in imitation of the East, had now spread over all of Western Europe. One of the chief factors in the conversion of the heathen was the Order of St. Benedict of Nursia, encouraged by Gregory the Great. The precursors of the Benedictines were St. Patrick (432) and St. Columba (about 550), who converted Ireland and Scotland, while the Anglo-Saxons received Christianity from the Benedictine Augustine (596), who had been specially sent by Rome. At the death of St. Patrick there were in Ireland several bishops, numerous priests and many monasteries; his own see was Armagh. Columba founded the

celebrated monastery on the Island of Iona, between Ireland and Scotland, which was the centre of the Scotch missions and dioceses. The Abbot Augustine and his companions erected the metropolitan Sees of Canterbury (Durovernum), York (Eboracum), and the see of London; in the course of the seventh century the successors of Augustine, Mellitus and Theodore of Tarsus, completed his work.

A glorious band of self-sacrificing apostles of the Faith, from Columbanus and Gallus to Boniface, carried Christianity from the British Isles to the Continent. They founded their work on what scanty remains of Christianity still existed in the former Roman provinces. In the fifth century Severinus and Valentinus laboured in south-eastern Germany. They found the remains of nearly obliterated sees in Lorch, Pettau, Windisch in Switzerland, Chur, Basle, Strasburg, Avenches in Switzerland, Martigny, and Geneva, but the Teutonic migrations and the disorders consequent on them had almost destroyed the life of the Church. About 610 Columbanus crossed the Vosges mountains, where he had founded the monasteries of Annegray and Luxeuil, and came to Lake Constance; here from Bregenz as a centre he preached Christianity, while his companion St. Gall became the founder of the celebrated monastery of St. Gall. In the early part of the seventh century the monks Agilus and Eustasius, of the monastery of Luxeuil, preached the Gospel in Bavaria; they were followed by Rupert of Worms and Emmeram of Aquitaine. St. Corbinian laboured as the first Bishop of Freising, and Kilian in Würzburg. Ecclesiastical life on the Rhine was largely developed by Bishops Nicetius of Trier, Cunibert of Cologne, Dragobodo of Speyer, Amandus, Lambert, and Hugo of Maastricht. The Gospel was brought to the Frisians by Wilfrid of York and Willibrord of Northumbria; the latter erected a see at Utrecht. Willibrord's companion, Suidbert, went into the countship of Mark in the region of the Weser, Lippe, and Ruhr Rivers; the brothers Ewald laboured with little success among the Saxons. An organization including all these countries was not established until the appearance of the greatest of the apostles of the Germans, St. Boniface. He entered on his career in the time of the Carolingian Mayors of the Palace, who were destined to realize the union of Church and State in Western Europe.

Repeated divisions of the kingdom, disputes as to succession, civil wars, and the power of the nobles almost brought the great Frankish kingdom to dissolution. It was saved from utter ruin by Pepin of Heristal, Mayor of the Palace (Major domus), who gradually took control of the government. In 687 Pepin won for himself the position of Mayor of the Palace of Neustria and Burgundy, in addition to that for Austrasia which he already held; in this way he reunited the kingdom. He then undertook the conquest of the tribes which had broken loose from the Frankish rule and encouraged the missions to the West Frisians. His son, Charles Martel, who was not less active, held a position of such power that he was able, in the great battle of Poitiers, 732, to protect Christian German civilization against the attempt of Islam to conquer the world. Pepin the Short, the son of Charles, brought about the union of Church and State which had so great an influence on the history of the world. Having obtained the title of king in 752, his first task was to defend Pope Stephen II, who had appealed to him for aid, from the attacks of the Lombards; this was followed by the so-called "Donation of Pepin," a grant of territory to

the pope which was the foundation of the later States of the Church. Their mutual engagements fixed not only their own policy but also that of their successors. Like Pepin, his famous son, Charlemagne, lent his support to the Holy See, and all his conquests were undertaken for the good of the Church and Christianity. By successful campaigns against Aquitaine, the Lombards, Avars, Saxons, and Danes, and by treaties with the Slavic peoples, Charlemagne increased his domain until it extended from the Ebro and the Apennines to the Eider River in Schleswig-Holstein, and from the Atlantic to the Elbe and the Raab. His kingdom became a world-empire and he himself one of the great rulers of history, worthy of reviving the Western Roman Empire. He was crowned, Christmas Day, 800, by the pope, and the new empire rested essentially on the basis of an alliance with the Church. Its ideal was the Kingdom of God on earth, in which the emperor by Divine appointment is God's viceroy in order to lead and rule all races as divided into nations, classes, and distinctions of rank according to Divine will.

Pepin the Short had been filled with this lofty conception; consequently extraordinary success attended the missionary labours of the Church under both rulers. As early as 716, under the rule of Charles Martel, the Anglo-Saxon monk Winfrid, better known as Boniface, landed on the Continent; he was to be the reformer and organizer of German ecclesiastical life. He always laboured in union with Rome, and was himself a missionary in Frisia with Willibrord, then, in 722, in Hesse and Thuringia, and in 736, in Bavaria. Having been made an archbishop and having received authority from Rome, he founded a number of monasteries, e.g., that of Fulda, and the Bishoprics of Eichstätt, Würzburg, Buraburg, and Erfurt. By means of synods held every five years he brought about the closer union between the old and new dioceses, and placed the newly founded sees in Thuringia and Hesse, as well as those of Speyer, Worms, Cologne, Utrecht, Tongern, Augsburg, Chur, Constance, and Strasburg, under Mainz as metropolitan see, of which he became archbishop in 746. In the reign of Charlemagne the large territories of the Saxons and Avars were added to the lands thus organized, and these new regions also received missionaries and bishops. The result was the founding of the Dioceses of Bremen (787), Paderborn (806), Werden, and Minden in the country of the Engern, Osnabrück and Münster (785) in Westphalia, Halberstadt and Hildesheim (817) in Eastphalia; the metropolitan of all the Saxon sees was Bremen (834). The conversion of the Avars had been attempted by the Bavarian Duke Tassilo II; when the East Mark was founded the Avars came under the influence of the sees and monasteries established in this country; after their subjugation they were placed partly under the jurisdiction of the Bishop of Salzburg and partly under that of the Patriarch of Aquileia.

From these points, Christianity, as formerly in the Roman Empire, extended beyond the boundaries of Charlemagne's dominions, and new tribes and peoples were evangelized, while, at the same time, Christian civilization was peacefully established within the Frankish Empire. The monastery of Corvey on the Weser, and the Sees of Bremen and Hamburg (831) were the mission centres for the northern provinces. The monk Anschar of Corvey, first Archbishop of Hamburg, laboured with great zeal as Apostolic legate in Denmark, Sweden, and Norway; his successors were equally active as missionaries

and bishops. However it was not until the reign of Canute the Great (1014-35) that the victory of Christianity in Denmark was assured; in 1104 Lund was made the metropolitan See of Scandinavia; in 1163 Upsala became the metropolitan See of Sweden, and about the middle of the twelfth century Trondhjem was made the same for Norway. Iceland was won for Christianity about the year 1000 and was divided into the two sees of Skalholt and Holum. The inhabitants of the Orkneys, Hebrides, Faroe, and Shetland Islands were converted about the same time as Iceland; they were at first placed under the metropolitan See of Hamburg-Bremen, which had been united in 849, and later under the jurisdiction of the metropolitan See of Norway.

During the period of the Teutonic migrations the Slavs had come into contact with Christianity and were converted partly by Christian rulers, as in Thrace, Macedonia, Greece and Dalmatia, partly through the influence of neighbouring Christian countries, as in Carinthia. In 806 the Bishop of Passau undertook the conversion of Moravia; that of Pannonia was attempted by Archbishop Adalram of Salzburg (821-36). In both these countries a great missionary work was done by Cyril and Methodius; the latter, Methodius, became Archbishop of Moravia and Pannonia. The work of converting Bohemia began in the year 845; the country was at first under the care of Ratisbon; in 973 a diocese was founded in Bohemia itself at Prague, which was suffragan to Mainz. Poland was brought to Christianity by its ruler Duke Mieczyslaw (963), and in 968 he erected the Bishopric of Posen. In the year 1000 Gnesen was made a metropolitan see, its suffragan sees were Kolberg (1065), Breslau (1000), and Cracow (1000). Finally, in the reigns of Heinrich I and Otto I the northern Slavs, living in regions subsequently German, namely the Wends, including those living in Pomerania, as well as the Obotrites and Sorbs on the Oder, Vistula, and Elbe, in Lausitz, and Saxony were forcibly Christianized. The new Sees of Havelberg, Brandenburg, Meissen, Zeitz, Merseburg, and Oldenburg (Stargard) served as points from which the work of conversion could be carried on; Magdeburg was the centre of the entire Slavonic mission.

It was during this same period that the Greek Church spread through the eastern part of Europe. In 955 the first Christian princess of Russia, Olga, was baptized at Constantinople; during the reign of her grandson Vladimir, baptized 989, Christianity became the religion of the country. In 864 the Bulgars, at the command of their prince Bogoris, accepted Christianity as a people, and from 870 were under the ecclesiastical control of Constantinople. A bishop sent from Constantinople introduced Christianity among the Magyars, or Hungarians; the work was completed by German missionaries sent in pursuance of the masterful policy of the Saxon emperors. The first Christian ruler of Hungary was Stephen (997-1038).

Many sacrifices, however, were still necessary in order to keep what had been gained for Christianity and to protect these gains against the threatened dangers of Mohammedanism and heathenism. These sacrifices were freely made by medieval Christian Europe. Under the careful training of their appointed guardians, the Catholic orders, the various nations and their rulers were filled with Christian thoughts and feelings. Although the conception of their respective positions held by the human

representatives of the secular and spiritual power inevitably led to friction, especially in the age of the Hohenstaufen emperors, nevertheless all were conscious of their common duty to protect faith and civilization against foes both in Europe and outside of it. A convincing proof of this was the courageous struggle of Europe against the attempted inroads of Islam, and especially the expeditions of conquest to the Holy Land repeatedly undertaken by the various nations of Europe acting together. Spain, which since 711 had been almost entirely under the control of the Arabs, was able in 1212 to drive them as far back as Granada; in 1492 Granada also fell. From 878 Sicily had been in the hands of the Saracens, but it was freed by the courageous Normans (1061-91). The so-called Crusades (1061-1244) continued with interruptions for nearly two hundred years; among those who shared in them were monks, as Peter of Amiens and St. Bernard; bishops, as Otto of Freising; rulers of the greatest nations of Western Europe, as the German emperors, Frederick Barbarossa and Frederick II; the French kings, St. Louis and Philip II, and the English Richard the Lion-Hearted. Orders of knights, as the Order of St. John, were formed to take part in these expeditions. The original aim of the Crusades, the freeing of Palestine from the control of non-Christians, it is true, was not attained. But the power of Mohammedanism was weakened for a long time to come; the civilization of Western Europe, moreover, gained from the Orient the best the East had to give and thus was greatly aided in its development.

A more lasting success, however, followed the attempts, patterned on the Crusades, to carry on wars of conversion and conquest in those territories of northeastern Europe peopled by tribes that had lapsed from the Faith or that were still heathen; among such pagans were the Obotrites, Pomeranians, Wiltzi, Sorbs, Letts, Livonians, Finns, and Prussians. The preparatory work was done in the twelfth century by missionaries of the Premonstratensian and Cistercian Orders. They were aided with armed forces by Duke Henry the Lion of Saxony, Albert the Bear of Brandenburg, Boleslaw of Poland, and St. Erik IX of Sweden. From the beginning of the thirteenth century Crusades were undertaken against Livonia, Semgall, a division of the present Courland, and Esthonia; Teutonic Knights conquered Prussia after a struggle that lasted more than fifty years. In Lithuania Christianity did not win the victory until 1368. After this only the Turks, in the south-eastern corner of the Continent, were a cause of alarm to Christian Europe for centuries. The decline of the power of the Eastern Empire drew the Turks over the Bosphorus; in 1365 they had control of Adrianople; in the course of the fourteenth century the Serbs, Bulgars, Macedonians, and the inhabitants of Thessaly became their subjects. In 1453 the Turks took Constantinople, in 1461 Trebizond, in 1480 even Otranto in Apulia; after 1547 they owned half of Hungary. It was not until the eighteenth and nineteenth centuries that their possessions were reduced to their present boundaries, thus limiting Mohammedanism to a small part of the population of Europe.

At the beginning of modern times a great change took place in the boundaries of the European States. The cause was that ecclesiastical movement known as the Reformation, which placed in opposition to the unity of Catholicism in Western Europe the numerous religious associations that together form Protestantism. The apostasy of the various countries and cities, which began soon after Luther first appeared, was

brought about by the most varied causes, described elsewhere, and was facilitated by the violent procedure of the petty princes who had absolute sovereign power over their subjects. The first of the ruling princes to make the change was Albert of Brandenburg, Grand Master of the Teutonic Knights (1525); he was followed by the Elector John of Saxony, Philip, Landgrave of Hesse (1527), and at almost the same date by nearly all the German imperial cities. The movement soon gained the northern countries, Denmark, Sweden, Norway, and the Baltic provinces; these all gave their adherence (1530) to the so-called Augsburg Confession, while the upper German imperial cities, Strasburg, Constance, Lindau, Memmingen, held to the Tetrapolitan Confession of the so-called Reformed Church founded by Zwingli and especially strong in Switzerland. The Reformed Church also found adherents in the Palatinate, and at the beginning of the seventeenth century in Hesse-Cassel and Brandenburg. The Anglican Church was established in 1549 in Great Britain; in 1559 the French Reformed Church adopted the "Confessio Gallicana"; in 1560 the Scotch Reformed the "Confessio Scottica"; from 1592 the Reformation in Scotland adopted a Presbyterian form of government. Since 1562 the Reformation in the Netherlands has held to the "Confessio Belgica," and the Reformed Church in Hungary since 1567, to the "Confessio Hungarica." Soon the Counter-Reformation, called into life by the Council of Trent (1545-63) to prevent the loss of the whole of middle Europe, appeared; its success was assured by the aid of the Society of Jesus. In this way various princes and bishops who were desirous of doing their duty were enabled to hold their countries to the Catholic Church, as the Duke of Cleves, the Electors of Mainz and Trier, the Bishops of Augsburg, Würzburg, Bamberg, Münster, Constance, Basle, the Abbey of Fulda, but especially the Dukes of Bavaria and the Hapsburg dynasty within their Austrian provinces. Soon the hostility between the two ecclesiastical parties grew so bitter that a trifling incident sufficed to bring on a terrible religious conflict, the Thirty Years War (1616-48). Two religious confessional leagues confronted each other in Germany: the Catholic League, which was formed in 1609 among the Catholic States of the German Empire and had for its leader the vigorous Duke Maximilian of Bavaria, and the Union in which, from 1609, most of the Protestant and cities combined under the leadership of Frederick IV of the Palatinate. Foreign powers — Denmark, Sweden, and France — also took part in the war. The result of the Thirty Years' War, confirmed in the Peace of Westphalia, laid the foundation of confessional relations as they now exist. Neither internal commotions nor seemingly mighty political revolutions, such as the illuminism of the French Encyclopedists and the German neo-classicists, the temporary supremacy of rationalism, and the French Revolution, with its consequent wars, greatly changed these relations. The present condition as developed during the course of the nineteenth century and up to the present time is as follows.

Present condition of religion in Europe

Relations of the different states to the religious communions

In the German Empire the formation of religious denominations and their religious worship are subject to the legislation of the several States. Some States allow complete freedom, as Prussia, Würtemberg, Hesse, and Saxe-Coburg-Gotha; others supervise religious worship, as Baden, Waldeck, and Mecklenburg; others again make the

establishment of religious denominations depend on the Government, as in Bavaria, Saxony, Brunswick, Saxe-Meiningen, and Alsace-Lorraine. The Catholic and the Evangelical Churches are regarded as privileged and public corporations. In England and Wales the Anglican is the State Church, its head being the king; the fundamental principles are defined by Parliament. There is a similar arrangement for the Presbyterian State Church in Scotland where, however, the organization is somewhat freer. On the other hand the Anglican Church of Ireland is, since 1869, no longer a State Church. The Dissenters, who in 1689 were only conditionally tolerated, have now equal rights. In France the Separation Law of 9 December, 1905, brought about the separation of Church and State and provided for the formation of Associations cultuelles for the exercise of religion. In Italy the Constitution originally declared the Roman Catholic religion the religion of the State, but gradually all privileges have been withdrawn from it; besides the Roman Catholic Church, the Evangelical Waldensian Church, the National Greek Church and the Jewish communities are organized as Churches with separate constitutions. In Spain and Portugal the State religion is the Roman Catholic. In Belgium the Catholic, Protestant, Jewish, and Anglican forms of worship are recognized by the granting of salaries from the State to those having ecclesiastical charges. Outside of these any religious community is a private association. The Netherlands grants equal protection to all confessions. So does Switzerland, excepting that in this country a more exacting control is exercised over the Roman Catholic Church. In Denmark the Evangelical Lutheran Church is the State Church, at least inasmuch as its ministers are paid by the State and subject to removal by the State; other religious communities have no claim to state support. The case is the same in Sweden, where, in addition, the condition is laid down that the king, the members of the Council of State, and foreigners who are appointed teachers at the university, all subscribe to some evangelical confession. In Norway this ordinance is enforced for the head of the State. In Austria the Churches and religious associations recognized by law are as follows: the Roman Catholic, the Uniat Greek, and Uniat Armenian Churches, the Evangelical Churches of the Augsburg and Helvetic Confessions, the Orthodox Greek Church, the Jewish religious community, the religious association of the Russian sect of the Lipovani and the Oriental Armenian in Bukowina, the Old Catholic religious community, and the Moravian Brethren (Herrnhuter). The expenses of the Roman Catholic and Orthodox Greek Churches are met from a fund controlled by the State and obtained from the secularization of Church property in the reign of Joseph II. In Hungary the Roman Catholic Church was originally the state religion; the State grants in addition free exercise to other Christian confessions and to the Jewish faith. Croatia-Slavonia recognizes only the Roman Catholic and Uniat Greek Churches, the Orthodox Greek and Protestant Churches, and the Jewish belief. In Bosnia and Herzegovina the ruling confessions are the Orthodox Greek and Roman Catholic Churches, and Mohammedanism. The State Church of the Balkan provinces is the Orthodox Greek. The State Church of Russia is the Orthodox Greek Russian Church; the other Christian and non-Christian confessions are tolerated, the Jews have only limited rights.

Organization of the religious communions

The Evangelical Church distinguishes three forms of organization: (a) The episcopal, in

which the ruler of the country with the aid of a subordinate hierarchy exercises ecclesiastical authority. This is the form in force in Sweden, Norway, Denmark, and Finland. (b) The consistorial organization, in which the ruler is aided by a consistory made up of ecclesiastical and secular members. This form is found in Mecklenburg-Schwerin, Mecklenburg-Strelitz, Saxe-Coburg-Gotha, Saxony-Altenburg, Schwarzburg-Rudolstadt, Schwarzburg-Sonderhausen, the two principalities of Reuss, Schaumburg-Lippe, Lübeck, Bremen, Alsace-Lorraine, and Russia. (c) The synodal form of organization and similar Presbyterian associations which are based on assemblies of elected representatives and the ordinances passed by these. This form of organization is in existence in Austria-Hungary, Prussia, Bavaria, Saxony, Würtemberg, Baden, Hesse, and other German States, where the consistorial system is not in force. The synodal organization also exists among the non-Anglican Churches in Great Britain, in France, among the Italian Waldenses, in the Netherlands, Belgium, Switzerland, and Spain; also in connexion with the episcopal form of church government in Sweden and Finland. The Anglican Church, called in England and Wales the Established Church of England, and in Ireland the Church of Ireland, is episcopal in government; in Ireland the episcopal and synodal systems are united. The head of the Church is the king. England and Wales are divided into the two church provinces of Canterbury and York. The Archbishop of Canterbury is the Primate of All England; under Canterbury are 28 suffragan dioceses; York consists of an archdiocese and 9 suffragan bishoprics. Ireland has 2 archdioceses: Armagh, which has the primacy of all Ireland, and Dublin with 10 suffragans; Scotland has 7 dioceses. The organization of the Oriental Greek Church varies in different countries. In Russia the head of the Church is the Tsar, who appoints the members of the Holy Synod, the highest ecclesiastical body. In Turkey the Oecumenical Patriarch is the head; under him are 10 or 12 metropolitans. In Rumania a national synod is the highest ecclesiastical authority; in Servia a metropolitan with the bishops; in Bulgaria the church government is vested in an exarch, aided by archbishops, bishops, and archpriests. The Holy Synod of Greece consists of five prelates or bishops named by the king. In the Austro-Hungarian Monarchy there are 3 provinces of the Oriental Greek Church: the Austrian, or Province of Czernowitz, with the suffragan Dioceses of Zara and Cattaro, the Archdiocese of Karlowitz (Patriarch-Archbishop), with 6 suffragans, and the Archdiocese of Herrmannstadt, with 2 suffragans. Bosnia and Herzegovina have each a metropolitan.

For the ecclesiastical organization of European countries, see the respective articles on the various political divisions, also EASTERN CHURCHES. The religious statistics for the countries of Europe found in the adjoining table are based on Brachelli and von Juraschek, "Die Staaten Europas" (3th ed., Leipzig, Brünn, and Vienna, 1907).

Religious statistics for the countries of Europe

The figures below are based on census reports, dates of which are given in parentheses.

Russia, Finland, and Poland (1897):-- 11,326,794 Catholics (including Uniat Eastern Churches) — 6,283,679 Evangelicals (including Anglicans, Methodists, Unitarians, etc.)

— 78,713,017 Oriental Christians (Orthodox Greek, Gregorian Armenian, etc.) —
 5,082,342 Jews — 3,560,361 Mohammedans — 320,292 Others (Rationalist, Non-Christian, etc.)
 Austria-Hungary, with Bosnia and Herzegovina (1900):-- 35,804,263 — 4,227,691 —
 4,095,723 — 2,158,380 — 548,632 — 0
 Germany (1900):-- 20,327,913 — 35,231,104 — 0 — 586,833 — 0 — 17,535
 France (1900):-- 38,100,000 — 662,000 — 0 — 100,000 — 0 — 100,000
 Spain (1900):-- about 18,500,000 — 6,654 (1887) — 0 — 402 (1887) — 0 — 23,330
 (1887)
 Sweden (1890):-- 1,436 — 4,779,867 — 0 — 3,402 — 0 — 276
 Norway (1900):-- 2,065 — 2,204,989 — 0 — 642 — 0 — 13,770
 Great Britain and Ireland (1901):-- 5,310,000 — 35,925,000 — 0 — 210,000 — 0 — 0
 Italy (1901):-- about 30,500,000 — 62,000 (1880) — 0 — 38,000 (1880) — 0 — 0
 Turkish Empire (1900):-- 480,000 — 20,000 — 2,480,000 — 90,000 — 3,060,000 — 0
 Denmark (1900):-- 5,479 — 2,436,012 — 0 — 3,476 — 0 — 4,573
 Rumania (1899):-- 149,667 — 22,749 — 5,408,743 — 269,015 — 43,740 — 16,148
 Bulgaria (1900):-- 40,790 — 4,524 — 3,020,840 — 33,717 — 643,253 — 1,149
 Portugal (1900):-- 5,425,500 — 500 — 0 — 2,000 — 0 — 0
 Greece and Crete (1900):-- 34,710 — 0 — 2,172,048 — 6,518 — 57,446 — 740
 Servia (1895):-- 10,948 — 1,002 — 2,281,018 — 5,102 — 14,414 — 0
 Switzerland (1900):-- 1,283,135 — 1,918,197 — 0 — 12,551 — 0 — 0
 The Netherlands (1899):-- 1,790,161 — 3,085,899 — 45 — 103,988 — 0 — 115,179
 Belgium (1900):-- 6,669,000 — 20,000 — 0 — 4,000 — 0 — 0
 Montenegro (1897):-- 12,934 — 0 — 201,067 — 0 — 13,840 — 0
 The 280,000 inhabitants of the Grand Duchy of Luxembourg, the Republic of Andorra,
 the Principality of Lichtenstein, the Republic of San Marino, and the Principality of
 Monaco are almost entirely Catholics
 Total:-- 176,054,795 — 96,891,867 — 98,372,501 — 8,710,368 — 7,941,686 —
 612,992

Sources

THATCHER AND SCHWILL, A General History of Europe, 350-1900 (London, 1902);
 HASSAL, A Handbook of European History, 476-1871 (London, 1902); KIRSCH AND
 VON LUKSCH, Illustrierte Geschichte der katholischen Kirche (Munich, 1905);
 PHILIPPSON, Europa (2nd ed., Leipzig and Vienna, 1906); HETTNER, Grundzüge der
 Laenderkunde, I, Europa (Leipzig, 1907). See also the bibliography under the names of
 the respective countries.

About this page

APA citation. Hartig, O. (1909). Europe. In *The Catholic Encyclopedia*. New York: Robert
 Appleton Company. Retrieved February 13, 2015 from New Advent:
<http://www.newadvent.org/cathen/05607b.htm>

MLA citation. Hartig, Otto. "Europe." *The Catholic Encyclopedia*. Vol. 5. New York:
 Robert Appleton Company, 1909. 13 Feb. 2015

<<http://www.newadvent.org/cathen/05607b.htm>>.

Transcription. This article was transcribed for New Advent by John Fobian. In memory of Donald R. Thomas.

Ecclesiastical approbation. Nihil Obstat. May 1, 1909. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/15073a.htm>

451 captures

10 May 2000 - 7 Dec 2025

Dec FEB Mar

16

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > T > Truth

Truth

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

Truth (Anglo-Saxon *tréow*, *tryw*, truth, preservation of a compact, from a Teutonic base *Trau*, to believe) is a relation which holds (1) between the knower and the known — Logical Truth; (2) between the knower and the outward expression which he gives to his knowledge — Moral Truth; and (3) between the thing itself, as it exists, and the idea of it, as conceived by God — Ontological Truth. In each case this relation is, according to the Scholastic theory, one of correspondence, conformity, or agreement (*adœquatio*) (St. Thomas, *Summa* I:21:2).

Ontological truth

Every existing thing is true, in that it is the expression of an idea which exists in the mind

of God, and is, as it were, the exemplar according to which the thing has been created or fashioned. Just as human creations — a cathedral, a painting, or an epic — conform to and embody the ideas of architect, artist, or poet, so, only in a more perfect way, God's creatures conform to and embody the ideas of Him who gives them being. (Q. D., De verit., a. 4; Summa 1:16:1.) Things that exist, moreover, are active as well as passive. They tend not only to develop, and so to realize more and more perfectly the idea which they are created to express, but they tend also to reproduce themselves. Reproduction obtains wherever there is interaction between different things, for an effect, in so far as it proceeds from a given cause, must resemble that cause. Now the cause of knowledge in man is — ultimately, at any rate — the thing that is known. By its activities it causes in man an idea that is like to the idea embodied in the thing itself. Hence, things may also be said to be ontologically true in that they are at once the object and the cause of human knowledge. (Cf. IDEALISM; and Summa, 1:16:7 and 1:16:8; m 1. periherm., 1. III; Q.D., I, De veritate, a. 4.)

Logical truth

The Scholastic theory

To judge that things are what they are is to judge truly. Every judgment comprises certain ideas which are referred to, or denied of, reality. But it is not these ideas that are the objects of our judgment. They are merely the instruments by means of which we judge. The object about which we judge is reality itself — either concrete existing things, their attributes, and their relations, or else entities the existence of which is merely conceptual or imaginary, as in drama, poetry, or fiction, but in any case entities which are real in the sense that their being is other than our present thought about them. Reality, therefore, is one thing, and the ideas and judgments by means of which we think about reality, another; the one objective, and the other subjective. Yet, diverse as they are, reality is somehow present to, if not present in consciousness when we think, and somehow by means of thought the nature of reality is revealed. This being the case, the only term adequate to describe the relation that exists between thought and reality, when our judgments about the latter are true judgments, would seem to be conformity or correspondence. "*Veritas logica est adaequatio intellectus et rei*" (Summa, 1:21:2). Whenever truth is predicable of a judgment, that judgment corresponds to, or resembles, the reality, the nature or attributes of which it reveals. Every judgment is, however, as we have said, made up of ideas, and may be logically analyzed into a subject and a predicate, which are either united by the copula *is*, or disjoined by the expression *is not*. If the judgment be true, therefore, these ideas must also be true, i.e. must correspond with the realities which they signify. As, however, this objective reference or significance of ideas is not recognized or asserted except in the judgment, ideas as such are said to be only "materially" true. It is the judgment alone that is formally true, since in the judgment alone is a reference to reality formally made, and truth as such recognized or claimed.

The negative judgment seems at first sight to form an exception to the general law that truth is correspondence; but this is not really the case. In the affirmative judgment both subject and predicate and the union between them, of whatever kind it may be, are

referred to reality; but in the negative judgment subject and predicate are disjoined, not conjoined. In other words, in the negative judgment we deny that the predicate has reality in the particular case to which the subject refers. On the other hand, all such predicates presumably have reality somewhere, otherwise we should not talk about them. Either they are real qualities or real things, or at any rate somebody has conceived them as real. Consequently the negative judgment, if true, may also be said to correspond with reality, since both subject and predicate will be real somewhere, either as existents or as conceptions. What we deny, in fact, in the negative judgment is not the reality of the predicate, but the reality of the conjunction by which subject and predicate are united in the assertion which we implicitly challenge and negate. Subject and predicate may both be real, but if our judgment be true, they will be disjoined, not united in reality.

But what precisely is this reality with which true judgments and true ideas are said to correspond? It is easy enough to understand how ideas can correspond with realities that are themselves conceptual or ideal, but most of the realities that we know are not of this kind. How, then, can ideas and their conjunctions or disjunctions, which are psychical in character, correspond with realities which for the most part are not psychical but material? To solve this problem we must go back to ontological truth which, as we saw, implies the creation of the universe by One Who, in creating it, has expressed therein His own ideas very much as an architect or an author expresses his ideas in the things that he creates except that creation in the latter case supposes already existent material. Our theory of truth supposes that the universe is built according to definite and rational plan, and that everything within the universe expresses or embodies an essential and integral part of that plan. Whence it follows that just as in a building or in a piece of sculpture we see the plan or design that is realized therein, so, in our experience of concrete things, by means of the same intellectual power, we apprehend the ideas which they embody or express. The correspondence therefore, in which truth consists is not a correspondence between ideas and anything material as such, but between ideas as they exist in our mind and function in our acts of cognition, and the idea that reality expresses and embodies — ideas which have their origin and prototype in the mind of God.

With regard to judgments of a more abstract or general type, the working of this view is quite simple. The realities to which abstract concepts refer have no material existence as such. There is no such thing, for instance, as action or reaction in general; nor are there any twos or fours. What we mean when we say that "action and reaction are equal and opposite", or that "two and two make four", is that these laws which in their own proper nature are ideal, are realized or actualized in the material universe in which we live; or, in other words, that the material things we see about us behave in accordance with these laws and through their activities manifest them to our minds.

Perceptual judgments, i.e. the judgments which usually accompany and give expression to acts of perception, differ from the above in that they refer to objects which are immediately present to our senses. The realities in this case, therefore, are concrete

existing things. It is, however, rather with the appearance of such things that our judgment is now concerned than with their essential nature or inner constitution. Thus, when we predicate colours, sounds, odours, flavours, hardness or softness, heat or cold of this or that object, we make no statement about the nature of such qualities, still less about the nature of the thing that possesses them. What we assert is

that such and such a thing exists, and

that it has a certain objective quality, which we call green, or loud, or sweet, or hard, or hot, to distinguish it from other qualities — red, or soft, or bitter, or cold — with which it is not identical; while

our statement further implies that the same quality will similarly appear to any normally constituted man, i.e. will affect his senses in the same way that it affects our own.

Accordingly, if in the real world such a condition of things obtains — if, that is to say, the thing in question does exist and has in fact some peculiar and distinctive property whereby it affects my senses in a certain peculiar and distinctive way — my judgment is true.

The truth of perceptual judgments by no means implies an exact correspondence between what is perceived and the images, or sensation — complexes, whereby we perceive; nor does the Scholastic theory necessitate any such view. It is not the image, or sensation-complex, but the idea, that in judgment is referred to reality, and that gives us knowledge of reality. Colour and other qualities of objective things are doubtless perceived by means of sensation of peculiar and distinctive quality or tone, but no one imagines that this presupposes similar sensation in the object perceived. It is by means of the idea of colour and its specific differences that colours are predicated of objects, not by means of sensations. Such an idea could not arise, indeed, were it not for the sensations which in perception accompany and condition it; but the idea itself is not a sensation, nor is it of a sensation. Ideas have their origin in sensible experience and are indefinable, so far as immediate experience goes, except by reference to such experience and by differentiation from experiences in which other and different properties of objects are presented. Granted, therefore, that differences in what is technically known as the "quality" of sensation correspond to differences in the objective properties of things, the truth of perceptual judgments is assured. No further correspondence is required; for the correspondence which truth postulates is between idea and thing, not between sensation and thing. Sensation conditions knowledge, but as such it is not knowledge. It is, as it were, a connecting link between the idea and the thing. Differences of sensation are determined by the causal activity of things; and from the sensation-complex, or image the idea is derived by an instinctive and quasi-intuitive act of the mind which we call abstraction. Thus the idea which the thing unconsciously expresses finds conscious expression in the act of the knower, and the vast scheme of relations and laws which are de facto embodied in the material universe reproduce themselves in the consciousness of man.

Correspondence between thought and reality, idea and thing, or knower and known, therefore, turns out in all cases to be of the very essence of the truth relation. Whence, say the opponents of our theory, in order to know whether our judgments are true or not,

we must compare them with the realities that are known — a comparison that is obviously impossible, since reality can only be known through the instrumentality of the judgment. This objection, which is to be found in almost every non-Scholastic book dealing with the subject, rests upon a grave misapprehension of the real meaning of the Scholastic doctrine. Neither St. Thomas nor any other of the great Scholastics ever asserted that correspondence is the scholastic criterion of truth. To inquire what truth is, is one question; to ask how we know that we have judged truly, quite another. Indeed, the possibility of answering the second is supposed by the mere fact that the first is put. To be able to define truth, we must first possess it and know that we possess it, i.e. must be able to distinguish it from error. We cannot define that which we cannot distinguish and to some extent isolate. The Scholastic theory supposes, therefore, that truth has already been distinguished from error, and proceeds to examine truth with a view to discovering in what precisely it consists. This standpoint is epistemological, not criteriological. When he says that truth is correspondence, he is stating what truth is, not by what sign or mark it can be distinguished from error. By the old Scholastics the question of the criteria of truth was scarcely touched. They discussed the criteria of valid reasoning in their treatises on logic, but for the rest they left the discussion of particular criteria to the methodology of particular sciences. And rightly so, for there is really no criterion of universal application. The distinction of truth and error is at bottom intuitional. We cannot go on making criteria ad infinitum. Somewhere we must come to what is ultimate, either first principles or facts.

This is precisely what the Scholastic theory of truth affirms. In deference to the modern demand for an infallible and universal criterion of truth, not a few Scholastic writers of late have suggested objective evidence. Objective evidence, however, is nothing more than the manifestation of the object itself, directly or indirectly, to the mind, and hence is not strictly a criterion of truth, but its foundation. As Père Geny puts it in his pamphlet discussing "Une nouvelle théorie de la connaissance", to state that evidence is the ultimate criterion of truth is equivalent to stating that knowledge properly so called has no need of a criterion, since it is absurd to suppose a knowledge which does not know what it knows. Once grant, as all must grant who wish to avoid absolute scepticism, that knowledge is possible, and it follows that, properly used, our faculties must be capable of giving us truth. Doubtless, coherence and harmony with facts are pro tanto signs of truth's presence in our minds; but what we need for the most part are not signs of truth, but signs or criteria of error — not tests whereby to discover when our faculties have gone right, but tests whereby to discover when they have gone wrong. Our judgments will be true, i.e. thought will correspond with its object, provided that object itself, and not any other cause, subjective or objective, determines the content of our thought. What we have to do, therefore, is to take care that our assent is determined by the evidence with which we are confronted, and by this alone. With regard to the senses this means that we must look to it that they are in good condition and that the circumstances under which we are exercising them are normal; with regard to the intellect that we must not allow irrelevant considerations to weigh with us, that we must avoid haste, and, as far as possible, get rid of bias, prejudice, and an over-anxious will to believe. If this be done, granted there is sufficient evidence, true judgments will naturally and necessarily result.

The purpose of argument and discussion, as of all other processes that lead to knowledge, is precisely that the object under discussion may manifest itself in its various relations, either directly or indirectly, to the mind. And the object as thus manifesting itself is what the Scholastic calls evidence. It is the object, therefore, which in his view is the determining cause of truth. All kinds of processes, both mental and physical, may be necessary to prepare the way for an act of cognition, but in the last resort such an act must be determined as to its content by the causal activity of the object, which makes itself evident by producing in the mind an idea that is like to the idea of which its own existence is the realization.

The Hegelian theory

In the Idealism of Hegel and the Absolutism of the Oxford School (of which Mr. Bradley and Mr. Joachim are the leading representatives) both reality and truth are essentially one, essentially an organic whole. Truth, in fact, is but reality qua thought. It is an intelligent act in which the universe is thought as a whole of infinite parts or differences, all organically inter-related and somehow brought to unity. And because truth is thus organic, each element within it, each partial truth, is so modified by the others through and through that apart from them, and again apart from the whole, it is but a distorted fragment, a mutilated abstraction which in reality is not truth at all. Consequently, since human truth is always partial and fragmentary, there is in strictness no such thing as human truth. For us the truth is ideal, and from it our truths are so far removed that, to convert them into the truth, they would have to undergo a change of which we know neither the measure nor the extent.

The flagrantly sceptical character of this theory is sufficiently obvious, nor is there any attempt on the part of its exponents to deny it. Starting with the assumption that to conceive is "to hold many elements together in a connexion necessitated by their several contents", and that to be conceivable is to be "a significant whole", i.e. a whole, "such that all its constituent elements reciprocally determine one another's being as contributory features in a single concrete meaning", Dr. Joachim boldly identifies the true with the conceivable (Nature of Truth, 66). And since no human intellect can conceive in this full and magnificent sense, he frankly admits that no human truth can be more than approximate, and that to the margin of error which this approximation involves no limits can be assigned. Human truth draws from absolute or ideal truth "whatever being and conservability" it possesses (Green, "Prolegom.", article 77); but it is not, and never can be, identical with absolute truth, nor yet with any part of it, for these parts essentially and intrinsically modify one another. For his definition of human truth, therefore, the Absolutist is forced back upon the Scholastic doctrine of correspondence. Human truth represents or corresponds with absolute truth in proportion as it presents us with this truth as affected by more or less derangement, or in proportion as it would take more or less to convert the one into the other (Bradley, "Appearance and Reality", 363). While, therefore, both theories assign correspondence as the essential characteristic of human truth, there is this fundamental difference between them: For the Scholastic this correspondence, so far as it goes, must be exact; but for the Absolutist it is necessarily imperfect, so imperfect, indeed, that "the ultimate truth" of any given proposition "may

quite transform its original meaning" (Appearance and Reality, 364).

To admit that human truth is essentially representative is really to admit that conception is something more than the mere "holding together of many elements in a connexion necessitated by their several contents". But the fallacy of the "coherence theory" does not lie so much in this, nor yet in the identification of the true and the conceivable, as in its assumption that reality, and therefore truth, is organically one. The universe is undoubtedly one, in that its parts are inter-related and inter-dependent; and from this it follows that we cannot know any part completely unless we know the whole; but it does not follow that we cannot know any part at all unless we know the whole. If each part has some sort of being of its own, then it can be known for what it is, whether we know its relations to other parts or not; and similarly some of its relations to other parts can be known without our knowing them all. Nor is the individuality of the parts of the universe destroyed by their inter-dependence; rather it is thereby sustained.

The sole ground which the Hegelian and the Absolutist have for denying these facts is that they will not square with their theory that the universe is organically one. Since, therefore, it is confessedly impossible to explain the nature of this unity or to show how in it the multitudinous differences of the universe are "reconciled", and since, further, this theory is acknowledged to be hopelessly sceptical, it is surely irrational any longer to maintain it.

The Pragmatic theory

Life for the Pragmatist is essentially practical. All human activity is purposive, and its purpose is the control of human experience with a view to its improvement, both in the individual and in the race. Truth is but a means to this end. Ideas, hypotheses, and theories are but instruments which man has "made" in order to better both himself and his environment; and, though specific in type, like all other forms of human activity they exist solely for this end, and are "true" in so far as they fulfil it. Truth is thus a form of value: it is something that works satisfactorily; something that "ministers to human interests, purposes and objects of desire" (Studies in Humanism, 362). There are no axioms or self-evident truths. Until an idea or a judgment has proved itself of value in the manipulation of concrete experience, it is but a postulate or claim to truth. Nor are there any absolute or irreversible truths. A proposition is true so long as it proves itself useful, and no longer. In regard to the essential features of this theory of truth W. James, John Dewey, and A.W. Moore in America, F.C.S. Schiller in England, G. Simmel in Germany, Papini in Italy, and Henri Bergson, Le Roy, and Abel Rey in France are all substantially in agreement. It is, they say, the only theory which takes account of the psychological processes by which truth is made, and the only theory which affords a satisfactory answer to the arguments of the sceptic.

In regard to the first of these claims there can be no doubt that Pragmatism is based upon a study of truth "in the making". But the question at issue is not whether interest, purpose, emotion, and volition do as a matter of fact play a part in the process of cognition. That is not disputed. The question is whether, in judging of the validity of a

claim to truth, such considerations ought to have weight. If the aim of all cognitive acts is to know reality as it is, then clearly judgments are true only in so far as they satisfy this demand. But this does not help us in deciding what judgments are true and what are not, for the truth of a judgment must already be known before this demand can be satisfied. Similarly with regard to particular interests and purposes; for though such interests and purposes may prompt us to seek for knowledge, they will not be satisfied until we know truly, or at any rate think we know truly. The satisfaction of our needs, in other words, is posterior to, and already supposes, the possession of true knowledge about whatever we wish to use as a means to the satisfaction of those needs. To act efficiently, we must know what it is we are acting upon and what will be the effects of the action contemplated. The truth of our judgments is verified by their consequences only in those cases where we know that such consequences should ensue if our judgment be true, and then act in order to discover whether in reality they will ensue.

Theoretically, and upon Scholastic principles, since whatever is true is also good, true judgments ought to result in good consequences. But, apart from the fact that the truth of our judgment must in many cases be known before we can act upon them with success, the Pragmatic criterion is too vague and too variable to be of any practical use. "Good consequences", "successful operations on reality", "beneficial interaction with sensible particulars" denote experiences which it is not easy to recognize or to distinguish from other experiences less good, less successful, and less beneficial. If we take personal valuations as our test, these are proverbially unstable; while, if social valuations alone are admissible, where are they to be found, and upon what grounds accepted by the individual? Moreover, when a valuation has been made, how are we to know that it is accurate? For this, it would seem, further valuations will be required, and so on ad infinitum. Distinctively pragmatic criteria of truth are both impractical and unreliable, especially the criterion of felt satisfaction, which seems to be the favourite, for in determining this not only the personal factor, but the mood of the moment and even physical conditions play a considerable part. Consequently upon the second head the claim of the Pragmatist can by no means be allowed. The Pragmatist theory is not a whit less sceptical than the theory of the Absolutist, which it seeks to displace. If truth is relative to purposes and interests, and if these purposes and interests are, as they are admitted to be, one and all tinged by personal idiosyncrasy, then what is true for one man will not be true for another, and what is true now will not be true when a change takes place either in the interest that has engendered it or in the circumstances by which it has been verified.

All this the Pragmatist grants, but replies that such truth is all that man needs and all that he can get. True judgments do not correspond with reality, nor in true judgments do we know reality as it is. The function of cognition, in short, is not to know reality, but to control it. For this reason truth is identified with its consequences — theoretical, if the truth be merely virtual, but in the end practical, particular, concrete. "Truth means successful operations on reality" (Studies in Hum., 118). The truth-relation "consists of intervening parts of the universe which can in every particular case be assigned and catalogued" (Meaning of Truth, 234). "The chain of workings which an opinion sets up is

the opinion's truth" (Ibid., 235). Thus, in order to refute the Sceptic, the Pragmatist changes the nature of truth, redefining it as the definitely experienceable success which attends the working of certain ideas and judgments; and in so doing he grants precisely what the Sceptic seeks to prove, namely, that our cognitive faculties are incapable of knowing reality as it is. (See PRAGMATISM.)

The "New" Realist's theory

As it is a first principle with both Absolutist and Pragmatist that reality is changed by the very act in which we know it, so the negation of this thesis is the root principle of "New" Realism. In this the "New" Realist is at one with the Scholastic. Reality does not depend upon experience, nor is it modified by experience as such. The "New" Realist, however, has not as yet adopted the correspondence theory of truth. He regards both knowledge and truth as unique relations which hold immediately between knower and known, and which are as to their nature indefinable. "The difference between subject and object of consciousness is not a difference of quality or substance, but a difference of office or place in a configuration" (Journal of Phil. Psychol. and Scientific Meth., VII, 396). Reality is made up of terms and their relations, and truth is just one of these relations, *sui generis*, and therefore recognizable only by intuition. This account of truth is undoubtedly simple, but there is at any rate one point which it seems altogether to ignore, viz., the existence of judgments and ideas of which, and not of the mind as such, the truth-relation is predicable. We have not on the one hand objects and on the other bare mind; but on the one hand objects and on the other a mind that by means of the judgment refers its own ideas to objects — ideas which as such, both in regard to their existence and their content, belong to the mind which judges. What then is the relation that holds between these ideas and their objects when our judgments are true, and again when they are false? Surely both logic and criteriology imply that we know something more about such judgments than merely that they are different.

Bertrand Russell, who has given in his adhesion to "The Program and First Platform of Six Realists", drawn up and signed by six American professors in July, 1910, modifies somewhat the naïveté of their theory of truth. "Every judgment", he says (Philos. Essays, 181), "is a relation of a mind to several objects, one of which is a relation. Thus, the judgment, 'Charles I died on the scaffold', denotes several objects or 'objectives' which are related in a certain definite way, and the relation is as real in this case as are the other objectives. The judgment 'Charles I died in his bed', on the other hand, denotes the objects, Charles I, death, and bed, and a certain relation between them, which in this case does not relate the objects as it is supposed to relate them. A judgment therefore, is true, when the relation which is one of the objects relates the other objects, otherwise it is false" (loc. cit.). In this statement of the nature of truth: correspondence between the mind judging and the objects about which we judge is distinctly implied, and it is precisely this correspondence which is set down as the distinguishing mark of true judgments. Russell however, unfortunately seems to be at variance with other members of the New Realist school on this point. G.E. Moore expressly rejects the correspondence theory of truth ("Mind", N. S., VIII, 179 sq.), and Prichard, another English Realist, explicitly states that in knowledge there is nothing between the object

and ourselves (Kant's Theory of Knowledge, 21). Nevertheless, it is matter for rejoicing that in regard to the main points at issue — the non-alteration of reality by acts of cognition, the possibility of knowing it in some respects without its being known in all, the growth of knowledge by "accretion", the non-spiritual character of some of the objects of experience, and the necessity of ascertaining empirically and not by a priori methods, the degree of unity which obtains between the various parts of the universe—the "New" Realist and the Scholastic Realist are substantially in agreement.

Moral truth, or veracity

Veracity is the correspondence of the outward expression given to thought with the thought itself. It must not be confused with verbal truth (*veritas locutionis*), which is the correspondence of the outward or verbal expression with the thing that it is intended to express. The latter supposes on the part of the speaker not only the intention of speaking truly, but also the power so to do, i.e. it supposes (1) true knowledge and (2) a right use of words. Moral truth, on the other hand, exists whenever the speaker expresses what is in his mind even if *de facto* he be mistaken, provided only that he says what he thinks to be true. This latter condition however, is necessary. Hence a better definition of moral truth would be "the correspondence of the outward expression of thought with the thing as conceived by the speaker". Moral truth, therefore, does not imply true knowledge. But, though a deviation from moral truth would be only materially a lie, and hence not blameworthy, unless the use of words or signs were intentionally incorrect, moral truth does imply a correct use of words or other signs. A lie therefore, is an intentional deviation from moral truth, and is defined as a *locutio contra mentem*; i.e. it is the outward expression of a thought which is intentionally diverse from the thing as conceived by the speaker. It is important to observe, however, that the expression of the thought, whether by word or by sign, must in all cases be taken in its context; for both in regard to words and to signs, custom and circumstances make a considerable difference with respect to their interpretation. Veracity, or the habit of speaking the truth, is a virtue; and the obligation of practising it arises from a twofold source. First, "since man is a social animal, naturally one man owes to another that without which human society could not go on. But men could not live together if they did not believe one another to be speaking the truth. Hence the virtue of veracity comes to some extent under the head of justice [*rationem debiti*]" (St. Thomas, *Summa Theologiæ* II-II.109.3). The second source of the obligation to veracity arises from the fact that speech is clearly of its very nature intended for the communication of knowledge by one to another. It should be used, therefore, for the purpose for which it is naturally intended, and lies should be avoided. For lies are not merely a misuse, but an abuse, of the gift of speech, since, by destroying man's instinctive belief in the veracity of his neighbour, they tend to destroy the efficacy of that gift.

Sources

For Scholasticism see: scholastic treatises on major logic, s.v. *Veritas*; *Etudes sur la Vérité* (Paris, 1909); GENY, *Une nouvelle théorie de la connaissance* (Tournai, 1909); MIVART, *On Truth* (London, 1889); JOHN RICKABY, *First Principles of Knowledge*;

ROUSSELOT, L'Intellectualisme de St. Thomas (Paris, 1909); TONQUEDEC, La notion de la vérité dans la philosophie nouvelle in Etudes (1907), CX, 721; CXI, 433; CXII, 68, 335; WALKER, Theories of Knowledge (2d ed., London, 1911); HOBHOUSE, The Theory of Knowledge (London, 1906).

Absolutism: BRADLEY, Appearance and Reality (London, 1899); IDEM, Articles in Mind, N.S., LT, LXXI, LXXII (1904, 1909, 1910); JOACHIM, The Nature of Truth (Oxford, 1906); TAYLOR, Elements of Metaphysics (London, 1903); Articles in Mind, N.S., LVII (1906), and Philos. Rev., XIV, 3.

Pragmatism: BERGSON, L'Evolution Créatrice (7th ed., Paris, 1911); DEWEY, Studies in Logical Theory (Chicago, 1903); JAMES, Pragmatism (London, 1907); IDEM, The Meaning of Truth (London, 1909); IDEM, Some Problems of Philosophy (London 1911); MOORE, Pragmatism and Its Critics (Chicago, 1910); ABEL REY, La théorie de la physique (Paris, 1907); SCHILLER, Axioms as Postulates in Personal Idealism (London, 1902); IDEM Humanism (London, 1902); IDEM, Studies in Humanism (London 1907); SIMMEL, Die Philosophie des Geldes (Leipsig, 1900), iii.

New Realism: Articles in Journal of Philosophy, Psychology, and Scientific Methods (1910, 1911), especially VII, 15 (July 1910); MOORE, The Nature of Judgment in Mind, VIII; PRICHARD, Kant's Theory of Knowledge (Oxford, 1910); RUSSELL, Philosophical Essays (London, 1910); IDEM, Articles in Mind N.S., LX (1906), and in Proceedings of the Aristotelian Society VII.

About this page

APA citation. Walker, L. (1912). Truth. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent:
<http://www.newadvent.org/cathen/15073a.htm>

MLA citation. Walker, Leslie. "Truth." The Catholic Encyclopedia. Vol. 15. New York: Robert Appleton Company, 1912. 15 Feb. 2015
<<http://www.newadvent.org/cathen/15073a.htm>>.

Transcription. This article was transcribed for New Advent by Kevin Cawley.

Ecclesiastical approbation. Nihil Obstat. October 1, 1912. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/05781a.htm>

337 captures

16 Jan 2000 - 8 Sep 2025

Dec FEB Mar
14
2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > F > Falsity

Falsity

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(Latin Falsitas.)

A perversion of truth originating in the deceitfulness of one party, and culminating in the damage of another party. Counterfeiting money, or attempting to coin genuine legal tender without due authorization; tampering with wills, codicils, or such-like legal instruments; prying into the correspondence of others to their prejudice; using false weights and measures, adulterating merchandise, so as to render saleable what purchasers would otherwise never buy, or so as to derive larger profits from goods otherwise marketable only at lower figures; bribing judges, suborning witnesses; advancing false testimony; manufacturing spurious seals; forging signatures; padding accounts; interpolating the texts of legal enactments; and sharing in the pretended birth of supposititious offspring are among the chief forms which this crime assumes. The punishment determined by the laws of former times for those convicted of it could scarcely savour of greater severity, or awaken a deeper horror of the crime itself. In the first place, the Roman law inflicted the death penalty on such evil-doers as were found guilty of falsifying imperial rescripts. Traces of this kind of legislation are still to be found in the Bull of Pius IX, "Apostolicae Sedis", wherein the Holy See promulgates the sentence of excommunication specially reserved to the sovereign pontiff against all who dare to forge or interpolate Bulls, Briefs, and Rescripts of all kinds formulated in the name of the Holy Father, and signed either by the pope personally, by his vice-chancellor personally, or by his vice-chancellor's proxy, or by some other individual specially commissioned thereunto by the sovereign pontiff himself.

Moreover, whosoever are guilty of publishing surreptitious or supposititious papal Bulls, Briefs, or Rescripts, of the kind already specified, render themselves amenable to the same ecclesiastical penalty. This sentence of excommunication takes effect as soon as the work of falsification becomes an accomplished fact, even though the false letters never pass into actual use. At the same time it must be noted, in passing, that as often

as there is question of forging Apostolic Letters, the censure is not incurred prior to the actual publication of such letters. Those who are guilty, not of falsifying Apostolic Letters, but of deliberately using such as are already forged or interpolated, or of co-operating in such traffic, incur the censure of excommunication reserved to the ordinary of the diocese. According to D'Annibale (Commentary on the Constitution "Apostolicae Sedis", n.81) those who retain forged or interpolated Apostolic Letters in their possession, those who order the production of such letters, their advisers, abettors, or co-operators, are not liable to the sentence of excommunication.

In cases other than those here outlined, the enormity of the crime was emphasized by the civil law in confiscating the property of culprits and condemning them to perpetual exile. Though time has by no means lessened the intrinsic heinousness of the crime itself, it has witnessed considerable mitigation in the penalty thereunto attached; the discretion of the judge hearing the case is now the chief factor in determining the nature and the extent of punishment. While vicissitudes of time and place may suggest the expediency of modifications in the exigencies of positive law, there still remains an obligation which conscience always imposes on those guilty of this crime, an obligation founded in justice, and therefore quite independent of changes occurring in time or place. For this reason it is right to claim that as soon as the actual perpetration of this disorder begets injury to another party, the perpetrator of such damage is strictly bound in conscience to make good all such losses caused, or occasioned, by his fraud or deceit. This teaching meets with the unstinted approbation of moralists, notwithstanding the plausibility of a theory purporting to inculcate those who advance false testimony, but lifting from their shoulders the burden of repairing damages due to such false evidence. (See Forgery.)

Sources

Taunton, Law of the Church (London, 1906); D'Annibale, Commentarium in Constitutione Apostolicae Sedis; Ojetti, Synopsis Rerum Moralium et Juris Pontificii (Prato, 1904); Ballerini, Opus Theologicum Morale (Prato, 1901); Lehmkuhl, Theologia Moralis (Freiburg, 1898); Lombardi, Juris Canonici Private Institutiones (Rome, 1901); Laymann, Theologia Moralis (Padua, 1733); Sporer, Theologia Moralis (Venice, 1716).

About this page

APA citation. O'Neill, J.D. (1909). Falsity. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 13, 2015 from New Advent: <http://www.newadvent.org/cathen/05781a.htm>

MLA citation. O'Neill, James David. "Falsity." The Catholic Encyclopedia. Vol. 5. New York: Robert Appleton Company, 1909. 13 Feb. 2015
<<http://www.newadvent.org/cathen/05781a.htm>>.

Ecclesiastical approbation. Nihil Obstat. May 1, 1909. Remy Lafort, Censor. Imprimatur.

+John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/11726a.htm>

421 captures

16 Aug 2000 - 7 Dec 2025

Dec FEB Mar

15

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > P > Person

Person

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

The Latin word *persona* was originally used to denote the mask worn by an actor. From this it was applied to the role he assumed, and, finally, to any character on the stage of life, to any individual. This article discusses (1) the definition of "person", especially with reference to the doctrine of the Incarnation; and (2) the use of the word *persona* and its Greek equivalents in connection with the Trinitarian disputes. For the psychological treatment see **PERSONALITY**.

Definition

The classic definition is that given by Boethius in "*De persona et duabus naturis*", c. ii: *Naturæ rationalis individua substantia* (an individual substance of a rational nature).

Substantia -- "Substance" is used to exclude accidents: "We see that accidents cannot constitute person" (Boethius, *op. cit.*). *Substantia* is used in two senses: of the concrete substance as existing in the individual, called *substantia prima*, corresponding to Aristotle's *ousia prote*; and of abstractions, substance as existing in genus and species, called *substantia secunda*, Aristotle's *ousia deutra*. It is disputed which of the two the

word taken by itself here signifies. It seems probable that of itself it prescind from substantia prima and substantia secunda, and is restricted to the former signification only by the word individua.

Individua — Individua, i.e., indivisum in se, is that which, unlike the higher branches in the tree of Porphyry, genus and species, cannot be further subdivided. Boethius in giving his definition does not seem to attach any further signification to the word. It is merely synonymous with singularis.

Rationalis naturae -- Person is predicated only of intellectual beings. The generic word which includes all individual existing substances is suppositum. Thus person is a subdivision of suppositum which is applied equally to rational and irrational, living and non-living individuals. A person is therefore sometimes defined as suppositum naturae rationalis.

The definition of Boethius as it stands can hardly be considered a satisfactory one. The words taken literally can be applied to the rational soul of man, and also the human nature of Christ. That St. Thomas accepts it is presumably due to the fact that he found it in possession, and recognized as the traditional definition. He explains it in terms that practically constitute a new definition. Individua substantia signifies, he says, substantia, completa, per se subsistens, separata ab aliis, i.e., a substance, complete, subsisting per se, existing apart from others (III, Q. xvi, a. 12, ad 2um).

If to this be added rationalis naturae, we have a definition comprising the five notes that go to make up a person: (a) substantia-- this excludes accident; (b) completa-- it must form a complete nature; that which is a part, either actually or "aptitudinally" does not satisfy the definition; (c) per se subsistens--the person exists in himself and for himself; he is sui juris, the ultimate possessor of his nature and all its acts, the ultimate subject of predication of all his attributes; that which exists in another is not a person; (d) separata ab aliis--this excludes the universal, substantia secunda, which has no existence apart from the individual; (e) rationalis naturae--excludes all non-intellectual supposita.

To a person therefore belongs a threefold incommunicability, expressed in notes (b), (c), and (d). The human soul belongs to the nature as a part of it, and is therefore not a person, even when existing separately. The human nature of Christ does not exist per se seorsum, but in alio, in the Divine Personality of the Word. It is therefore communicated by assumption and so is not a person. Lastly the Divine Essence, though subsisting per se, is so communicated to the Three Persons that it does not exist apart from them; it is therefore not a person.

Theologians agree that in the Hypostatic Union the immediate reason why the Sacred Humanity, though complete and individual, is not a person is that it is not a subsistence, not per se seorsum subsistens. They have, however, disputed for centuries as to what may be the ultimate determination of the nature which if present would make it a subsistence and so a person, what in other words is the ultimate foundation of

personality. According to Scotus, as he is usually understood, the ultimate foundation is a mere negation. That individual intellectual nature is a person which is neither of its nature destined to be communicated--as is the human soul--nor is actually communicated--as is the Sacred Humanity. If the Hypostatic Union ceased, the latter would ipso facto, without any further determination, become a person. To this it is objected that the person possesses the nature and all its attributes. It is difficult to believe that this possessor, as distinct from the objects possessed, is constituted only by a negative. Consequently, the traditional Thomists, following Cajetan, hold that there is a positive determination which they call the "mode" of subsistence. It is the function of this mode to make the nature incommunicable, terminated in itself, and capable of receiving its own esse, or existence. Without this mode the human nature of Christ exists only by the uncreated esse of the Word.

Suarez also makes the ultimate foundation of personality a mode. In his view, however, as he holds no real distinction between nature and esse, it does not prepare the nature to receive its own existence, but is something added to a nature conceived as already existing. Many theologians hold that the very concept of a mode, viz., a determination of a substance really distinct from it but adding no reality, involves a contradiction. Of more recent theories that of Tiphanius ("De hypostasi et persona", 1634) has found many adherents. He holds that a substance is a suppositum, an intelligent substance a person, from the mere fact of its being a whole, totum in se. This totality, it is contended, is a positive note, but adds no reality, as the whole adds nothing to the parts that compose it. In the Hypostatic Union the human nature is perfected by being assumed, and so ceases to be a whole, being merged in a greater totality. The Word, on the other hand, is not perfected, and so remains a person. Opposing theologians, however, hold that this notion of totality reduces on analysis to the Scotistic negative. Lastly the neo-Thomists, Terrien, Billot, etc., consider personality to be ultimately constituted by the esse, the actual existence, of an intelligent substance. That which subsists with its own esse is by that very fact incommunicable. The human nature of Christ is possessed by the Word and exists by His infinite esse. It has no separate esse of its own and for this reason is not a person. The suppositum is a suppositum as being ens in the strictest sense of the term. Of all Latin theories this appears to approach most nearly to that of the Greek fathers. Thus in the "Dialogues of the Trinity" given by Migne among the works of St. Athanasius, the author, speaking of person and nature in God, says: He gar hypostasis to einai semainei he de theotes to ti einai (Person denotes esse, the Divine nature denotes the quiddity; M. 28, 1114). An elaborate treatment is given by St. John Damascene, Dial. xlii.

The use of the word persona and its Greek equivalents in connection with the Trinitarian disputes

For the constitution of a person it is required that a reality be subsistent and absolutely distinct, i.e. incommunicable. The three Divine realities are relations, each identified with the Divine Essence. A finite relation has reality only in so far as it is an accident; it has the reality of inherence. The Divine relations, however, are in the nature not by inherence but by identity. The reality they have, therefore, is not that of an accident, but

that of a subsistence. They are one with ipsum esse subsistens. Again every relation, by its very nature, implies opposition and so distinction. In the finite relation this distinction is between subject and term. In the infinite relations there is no subject as distinct from the relation itself; the Paternity is the Father--and no term as distinct from the opposing relation; the Filiation is the Son. The Divine realities are therefore distinct and mutually incommunicable through this relative opposition; they are subsistent as being identified with the subsistence of the Godhead, i.e. they are persons. The use of the word *persona* to denote them, however, led to controversy between East and West. The precise Greek equivalent was *prosopon*, likewise used originally of the actor's mask and then of the character he represented, but the meaning of the word had not passed on, as had that of *persona*, to the general signification of individual. Consequently *tres personae*, *tria prosopa*, savoured of Sabellianism to the Greeks. On the other hand their word *hypostasis*, from *hypo-histemi*, was taken to correspond to the Latin *substantia*, from *sub-stare*. *Tres hypostases* therefore appeared to conflict with the Nicæan doctrine of unity of substance in the Trinity. This difference was a main cause of the Antiochene schism of the fourth century (see MELETIUS OF ANTIOCH). Eventually in the West, it was recognized that the true equivalent of *hypostasis* was not *substantia* but *subsistentia*, and in the East that to understand *prosopon* in the sense of the Latin *persona* precluded the possibility of a Sabellian interpretation. By the First Council of Constantinople, therefore, it was recognized that the words *hypostasis*, *prosopon*, and *persona* were equally applicable to the three Divine realities. (See INCARNATION; NATURE; SUBSTANCE; TRINITY.)

Sources

BOETHIUS, *De Persona et Duabus Naturis*, ii, iii, in P.L., LXIV, 1342 sqq.; RICKABY, *General Metaphysics*, 92-102, 279-97 (London, 1890); DE REGNON, *Etudes sur la Trinité*, I. studies i, iv; ST. THOMAS AQUINAS, III, Q. xvi, a. 12; *De Potentia*, ix, 1-4; TERRIEN, *S. Thomae Doctrina de Unione Hypostatica*, bk. I, c. vii; bk. III, cc. vi-vii (Paris, 1894); FRANZELIN, *De Verbo Incarnato*, sect. III, cc. iii-iv (Rome, 1874); HARPER, *Metaphysics of the School*, vol. I, bk. III, c. ii, art. 2 (London, 1879).

About this page

APA citation. Geddes, L. (1911). Person. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/11726a.htm>

MLA citation. Geddes, Leonard. "Person." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 15 Feb. 2015
<<http://www.newadvent.org/cathen/11726a.htm>>.

Transcription. This article was transcribed for New Advent by Rosalie Nesbit.

Ecclesiastical approbation. Nihil Obstat. February 1, 1911. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/12565a.htm>

325 captures

28 Nov 1999 - 12 Nov 2025

Dec FEB Mar

15

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > P > Capital Punishment

Capital Punishment

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

The infliction by due legal process of the penalty of death as a punishment for crime.

The Latins use the word capitalis (from caput, head) to describe that which related to life, that by which life is endangered. They used the neuter form of this adjective, i.e., capitale, substantively to denominate death, actual or civil, and banishment imposed by public authority in consequence of crime. The idea of capital punishment is of great antiquity and formed a part of the primal concepts of the human race. When Cain committed fratricide (Genesis 4), and was rebuked therefor by God, he uttered the lament that his life would be in danger by reason of the hostility of others. A mark was set upon him by the Lord which was a guarantee of his personal safety. The first Divine pronouncement which seems to sanction the death penalty is found in Genesis 9:6: "Whosoever shall shed man's blood, his blood shall be shed; for man was made to the image of God." When the ancient Israelites had departed from Egypt and were sojourning in the Sinaitic Peninsula, they received from the Lord a code of legislation wherein the death penalty was prescribed for many offences. Thus, in Exodus 21, that penalty is prescribed for murder, for a wilful assault upon the father or mother of an offender, for cursing a man's father or mother, and for man-stealing. Down to their latest

days the Kingdoms of Israel and Juda preserved capital punishment as a feature of their criminal code.

No more cruel form of punishment for offences deemed capital existed in ancient times than that which prevailed among the Jews, i.e., stoning to death. This form of capital punishment is repeatedly mentioned in the Old and New Testaments. It would appear from the Book of Esther that hanging was the punishment which prevailed among the Assyrians. Two of the king's slaves who plotted against his life were thus punished (Esther 2), and by that method the king's prime minister, Aman, was executed, the gibbet used for that purpose being said in Esther, vii, to be the same one which Aman had prepared, "fifty cubits high" (ibid., v), with the design of hanging thereon Mardochai, the Jew, who had incurred his displeasure, but who was "precious in the sight of the Lord".

The ancient Greeks punished homicide (phonos), committed by design, and many other offences with death. The court which prescribed this penalty was the Court of the Areopagus. The court was not invested with discretionary power in awarding punishment, since Demosthenes says that the law determined this according to the nature of the crime. Wilful murder was punished with death, and other degrees of homicide and malicious wounding were punished with banishment and confiscation of goods. Those who were convicted upon a charge of unintentional homicide, not perfectly excusable, were condemned to leave the country for a year. Treason (prodosia) was punished with death. The goods of traitors who suffered death were confiscated, and their houses razed to the ground. It was not permitted to bury their bodies in the country, but they were cast out into some desolate place. Hence, the bones of Themistocles, who had been condemned for treason, were brought over and buried secretly by his friends, as related by Thucydides. The posterity of a traitor received the treatment of outlaws. The Areopagus was the tribunal for the trial of cases wherein the charge against an individual was wilful murder and wounding, or a charge of arson or poisoning. The Attic legend tells us that the first notable trial before the Areopagus was that of Orestes upon a charge of having murdered his mother. Aeschylus represents this trial as the origin of the court itself. Some authorities claim that the Ephetai acted as a Court for the trial of murder in conjunction with that of Areopagus. The Ephetai certainly had jurisdiction over cases involving the lesser degrees of homicide.

The punishment of death at Athens was generally by poison in the case of freemen. After sentence, the condemned murderer was directed to take a cup of hemlock or other poison and drink it. In the case of the imposition of any penalty upon a criminal in the courts of Athens, the prosecutor proposed the penalty in the first instance and then the person condemned had the privilege of suggesting a different punishment. Thus it was that Socrates, when his death was proposed, after trial and conviction, suggested that instead of being punished by death he ought to be entertained at public expense for the rest of his life in the Prytaneum, the palatial quarters used by the Athenians for extending and providing municipal hospitality. Criminals of low social grade, such as slaves, were beaten to death with cudgels.

The Roman law was notably severe in regard to public offences. A law of the Twelve Tables contained some provision as to homicide (Plin., "H.N.", xviii, 3), but this is all that we know. It is generally assumed that the law of Numa Pompilius, quoted by Festus (s.v. Parrici Questores), "Si quis hominem liberum dolo sciens morti duit paricida esto" [If any one with guile, and knowingly, inflicts death upon a freeman, let him be (considered as) a parricide], was incorporated into the Twelve Tables, and is the law of homicide to which Pliny refers; but this cannot be proved. It is generally supposed that the laws of the Twelve Tables contained provisions against incantations (*malum carmen*) and poisoning, both of which offences were also included under *parricidium* (parricide). The murderer of a parent was sewed up in a sack (*culeus* or *culleus*) and thrown into a river. It was under the provisions of some old law that the Senate by a *consultum* (decree) ordered the consuls P. Scipio and D. Brutus (138 B.C.) to inquire into the murder in the *Silva Scantin*. The *Lex Cornelia de sicariis et veneficis* (concerning assassins and sorcerers) was passed in the time of Sulla (82 B.C.) and derives its distinctive name from his middle name, Cornelius. This law contained provisions as to death or fire caused by *dolus malus* (evil fraud) and against persons going about armed with the intention of killing or thieving. The law not only provided for cases of poisoning, but contained provisions against those who made, sold, bought, possessed, or gave poison for the purpose of poisoning; also against a magistrate or senator who conspired in order that a person might be condemned in a *iudicium publicum* (public judgment), etc. To the provisions of this law was subsequently added a *senatus consultum* (decree of the senate) against *mala sacrificia* (evil sacrifices) otherwise called *impia sacrificia* (impious sacrifices), the agents in which were brought within the provision of this *lex*. The punishment inflicted by the law was the *interdictio aquae et ignis* (prohibition of the use of water and fire), according to some modern writers. Marcianus (Dig. 49, tit. 8, s. 8) says that the punishment was *deportatio in insulam et bonorum ademptio*, that is, banishment to an island and deprivation of personal property. These statements are reconcilable when we consider that deportation under the emperors took the place of *interdictio*, and the expression in the "Digest" was suited to the times of the writers or the compilers. Besides, it appears that the *lex* was modified by various senatorial decrees and imperial rescripts.

The *Lex Pompeia de parricidiis*, passed in the time of Cn. Pompeius, extended the crime of parricide to the killing (*dolo malo*, i.e., by evil fraud) of a brother, sister, uncle, aunt, and many other relations enumerated by Marcianus (Dig. 49, tit. 9, s. 1); this enumeration also comprises step-father (*vitricus*), step-mother (*noverca*), step-son (*privignus*), step-daughter (*privigna*), a male or female patron (*patronus*, *patrona*), an *avus* (grandfather) who killed a *nepos* (grandson), and a mother who killed a *filius* (son) or *filia* (daughter); but it did not extend to a father. All privies to the crime were also punished by the law, and attempts at the crime also came within its provisions. The punishment was the same as that affixed by the *lex Cornelia de sicariis* (Dig., 1 c.), by which must be meant the same punishment that the *lex Cornelia* affixed to crimes of the same kind. He who killed a father or mother, grandfather or grandmother, was punished, *more maiorum* (according to the custom of the fathers) by being whipped till he bled,

sewn up in a sack with a dog, cock, viper, and ape, and thrown into the sea, if the sea was at hand, and if not, by a constitution of Hadrian, he was exposed to wild beasts, or, in the time of Paulus, to be burnt. The ape would appear to be a late addition. Only the murderer of a father, mother, grandfather, grandmother was punished in this manner (Modest. Dig. 49, tit. 9, s. 9); other parricides were simply put to death. From this it is clear that the *lex Cornelia* contained a provision against parricide, if we are rightly informed as to the provisions thereof, unless there was a separate *lex Cornelia* relating to the specific crime of parricide. As already observed, the provisions of these two laws were modified in various ways under the emperors.

It appears from the law of Numa, quoted by Festus (s.v. *Parrici Quaestores*), that a *parricida* was any one who killed another *dolo malo*. Cicero (*pro Rose. Am.*, c. xxv) appears to use the word in its limited sense, as he speaks of the punishment of the *culleus*. In this limited sense there seems no impropriety in Catiline being called *parricida*, with reference to his country; and the dictator Caesar's death might be called a *parricidium* (the crime of parricide), considering the circumstances under which the name was given (Suet., *Caes.*, c. lxxxviii). If the original meaning of *parricida* be what Festus says, it may be doubted whether the etymology of the word (*pater* and *caedo*) is correct; for it appears that *paricida* or *parricida* meant murderer generally, and afterwards the murderer of certain persons in a near relationship. If the word was originally *patricida*, the law intended to make all malicious killing as great an offence as parricide, though it would appear that parricide, properly so called, was, from the time of the Twelve Tables at least, specially punished with the *culleus*, and other murders were not.

Carnifex (fleshmaker) was the appellation given to the public executioner at Rome, who put slaves and foreigners to death (*Plant.*, "*Bacch*", iv, 4, 37; "*Capt.*", v, 4, 22), but not citizens, who were punished in a manner different from slaves. It was also his business to administer the torture. This office was considered so disgraceful that he was not allowed to reside within the city (*Cic.*, "*Pro. Rabir.*", 5), but lived without the *Porta Metia*, or *Esquilina* (*Plaut.*, "*Pseud.*", i, 3, 98), near the place destined for the punishment of slaves (*Plant.*, "*Gas.*", ii, 6, 2; *Tacit.*, "*Ann.*", xv, 60; *Hor.*, "*Epod.*", v, 99) called *Sestertium* under the emperors (*Plant.*, "*Galb.*", 20). It is thought by some writers, from a passage in Plautus (*Rud.*, iii, 6, 19), that the *carnifex* was anciently keeper of the prison under the *triumviri capitalis*; but there does not appear sufficient authority for this opinion (*Lipsius*, "*Excurs. ad Tacit. Ann.*", ii, 32).

Crucifixion was a method of inflicting capital punishment by nailing or tying malefactors to pieces of wood transversely placed the one upon the other. The crosses used by the ancients were of several forms; one shaped like the letter X has often been called *crux Andreana* (Andrew's cross) because, according to tradition, St. Andrew suffered death upon a cross of that form; another was formed like the letter T, and a Roman writer, Lucian, uses that fact in disparagement of the letter itself. The third kind of cross, and that most commonly used, was made of two pieces of wood crossed so as to make four right angles. It was on this kind of a cross that Christ suffered, according to the

unanimous testimony of the Fathers. Crucifixion, under the Roman law, was usually reserved for slaves and the worst kind of evildoers. The incidents of crucifixion were that the criminal, after the pronouncement of sentence, carried his cross to the place of execution, a custom mentioned by Plutarch and other writers as well as in the Gospels. Scourging was inflicted upon the persons executed as in the case of other capital punishments among the Romans. Grotius and other writers have called attention to the fact that the scourging of Christ was not in accordance with the Roman usage, because it was inflicted before the sentence of death was pronounced. The criminal was next stripped of his clothes, and nailed or bound to the cross. The latter was the more painful method, as the sufferer was left to die of hunger. Instances are recorded of persons who survived nine days. The Romans usually left the body on the cross after death.

During the Middle Ages, in spite of the zealous humanitarian efforts of the Church, cruel punishments were commonly employed, and the death penalty was very frequently inflicted. This severity was, in general, an inheritance from the Roman Empire, the jurisprudence of which, civil and criminal, pervaded Europe. One of the most horrible forms of punishment, derived from ancient Roman usages, was burning at the stake. The nations of modern Europe, as they gradually developed, seemed to have agreed upon the necessity of extirpating all influences and agencies which tended to pervert the faith of the people, or which seemed to them to betray the potency of evil spirits. Therefore, the laws of all these nations provided for the destruction of contumacious unbelievers, teachers of heresy, witches, and sorcerers, by fire. The words of Exodus (22:18), "Wizards thou shalt not suffer to live", sank deep into the consciousness of the medieval people, were literally interpreted, and rigidly observed. Witches were burned in England as late as the time of Sir Matthew Hale (1609-76). The Statute of Elizabeth in 1562 made witchcraft a crime of the first magnitude, whether directed to the injury of others or not. The Act of James the Sixth in 1603 defines the crime more minutely and provides the penalty of death. In Scotland, during the reign of the same monarch and even later, the prosecution and punishment of alleged witchcraft became a popular frenzy, to which the courts lent their zealous aid. The number of victims in Scotland from first to last has been estimated as more than four thousand. The last regular execution for witchcraft is said to have taken place at Doruoch in 1722, when an old woman was condemned by David Ross, Sheriff of Caithness. The same belief in witchcraft and the same overmastering dread of it pervaded New England. Many persons were convicted of witchcraft and were tortured, imprisoned, and burned. One of the leaders in ferreting out and punishing witches was the Reverend Cotton Mather who, although a man of prodigious learning and deep piety, betrayed in the prosecution of witches absolute fanaticism and merciless cruelty. The laws against witchcraft were formally repealed in England in 1736. They were not repealed in Austria until 1766.

Canon law has always forbidden clerics to shed human blood and therefore capital punishment has always been the work of the officials of the State and not of the Church. Even in the case of heresy, of which so much is made by non-Catholic controversialists, the functions of ecclesiastics were restricted invariably to ascertaining the fact of heresy. The punishment, whether capital or other, was both prescribed and inflicted by civil

government. The infliction of capital punishment is not contrary to the teaching of the Catholic Church, and the power of the State to visit upon culprits the penalty of death derives much authority from revelation and from the writings of theologians. The advisability of exercising that power is, of course, an affair to be determined upon other and various considerations.

Much less severity prevails in England at present than during the reign of George III, when Sir William Blackstone felt impelled to say in his "Commentaries":

Yet, though . . . we may glory in the wisdom of the English law, we shall find it more difficult to justify the frequency of Capital Punishment to be found therein, inflicted (perhaps inattentively) by a multitude of successive independent statutes upon crimes very different in their natures. It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than one hundred and sixty have been declared by Act of Parliament to be felonious without benefit of clergy; or, in other words, to be worthy of instant death" (bk. IV, c. 1).

The traditional method of capital punishment in England has been by hanging the criminal by the neck until dead, although during the Middle Ages beheading was customary. The English law in the time of Blackstone provided that a person convicted of treason of any kind should be drawn or dragged to the place of execution; that in case of high treason affecting the king's person or government, the person convicted should be disembowelled while still alive, beheaded, and his body divided into four quarters. Murderers were not only hanged by the neck until they were dead, but their bodies were publicly dissected. A writ of execution upon a judgment of murder before the king in Parliament, delivered in May, 1760, recited the judgment:

That the said Lawrence Earl Ferrers, Viscount Tamworth, shall be hanged by the neck until he is dead and that his body be dissected and anatomized.

This barbarous sentence was literally carried into effect. After death, the body was conveyed from Tyburn in his lordship's landau, drawn by six horses, to Surgeon's Hall in the City of London; and there, after being disembowelled and cut open in the neck and breast, was exposed to public view in a room on the first floor. The dissection of the bodies of criminals led to great abuse, and was abolished in 1832.

In England during the seventeenth and eighteenth centuries the people seemed to have a passion for witnessing public executions. Many hired windows at a considerable expense for such occasions. Georg Selwyn was very fond of executions. His friend, G. Williams, writing to him of the condemnation of a man named John Wesket (9 Jan., 1765) for robbery in the house of his master, the Earl of Harrington, says: "Harrington's porter was condemned yesterday. Cadogan and I have already bespoke places at the Brazier's. I presume that we shall have your Honour's company, if your stomach is not too squeamish for a single swim" (Selwyn's Correspondence, I, 323). The Earl of Carlisle, writing to Selwyn, speaks of having attended the execution of Hackman, a murderer, on 19 April, 1779 (ibid., IV, 25). Boswell, the biographer of Johnson, had a

keen desire for witnessing executions, and often accompanied criminals to the gallows. He had a seat in the mourning coach conveying Hackman to Tyburn, and in the same carriage rode the ordinary of Newgate and the sheriff's officer. Visiting Johnson on 23 June, 1794, Boswell mentions that he "has just seen fifteen men hanged at Newgate" (Boswell, "Life of Johnson, Croker's edition, VIII, 331).

During the French Revolution, executions in Paris were witnessed by vast throngs including many female Jacobins. These bloodthirsty women employed themselves with their knitting while attending daily at the scaffold, hence the familiar name *les tricoteuses* (the knitters). Those were the palmy days of the guillotine, the instrument which was introduced by the National Convention during the progress of the French Revolution and was named after its supposed inventor, Joseph-Ignace Guillotin, a physician. He was not the inventor, but was only the person who first proposed its adoption. It consists of two upright posts grooved on the inside and connected at the top by cross beams. In these grooves a knife, having a sharp blade placed obliquely, is allowed to fall with tremendous force upon the neck of the victim who is bound upon a board placed at the foot of the upright posts. It is said by some authorities that this machine was invented by the Persians. It was well known in Italy, and from the thirteenth century onward it was the privilege of the nobility to be put to death by a machine of this kind, which was called *mannaia*. Conradin of Swabia was executed by such a machine at Naples in 1268. An instrument closely resembling the guillotine was employed for public executions during the Middle Ages. In Scotland, a machine called the "Maiden", very similar to the guillotine, was used. A like machine was also used by the Dutch in the eighteenth century for executing slaves in their colonies.

In England and the United States, the ordinary mode of capital punishment was hanging, rather than the guillotine. This was first established in England in 1241, when Maurice, a nobleman's son, was hanged for piracy. In the military service capital punishment is inflicted by shooting, except in the case of spies and traitors, who are killed by hanging; such punishment being considered very disgraceful and therefore suited to the offence. American civil and criminal procedure having been derived from the common law of England, legislation has generally been in close accord with that of the English in regard to the punishment of crime.

The punishment of death, universal in his day, was declared by the famous Marquess Beccaria to be absolutely without justification. In his famous work, "Crime and Punishment", he says (chapter 28):

The punishment of death is not authorized by any right; for I have demonstrated that no such right exists. It is, therefore, a war of a whole nation against a citizen, whose destruction they consider as necessary or useful to the general good. But, if I can further demonstrate that it is neither necessary nor useful, I shall have gained the cause of humanity. The death of a citizen can be necessary in one case only: when, though deprived of his liberty, he has such power and connections as may endanger the security of the nation; when his existence may produce a dangerous revolution in the

established form of government. But even in this case, it can only be necessary when a nation is on the verge of recovering or losing its liberty; or in times of absolute anarchy, when the disorders themselves hold the place of laws. But in a reign of tranquillity; in a form of government approved by the united wishes of the nation; in a state fortified from enemies without, and supported by strength within; . . . where all power is lodged in the hands of the true sovereign; where riches can purchase pleasure and not authority, there can be no necessity for taking away the life of a subject.

The learned marquess makes a most impressive argument in favour of penal servitude for life as a substitute for the judicial killing of criminals. Voltaire, in his commentaries on the treatise of Beccaria, emphasizes his opposition to capital punishment by saying,

It hath long since been observed that a man after he is hanged is good for nothing, and that punishments invented for the good of society ought to be useful to society. It is evident that a score of stout robbers, condemned for life to some public work, would serve the state in their punishment, and that hanging them is a benefit to nobody but the executioner.

These two authorities, as well as Sir William Blackstone, refer to the favourable results which followed the abolition of capital punishment in Russia by the Empress Elizabeth and the continuance of the same policy by her successor, Catherine III. Beecuria makes a telling argument against the execution of criminals in saying:

The punishment of death is pernicious to society, from the example of barbarity it affords. If the passions, or necessity of war, have taught men to shed the blood of their fellow creatures, the laws which are intended to moderate the ferocity of mankind should not increase it by examples of barbarity, the more horrible as this punishment is usually attended with formal pageantry. Is it not absurd that the laws which detect and punish homicide, should, in order to prevent murder, publicly commit murder themselves? What are the true and most useful laws? Those compacts and conditions which all would propose and observe, in those moments when private interest is silent, or combined with that of the public. What are the natural sentiments of every person concerning the punishment of death? We may read them in the contempt and indignation with which everyone looks on the executioner, who is nevertheless an innocent executor of the public will; a good citizen, who contributes to the advantage of society; the instrument of the general security within, as good soldiers are without. What then is the origin of this contradiction? Why is this sentiment of mankind indelible to the scandal of reason? It is, that in a secret corner of the mind, in which the original impressions of nature are still preserved, men discover a sentiment which tells them that their lives are not lawfully in the power of anyone, but that of necessity only, which with its iron sceptre rules the universe.

The opposite view was taken by Jeremy Bentham. In his work, "Rationale of Punishment" (1830) he says that death is regarded by most men as the greatest of all evils; and that especially among those who are attached to life by the ties of reputation, affection, enjoyment, hope, or fear, it appears to be more efficacious punishment than any other. Sir Samuel Romilly in his "Memoirs" (1840) takes issue with Beecuria. "Beecuria," he says, "and his disciples confess that it is not the greatest of evils, and

recommend other punishments as being more severe and effectual, forgetting, undoubtedly, that if human tribunals have a right to inflict severer punishment than death, they must have a right to inflict death itself" (III, 278). It may be said in this connection that Sir Samuel Romilly was one of the most strenuous and efficacious agents in reforming and humanizing the criminal code of England. The battle is still raging between the advocates and the opponents of capital punishment. It has been well observed by Montesquieu that the excessive severity of law hinders its execution, for when the punishment surpasses all measure the public will frequently, out of humanity, prefer impunity to such punishment. The same benevolent and philosophical idea was also expressed in the first statute enacted by the English Parliament in the reign of Queen Mary; and that statute recites in its preamble: "That the state of every King consists more assuredly in the love of the subjects towards their prince than in the dread of laws made with rigorous pains; and that laws made for the preservation of the Commonwealth without great penalties are more often obeyed and kept than laws made with extreme punishments."

The policy around the world varies at present. By the early twentieth century, capital punishment had been abolished in Italy, Holland, most of the cantons of Switzerland, Belgium, Portugal, and Rumania, and in the States of Michigan, Rhode Island, Wisconsin, Iowa, and Maine. It had fallen into practical disuse in Finland and Prussia. It was retained in Russia only for treason and military insubordination. The State of Colorado abolished it in 1897, but as the result of a lynching outbreak in 1900 it was restored in 1901. The death penalty was publicly inflicted by the guillotine in France, Belgium, Denmark, Hanover, and two cantons of Switzerland. Criminals were executed privately by the guillotine in Bavaria, Saxony, and in two cantons of Switzerland. Execution upon the gallows was in vogue in Austria and Portugal. Hanging was conducted privately in Great Britain and in most of the states of the Federal Union. In America, the states of New York, New Jersey, Massachusetts, Ohio, North Carolina, and Virginia were among the first to execute criminals by electricity. In fifteen cantons of Switzerland criminals condemned to death were publicly beheaded; in Prussia they were privately beheaded. In Ecuador, and in the Grand Duchy of Oldenburg, they were shot. In Spain they were publicly executed by means of an instrument called the garrote. In China they were strangled in public with a cord. In Brunswick they were beheaded.

About this page

APA citation. Willis, J. (1911). Capital Punishment. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/12565a.htm>

MLA citation. Willis, John. "Capital Punishment." *The Catholic Encyclopedia*. Vol. 12. New York: Robert Appleton Company, 1911. 15 Feb. 2015
<<http://www.newadvent.org/cathen/12565a.htm>>.

Transcription. This article was transcribed for New Advent by Carl H. Horst.

Ecclesiastical approbation. Nihil Obstat. June 1, 1911. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/15674a.htm>

472 captures

16 Dec 1999 - 21 Nov 2025

Dec FEB Apr

21

2014 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > W > Witchcraft

Witchcraft

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

It is not easy to draw a clear distinction between magic and witchcraft. Both are concerned with the producing of effects beyond the natural powers of man by agencies other than the Divine (cf. OCCULT ART, OCCULTISM). But in witchcraft, as commonly understood, there is involved the idea of a diabolical pact or at least an appeal to the intervention of the spirits of evil. In such cases this supernatural aid is usually invoked either to compass the death of some obnoxious person, or to awaken the passion of love in those who are the objects of desire, or to call up the dead, or to bring calamity or impotence upon enemies, rivals, and fancied oppressors. This is not an exhaustive enumeration, but these represent some of the principal purposes that witchcraft has been made to serve at nearly all periods of the world's history.

In the traditional belief, not only of the dark ages, but of post-Reformation times, the witches or wizards addicted to such practices entered into a compact with Satan,

abjured Christ and the Sacraments, observed "the witches' sabbath" — performing infernal rites which often took the shape of a parody of the Mass or the offices of the Church — paid Divine honour to the Prince of Darkness, and in return received from him preternatural powers, such as those of riding through the air on a broomstick, assuming different shapes at will, and tormenting their chosen victims, while an imp or "familiar spirit" was placed at their disposal, able and willing to perform any service that might be needed to further their nefarious purposes.

The belief in witchcraft and its practice seem to have existed among all primitive peoples. Both in ancient Egypt and in Babylonia it played a conspicuous part, as existing records plainly show. It will be sufficient to quote a short section from the recently recovered Code of Hammurabi (about 2000 B.C.). It is there prescribed,

If a man has laid a charge of witchcraft and has not justified it, he upon whom the witchcraft is laid shall go to the holy river; he shall plunge into the holy river and if the holy river overcome him, he who accused him shall take to himself his house.

In the Holy Scripture references to witchcraft are frequent, and the strong condemnations of such practices which we read there do not seem to be based so much upon the supposition of fraud as upon the "abomination" of the magic in itself. (See Deuteronomy 18:11-12; Exodus 22:18, "wizards thou shalt not suffer to live" — A.V. "Thou shalt not suffer a witch to live".) The whole narrative of Saul's visit to the witch of Endor (1 Samuel 28) implies the reality of the witch's evocation of the shade of Samuel; and from Leviticus 20:27: "A man or woman in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: Their blood be upon them", we should naturally infer that the divining spirit was not a mere imposture. The prohibitions of sorcery in the New Testament leave the same impression (Galatians 5:20, compared with Apocalypse 21:8; 22:15; and Acts 8:9; 13:6). Supposing that the belief in witchcraft were an idle superstition, it would be strange that the suggestion should nowhere be made that the evil of these practices only lay in the pretending to the possession of powers which did not really exist.

We are led to draw the same conclusion from the attitude of the early Church. Probably that attitude was not a little influenced by the criminal legislation of the Empire as well as by Jewish feeling. The law of the Twelve Tables already assumes the reality of magical powers, and the terms of the frequent references in Horace to Canidia allow us to see the odium in which such sorceresses were held. Under the Empire, in the third century, the punishment of burning alive was enacted by the State against witches who compassed another person's death through their enchantments (Julius Paulus, "Sent.", V, 23, 17). The ecclesiastical legislation followed a similar but milder course.

The Council of Elvira (306), Canon 6, refused the holy Viaticum to those who had killed a man by a spell (per maleficium) and adds the reason that such a crime could not be effected "without idolatry"; which probably means without the aid of the Devil, devil-worship and idolatry being then convertible terms. Similarly canon 24 of the Council of

Ancyra (314) imposes five years of penance upon those who consult magicians, and here again the offence is treated as being a practical participation in paganism. This legislation represented the mind of the Church for many centuries. Similar penalties were enacted at the Eastern council in Trullo (692), while certain early Irish canons in the far West treated sorcery as a crime to be visited with excommunication until adequate penance had been performed.

None the less the general desire of the clergy to check fanaticism is well illustrated by such a council as that of Paderborn (785). Although it enacts that sorcerers are to be reduced to serfdom and made over to the service of the Church, a decree was also passed in the following terms: "Whosoever, blinded by the devil and infected with pagan errors, holds another person for a witch that eats human flesh, and therefore burns her, eats her flesh, or gives it to others to eat, shall be punished with death". Altogether it may be said that in the first thirteen hundred years of the Christian era we find no trace of that fierce denunciation and persecution of supposed sorceresses which characterized the cruel witch hunts of a later age. In these earlier centuries a few individual prosecutions for witchcraft took place, and in some of these torture (permitted by the Roman civil law) apparently took place. Pope Nicholas I, indeed (A.D. 866), prohibited the use of torture, and a similar decree may be found in the Pseudo-Isidorian Decretals. In spite of this it was not everywhere given up. Also we must notice that a good many suspected witches were subjected to the ordeal of cold water, but as the sinking of the victim was regarded as a proof of her innocence, we may reasonably believe that the verdicts so arrived at were generally verdicts of acquittal. On many different occasions ecclesiastics who spoke with authority did their best to disabuse the people of their belief in witchcraft. This for instance is the general purport of the book, "Contra insulsam vulgi opinionem de grandine et tonitruis" (Against the foolish belief of the common sort concerning hail and thunder), written by Saint Agobard (d. 841), Archbishop of Lyons (P.L., CIV, 147). Still more to the point is the section of the work, "De ecclesiasticis disciplinis" ascribed to Regino of Prüm (A.D. 906). In section 364 we read: This also is not to be passed over that "certain abandoned women, turning aside to follow Satan, being seduced by the illusions and phantasms of demons, believe and openly profess that in the dead of night they ride upon certain beasts along with the pagan goddess Diana and a countless horde of women and that in these silent hours they fly over vast tracts of country and obey her as their mistress, while on other nights they are summoned to pay her homage." And then he goes on to remark that if it were only the women themselves were deluded it would be a matter of little consequence, but unfortunately an immense number of people (*innumera multitudo*) believe these things to be true and believing them depart from the true Faith, so that practically speaking they fall into Paganism. And in this account he says "it is the duty of priests earnestly to instruct the people that these things are absolutely untrue and that such imaginings are planted in the minds of misbelieving folk, not by a Divine spirit, but by the spirit of evil" (P.L., CXXXII, 352; cf. *ibid.*, 284). It would, as Hansen has shown (*Zauberwahn*, pp. 81-82), be far too sweeping a conclusion to infer that the Carolingian Church by this utterance proclaimed its disbelief in witchcraft, but the passage at least proves that in regard to such matters a saner and more critical spirit had begun to prevail among the

clergy.

The "Decretum" of Burchard, Bishop of Worms (about 1020), and especially its 19th book, often known separately as the "Corrector", is another work of great importance. Burchard, or the teachers from whom he has compiled his treatise, still believes in some forms of witchcraft — in magical potions, for instance, which may produce impotence or abortion. But he altogether rejects the possibility of many of the marvellous powers with which witches were popularly credited. Such, for example, were the nocturnal riding through the air, the changing of a person's disposition from love to hate, the control of thunder, rain, and sunshine, the transformation of a man into an animal, the intercourse of incubi and succubi with human beings. Not only the attempt to practise such things but the very belief in their possibility is treated by him as a sin for which the confessor must require his penitent to do a serious assigned penance. Gregory VII in 1080 wrote to King Harold of Denmark forbidding witches to be put to death upon presumption of their having caused storms or failure of crops or pestilence. Neither were these the only examples of an effort to stem the tide of unjust suspicion to which these poor creatures were exposed. See for example the Weihenstephan case discussed by Weiland in the "Zeitschrift f. Kirchengesch.", IX, 592.

On the other hand, after the middle of the thirteenth century, the then recently-constituted Papal Inquisition began to concern itself with charges of witchcraft. Alexander IV, indeed, ruled (1258) that the inquisitors should limit their intervention to those cases in which there was some clear presumption of heretical belief (*manifeste haeresim saparent*), but Hansen shows reason for supposing that heretical tendencies were very readily inferred from almost any sort of magical practices. Neither is this altogether surprising when we remember how freely the Cathari parodied Catholic ritual in their "consolamentum" and other rites, and how easily the Manichaeian dualism of their system might be interpreted as a homage to the powers of darkness. It was at any rate at Toulouse, the hot-bed of Catharan infection, that we meet in 1275 the earliest example of a witch burned to death after judicial sentence of an inquisitor, who was in this case a certain Hugues de Baniol (Cauzons, "La Magic", II, 217). The woman, probably half crazy, "confessed" to having brought forth a monster after intercourse with an evil spirit and to having nourished it with babies' flesh which she procured in her nocturnal expeditions. The possibility of such carnal intercourse between human beings and demons was unfortunately accepted by some of the great schoolmen, even, for example, by St. Thomas Aquinas and St. Bonaventure.

Nevertheless within the Church itself there was always a strong common-sense reaction against this theorizing, a reaction which more especially manifested itself in the confession manuals of the close of the fifteenth century. These were largely compiled by men who were in actual contact with the people, and who realized the harm effected by the extravagance of these superstitious beliefs. Stephen Lanzkranna, for instance, treated the belief in women who rode about at night, hobgoblins, were-wolves, and "other such heathen nonsensical impostures", as one of the greatest of sins. Moreover this common-sense influence was a powerful one. Speaking of the synods held in

Bavaria, so unfriendly a witness as Riezler (*Hexenprozesse in Bayern*, p. 32) declares that "among the official representatives of the Church this healthier tendency remained the prevalent one down to the threshold of the witch-trial epidemic, that is until far on in the sixteenth century". Even as late as the Salzburg Provincial Synod of 1569 (Dalham, *"Concillia Salisburgensia"*, p. 372), we find indication of a strong tendency to prevent as far as possible the imposition of the death penalty in cases of reputed witchcraft, by insisting that these things were diabolical illusions. Still there can be no doubt that during the fourteenth century certain papal constitutions of John XXII and Benedict XII (see Hansen, *"Quellen und Untersuchungen"*, pp. 2-15) did very much to stimulate the prosecution by the inquisitors of witches and others engaged in magical practices, especially in the south of France. In a witch trial on a large scale carried on at Toulouse in 1334, out of sixty-three persons accused of offences of this kind, eight were handed over to the secular arm to be burned and the rest were imprisoned either for life or for a long term of years. Two of the condemned, both elderly women, after repeated application of torture, confessed that they had assisted at witches' sabbaths, had there worshipped the Devil, had been guilty of indecencies with him and with the other persons present, and had eaten the flesh of infants whom they had carried off by night from their nurses (Hansen, *"Zauberwahn"*, 315; and *"Quellen und Untersuchungen"*, 451). In 1324 Petronilla de Midia was burnt at Kilkenny in Ireland at the instance of Richard, Bishop of Ossory; but analogous cases in the British Isles seem to have been very rare. During this period the secular courts proceeded against witchcraft with equal or even greater severity than the ecclesiastical tribunals, and here also torture was employed and burning at the stake. Fire was the punishment juridically appointed for this offence in the secular codes known as the *"Sachsenspiegel"* (1225) and the *"Schwabenspiegel"* (1275). Indeed during the thirteenth and fourteenth centuries no prosecutions for witchcraft are known to have been undertaken in Germany by the papal inquisitors. About the year 1400 we find wholesale witch-prosecutions being carried out at Berne in Switzerland by Peter de Gruyères, who, despite the assertions of Riezler, was unquestionably a secular judge (see Hansen, *"Quellen, etc."*, 91 n.), and other campaigns — for example in the Valais (1428-1434) when 200 witches were put to death, or at Briançon in 1437 when over 150 suffered, some of them by drowning — were carried on by the secular courts. The victims of the inquisitors, e.g. at Heidelberg in 1447; or in Savoy in 1462, do not seem to have been quite so numerous. In France at this period the crime of witchcraft was frequently designated as *"Vauderie"* through some confusion seemingly with the followers of the heretic, Peter Waldes. But this confusion between sorcery and a particular form of heresy was unfortunately bound to bring a still larger number of persons under the jealous scrutiny of the inquisitors.

It will be readily understood from the foregoing that the importance attached by many older writers to the Bull, *"Summis desiderantes affectibus"*, of Pope Innocent VIII (1484), as though this papal document were responsible for the witch mania of the two succeeding centuries, is altogether illusory. Not only had an active campaign against most forms of sorcery already been going on for a long period, but in the matter of procedure, of punishments, of judges, etc., Innocent's Bull enacted nothing new. Its direct purport was simply to ratify the powers already conferred upon Henry Institoris

and James Sprenger, inquisitors, to deal with persons of every class and with every form of crime (for example, with witchcraft as well as heresy), and it called upon the Bishop of Strasburg to lend the inquisitors all possible support.

Indirectly, however, by specifying the evil practices charged against the witches — for example their intercourse with incubi and succubi, their interference with the parturition of women and animals, the damage they did to cattle and the fruits of the earth, their power and malice in the infliction of pain and disease, the hindrance caused to men in their conjugal relations, and the witches' repudiation of the faith of their baptism — the pope must no doubt be considered to affirm the reality of these alleged phenomena. But, as even Hansen points out (*Zauberwahn*, 468, n. 3) "it is perfectly obvious that the Bull pronounces no dogmatic decision"; neither does the form suggest that the pope wishes to bind anyone to believe more about the reality of witchcraft than is involved in the utterances of Holy Scripture. Probably the most disastrous episode was the publication a year or two later, by the same inquisitors, of the book "*Malleus Maleficarum*" (the hammer of witches). This work is divided into three parts, the first two of which deal with the reality of witchcraft as established by the Bible, etc., as well as its nature and horrors and the manner of dealing with it, while the third lays down practical rules for procedure whether the trial be conducted in an ecclesiastical or a secular court. There can be no doubt that the book, owing to its reproduction by the printing press, exercised great influence. It contained, indeed, nothing that was new. The "*Formicaris*" of John Nider, which had been written nearly fifty years earlier, exhibits just as intimate a knowledge of the supposed phenomena of sorcery. But the "*Malleus*" professed (in part fraudulently) to have been approved by the University of Cologne, and it was sensational in the stigma it attached to witchcraft as a worse crime than heresy and in its notable animus against the female sex. The subject at once began to attract attention even in the world of letters. Ulrich Molitoris a year or two later published a work, "*De Lamiis*", which, though disagreeing with the more extravagant of the representations made in the "*Malleus*", did not question the existence of witches. Other divines and popular preachers joined in the discussion, and, though many voices were raised on the side of common sense, the publicity thus given to these matters inflamed the popular imagination. Certainly the immediate effects of Innocent VIII's Bull have been greatly exaggerated. Institoris started a witch campaign at Innsbruck in 1485, but here his procedure was severely criticised and resisted by the Bishop of Brixen (see Janssen, "*Hist. of Germ. People*", Eng. tr., XVI, 249-251). So far as the papal inquisitors were concerned, the Bull, especially in Germany, heralded the close rather than the commencement of their activity. The witch-trials of the sixteenth and seventeenth centuries were for the most part in secular hands.

One fact which is absolutely certain is that, so far as Luther, Calvin, and their followers were concerned, the popular belief in the power of the Devil as exercised through witchcraft and other magic practices was developed beyond all measure. Naturally Luther did not appeal to the papal Bull. He looked only to the Bible, and it was in virtue of the Biblical command that he advocated the extermination of witches. But no portion of Janssen's "*History*" is more unanswerable than the fourth and fifth chapters of the last

volume (vol. XVI of the English edition, in which he attributes a large, if not the greater, share of the responsibility for the witch mania to the Reformers.

The penal code known as the Carolina (1532) decreed that sorcery throughout the German empire should be treated as a criminal offence, and if it purported to inflict injury upon any person the witch was to be burnt at the stake. In 1572 Augustus of Saxony imposed the penalty of burning for witchcraft of every kind, including simple fortunetelling. On the whole, greater activity in hunting down witches was shown in the Protestant districts of Germany than in the Catholic provinces. Striking examples are given by Janssen. In Osnabrück, in 1583, 121 persons were burned in three months. At Wolfenbütten in 1593 as many as ten witches were often burned in one day. It was not until 1563 that any effective resistance to the persecution began to be offered. This came first from a Protestant of Cleves, John Weyer, and other protests were shortly afterwards published in the same sense by Ewich and Witekind. On the other hand, Jean Bodin, a French Protestant lawyer, replied to Weyer in 1580 with much asperity, and in 1589 the Catholic Bishop Binsfeld and Father Delrio, a Jesuit, wrote on the same side, though Delrio wished to mitigate the severity of the witch trials and denounced the excessive use of torture. Bodin's book was answered amongst others by the Englishman Reginald Scott in his "Discoverie of Witchcraft" (1584), but this answer was ordered to be burned by James I, who replied to it in his "Daemonologie".

Perhaps the most effective protest on the side of humanity and enlightenment was offered by the Jesuit Friedrich von Spee, who in 1631 published his "Cautio criminalis" and who fought against the craze by every means in his power. This cruel persecution seems to have extended to all parts of the world. In the sixteenth century there were cases in which witches were condemned by lay tribunals and burned in the immediate neighbourhood of Rome. Pope Gregory XV, however, in his Constitution, "omnipotentis" (1623), recommended a milder procedure, and in 1657 an Instruction of the Inquisition brought effective remonstrances to bear upon the cruelty shown in these prosecutions. England and Scotland, of course, were by no means exempt from the same epidemic of cruelty, though witches were not usually burned. As to the number of executions in Great Britain it seems impossible to form any safe estimate. One statement declares that 30,000, another that 3000, were hanged in England during the rule of the Parliament (Notestein, op. cit. infra, p. 194). Stearne the witchfinder boasted that he personally knew of 200 executions. Howell, writing in 1648, says that within the compass of two years near upon 300 witches were arraigned, and the major part executed, in Essex and Suffolk only (ibid., 195). In Scotland there is the same lack of statistics. A careful article by Legge in the "Scottish Review" (Oct., 1891) estimates that during the sixteenth and seventeenth centuries "3400 persons perished". For a small population such as that of Scotland, this number is enormous, but many authorities, though confessedly only guessing, have given a much higher estimate. Even America was not exempt from this plague. The well-known Cotton Mather, in his "Wonders of the Invisible World" (1693), gives an account of 19 executions of witches in New England, where one poor creature was pressed to death.

In modern times, considerable attention has been given to the subject by Hexham and others. At the end of the seventeenth century the persecution almost everywhere began to slacken, and early in the eighteenth it practically ceased. Torture was abolished in Prussia in 1754, in Bavaria in 1807, in Hanover in 1822. The last trial for witchcraft in Germany was in 1749 at Würzburg, but in Switzerland a girl was executed for this offence in the Protestant Canton of Glarus in 1783. There seems to be no evidence to support the allegation sometimes made that women suspected of witchcraft were formally tried and put to death in Mexico late in the nineteenth century (see *Stimmen aus Maria-Laach*, XXXII, 1887, p. 378).

The question of the reality of witchcraft is one upon which it is not easy to pass a confident judgment. In the face of Holy Scripture and the teaching of the Fathers and theologians the abstract possibility of a pact with the Devil and of a diabolical interference in human affairs can hardly be denied, but no one can read the literature of the subject without realizing the awful cruelties to which this belief and without being convinced that in 99 cases out of 100 the allegations rest upon nothing better than pure delusion. The most bewildering circumstance is the fact that in a large number of witch prosecutions the confessions of the victims, often involving all kinds of satanistic horrors, have been made spontaneously and apparently without threat or fear of torture. Also the full admission of guilt seems constantly to have been confirmed on the scaffold when the poor suffered had nothing to gain or lose by the confession. One can only record the fact as a psychological problem, and point out that the same tendency seems to manifest itself in other similar cases. The most remarkable instance, perhaps, is one mentioned by St. Agobard in the ninth century (P.L., CIV, 158). A certain Grimaldus, Duke of Beneventum, was accused, in the panic engendered by a plague that was destroying all the cattle, of sending men out with poisoned dust to spread infection among the flocks and herds. These men, when arrested and questioned, persisted, says Agobard, in affirming their guilt, though the absurdity was patent.

Sources

JANASSEN-PASTOR, *Gesch. des deutschen Volkes*, VIII, tr. XVI (Freiburg, 1908); DIEFENBACH in *Wetzer und Welle, Kirchenlexikon*, s.v. Hexenprozess; SOLDAN-HEPPE, *gesch. der Hexenprozessen* (2 vols., Stuttgart, 1880); GORRES, *Mystik*, IV (Ratisbon, 1842); DURR, *Stellung d. Jesuiten in d. deutschen Hexenprozessen* (Freiburg, 1900); PAULUS, *Hexenwahn u. Hexenprozess in 16 Jahr.* (Freiburg, 1910); HANSEN, *Zauberwahn, etc.* in *M. A.* (Munich, 1900); IDEM, *Quellen und Untersuchungen* (Berlin, 1901); De CAUZONS, *La magie en France* (4 vols., Paris, 1909); LEA, *Hist. of the Inquisition*, II (New York, 1900); BURR in *Papers of the Amer. Hist. Soc.*, IV (New York, 1894), 237-66; RIETZLER, *Hexenprozess in Bayern* (Stuttgart, 1896); NOTESTEIN, *History of Witchcraft in England* (Washington, 1911); KITTREDGE, *Notes on Witchcraft* (Worcester, Mass., 1907); BAISSAC, *Les grands jours de la sorcellerie* (Paris, 1900); FERGUSON, *Bibliographical Notes on the Witchcraft Literature of Scotland* (Edinburgh, 1897); MASSON, *La sorcellerie au xvii siecle* (Paris, 1904); YVE-PLESSIS, *Bibliographie de la sorcellerie* (Paris, 1900); POOLE, *Salem Witchcraft*

(Boston, 1869); LEHMANN, Aberglaube u. Zauberi (Stuttgart, 1908); GERISH, A Hertfortshire Witch (London, 1906); UPHAM, Hist. of Salem Witchcraft (2 vols., Boston, 1867); MOORE, Notes on the Hist. of Witchcraft (5 vols., Worcester, Mass., 1883-85); TAYLOR, The Witchcraft Delusion in Colonial Connecticut, 1647-1697 (2 vols., Berlin, 1902); KOPP, Die Hexenprozess u. ihre Gegner in Tyrol (Innsbruck, 1874); BANG, Norske Hexeformularer (Christiania, 1902).

About this page

APA citation. Thurston, H. (1912). Witchcraft. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 21, 2015 from New Advent: <http://www.newadvent.org/cathen/15674a.htm>

MLA citation. Thurston, Herbert. "Witchcraft." The Catholic Encyclopedia. Vol. 15. New York: Robert Appleton Company, 1912. 21 Feb. 2015
<<http://www.newadvent.org/cathen/15674a.htm>>.

Transcription. This article was transcribed for New Advent by Michael T. Barrett.
Dedicated to catechists through the ages.

Ecclesiastical approbation. Nihil Obstat. October 1, 1912. Remy Lafort, S.T.D., Censor.
Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.
CONTACT US

<http://www.newadvent.org/cathen/02084a.htm>

695 captures

29 Apr 1999 - 19 Nov 2025

Jan FEB Mar

15

2014 2015 2016

About this capture
New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > A > St. Augustine of Hippo

St. Augustine of Hippo

Help support New Advent and get the full contents of this website as an instant

download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(See also WORKS OF SAINT AUGUSTINE and TEACHING OF SAINT AUGUSTINE.)

The great St. Augustine's life is unfolded to us in documents of unrivaled richness, and of no great character of ancient times have we information comparable to that contained in the "Confessions", which relate the touching story of his soul, the "Retractations," which give the history of his mind, and the "Life of Augustine," written by his friend Possidius, telling of the saint's apostolate.

We will confine ourselves to sketching the three periods of this great life: (1) the young wanderer's gradual return to the Faith; (2) the doctrinal development of the Christian philosopher to the time of his episcopate; and (3) the full development of his activities upon the Episcopal throne of Hippo.

From his birth to his conversion (354-386)

Augustine was born at Tagaste on 13 November, 354. Tagaste, now Souk-Ahras, about 60 miles from Bona (ancient Hippo-Regius), was at that time a small free city of proconsular Numidia which had recently been converted from Donatism. Although eminently respectable, his family was not rich, and his father, Patricius, one of the curiales of the city, was still a pagan. However, the admirable virtues that made Monica the ideal of Christian mothers at length brought her husband the grace of baptism and of a holy death, about the year 371.

Augustine received a Christian education. His mother had him signed with the cross and enrolled among the catechumens. Once, when very ill, he asked for baptism, but, all danger being soon passed, he deferred receiving the sacrament, thus yielding to a deplorable custom of the times. His association with "men of prayer" left three great ideas deeply engraven upon his soul: a Divine Providence, the future life with terrible sanctions, and, above all, Christ the Saviour. "From my tenderest infancy, I had in a manner sucked with my mother's milk that name of my Saviour, Thy Son; I kept it in the recesses of my heart; and all that presented itself to me without that Divine Name, though it might be elegant, well written, and even replete with truth, did not altogether carry me away" (Confessions I.4).

But a great intellectual and moral crisis stifled for a time all these Christian sentiments. The heart was the first point of attack. Patricius, proud of his son's success in the schools of Tagaste and Madaura determined to send him to Carthage to prepare for a forensic career. But, unfortunately, it required several months to collect the necessary means, and Augustine had to spend his sixteenth year at Tagaste in an idleness which was fatal to his virtue; he gave himself up to pleasure with all the vehemence of an ardent nature. At first he prayed, but without the sincere desire of being heard, and when he reached Carthage, towards the end of the year 370, every circumstance

tended to draw him from his true course: the many seductions of the great city that was still half pagan, the licentiousness of other students, the theatres, the intoxication of his literary success, and a proud desire always to be first, even in evil. Before long he was obliged to confess to Monica that he had formed a sinful liaison with the person who bore him a son (372), "the son of his sin" — an entanglement from which he only delivered himself at Milan after fifteen years of its thralldom.

Two extremes are to be avoided in the appreciation of this crisis. Some, like Mommsen, misled perhaps by the tone of grief in the "Confessions", have exaggerated it: in the "Realencyklopädie" (3d ed., II, 268) Loofs reproves Mommsen on this score, and yet he himself is too lenient towards Augustine, when he claims that in those days, the Church permitted concubinage. The "Confessions" alone prove that Loofs did not understand the 17th canon of Toledo. However, it may be said that, even in his fall, Augustine maintained a certain dignity and felt a compunction which does him honour, and that, from the age of nineteen, he had a genuine desire to break the chain. In fact, in 373, an entirely new inclination manifested itself in his life, brought about by the reading Cicero's "Hortensius" whence he imbibed a love of the wisdom which Cicero so eloquently praises. Thenceforward Augustine looked upon rhetoric merely as a profession; his heart was in philosophy.

Unfortunately, his faith, as well as his morals, was to pass through a terrible crisis. In this same year, 373, Augustine and his friend Honoratus fell into the snares of the Manichæans. It seems strange that so great a mind should have been victimized by Oriental vapourings, synthesized by the Persian Mani (215-276) into coarse, material dualism, and introduced into Africa scarcely fifty years previously. Augustine himself tells us that he was enticed by the promises of a free philosophy unbridled by faith; by the boasts of the Manichæans, who claimed to have discovered contradictions in Holy Writ; and, above all, by the hope of finding in their doctrine a scientific explanation of nature and its most mysterious phenomena. Augustine's inquiring mind was enthusiastic for the natural sciences, and the Manichæans declared that nature withheld no secrets from Faustus, their doctor. Moreover, being tortured by the problem of the origin of evil, Augustine, in default of solving it, acknowledged a conflict of two principles. And then, again, there was a very powerful charm in the moral irresponsibility resulting from a doctrine which denied liberty and attributed the commission of crime to a foreign principle.

Once won over to this sect, Augustine devoted himself to it with all the ardour of his character; he read all its books, adopted and defended all its opinions. His furious proselytism drew into error his friend Alypius and Romanianus, his Mæcenas of Tagaste, the friend of his father who was defraying the expenses of Augustine's studies. It was during this Manichæan period that Augustine's literary faculties reached their full development, and he was still a student at Carthage when he embraced error.

His studies ended, he should in due course have entered the forum litigiosum, but he preferred the career of letters, and Possidius tells us that he returned to Tagaste to

"teach grammar." The young professor captivated his pupils, one of whom, Alypius, hardly younger than his master, loath to leave him after following him into error, was afterwards baptized with him at Milan, eventually becoming Bishop of Tagaste, his native city. But Monica deeply deplored Augustine's heresy and would not have received him into her home or at her table but for the advice of a saintly bishop, who declared that "the son of so many tears could not perish." Soon afterwards Augustine went to Carthage, where he continued to teach rhetoric. His talents shone to even better advantage on this wider stage, and by an indefatigable pursuit of the liberal arts his intellect attained its full maturity. Having taken part in a poetic tournament, he carried off the prize, and the Proconsul Vindicianus publicly conferred upon him the corona agonistica.

It was at this moment of literary intoxication, when he had just completed his first work on *æsthetics* (now lost) that he began to repudiate Manichæism. Even when Augustine was in his first fervour, the teachings of Mani had been far from quieting his restlessness, and although he has been accused of becoming a priest of the sect, he was never initiated or numbered among the "elect," but remained an "auditor" the lowest degree in the hierarchy. He himself gives the reason for his disenchantment. First of all there was the fearful depravity of Manichæan philosophy — "They destroy everything and build up nothing"; then, the dreadful immorality in contrast with their affectation of virtue; the feebleness of their arguments in controversy with the Catholics, to whose Scriptural arguments their only reply was: "The Scriptures have been falsified." But, worse than all, he did not find science among them — science in the modern sense of the word — that knowledge of nature and its laws which they had promised him. When he questioned them concerning the movements of the stars, none of them could answer him. "Wait for Faustus," they said, "he will explain everything to you." Faustus of Mileve, the celebrated Manichæan bishop, at last came to Carthage; Augustine visited and questioned him, and discovered in his responses the vulgar rhetorician, the utter stranger to all scientific culture. The spell was broken, and, although Augustine did not immediately abandon the sect, his mind rejected Manichæan doctrines. The illusion had lasted nine years.

But the religious crisis of this great soul was only to be resolved in Italy, under the influence of Ambrose. In 383 Augustine, at the age of twenty-nine, yielded to the irresistible attraction which Italy had for him, but his mother suspected his departure and was so reluctant to be separated from him that he resorted to a subterfuge and embarked under cover of the night. He had only just arrived in Rome when he was taken seriously ill; upon recovering he opened a school of rhetoric, but, disgusted by the tricks of his pupils, who shamelessly defrauded him of their tuition fees, he applied for a vacant professorship at Milan, obtained it, and was accepted by the prefect, Symmachus. Having visited Bishop Ambrose, the fascination of that saint's kindness induced him to become a regular attendant at his preachings.

However, before embracing the Faith, Augustine underwent a three years' struggle during which his mind passed through several distinct phases. At first he turned towards

the philosophy of the Academics, with its pessimistic scepticism; then neo-Platonic philosophy inspired him with genuine enthusiasm. At Milan he had scarcely read certain works of Plato and, more especially, of Plotinus, before the hope of finding the truth dawned upon him. Once more he began to dream that he and his friends might lead a life dedicated to the search for it, a life purged of all vulgar aspirations after honours, wealth, or pleasure, and with celibacy for its rule (Confessions VI). But it was only a dream; his passions still enslaved him.

Monica, who had joined her son at Milan, prevailed upon him to become betrothed, but his affianced bride was too young, and although Augustine dismissed the mother of Adeodatus, her place was soon filled by another. Thus did he pass through one last period of struggle and anguish. Finally, through the reading of the Holy Scripture light penetrated his mind. Soon he possessed the certainty that Jesus Christ is the only way to truth and salvation. After that resistance came only from the heart. An interview with Simplicianus, the future successor of St. Ambrose, who told Augustine the story of the conversion of the celebrated neo-Platonic rhetorician, Victorinus (Confessions VIII.1, VIII.2), prepared the way for the grand stroke of grace which, at the age of thirty-three, smote him to the ground in the garden at Milan (September, 386). A few days later Augustine, being ill, took advantage of the autumn holidays and, resigning his professorship, went with Monica, Adeodatus, and his friends to Cassisiacum, the country estate of Verecundus, there to devote himself to the pursuit of true philosophy which, for him, was now inseparable from Christianity.

From his conversion to his episcopate (386-395)

Augustine gradually became acquainted with Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place. The law that governed this change of thought has of late years been frequently misconstrued; it is sufficiently important to be precisely defined. The solitude of Cassisiacum realized a long-cherished dream. In his books "Against the Academics," Augustine has described the ideal serenity of this existence, enlivened only by the passion for truth. He completed the education of his young friends, now by literary readings in common, now by philosophical conferences to which he sometimes invited Monica, and the accounts of which, compiled by a secretary, have supplied the foundation of the "Dialogues." Licentius, in his "Letters," would later on recall these delightful philosophical mornings and evenings, at which Augustine was wont to evolve the most elevating discussions from the most commonplace incidents. The favourite topics at their conferences were truth, certainty (Against the Academics), true happiness in philosophy (On a Happy Life), the Providential order of the world and the problem of evil (On Order) and finally God and the soul (Soliloquies, On the Immortality of the Soul).

Here arises the curious question propounded modern critics: Was Augustine a Christian when wrote these "Dialogues" at Cassisiacum? Until now no one had doubted it; historians, relying upon the "Confessions", had all believed that Augustine's retirement to the villa had for its twofold object the improvement of his health and his preparation for baptism. But certain critics nowadays claim to have discovered a radical opposition

between the philosophical "Dialogues" composed in this retirement and the state of soul described in the "Confessions". According to Harnack, in writing the "Confessions" Augustine must have projected upon the recluse of 386 the sentiments of the bishop of 400. Others go farther and maintain that the recluse of the Milanese villa could not have been at heart a Christian, but a Platonist; and that the scene in the garden was a conversion not to Christianity, but to philosophy, the genuinely Christian phase beginning only in 390.

But this interpretation of the "Dialogues" cannot withstand the test of facts and texts. It is admitted that Augustine received baptism at Easter, 387; and who could suppose that it was for him a meaningless ceremony? So too, how can it be admitted that the scene in the garden, the example of the recluses, the reading of St. Paul, the conversion of Victorinus, Augustine's ecstasies in reading the Psalms with Monica were all invented after the fact? Again, as it was in 388 that Augustine wrote his beautiful apology "On the Holiness of the Catholic Church," how is it conceivable that he was not yet a Christian at that date? To settle the argument, however, it is only necessary to read the "Dialogues" themselves. They are certainly a purely philosophical work — a work of youth, too, not without some pretension, as Augustine ingenuously acknowledges (Confessions IX.4); nevertheless, they contain the entire history of his Christian formation. As early as 386, the first work written at Cassisiacum reveals to us the great underlying motive of his researches. The object of his philosophy is to give authority the support of reason, and "for him the great authority, that which dominates all others and from which he never wished to deviate, is the authority of Christ"; and if he loves the Platonists it is because he counts on finding among them interpretations always in harmony with his faith (Against the Academics, III, c. x). To be sure such confidence was excessive, but it remains evident that in these "Dialogues" it is a Christian, and not a Platonist, that speaks. He reveals to us the intimate details of his conversion, the argument that convinced him (the life and conquests of the Apostles), his progress in the Faith at the school of St. Paul (*ibid.*, II, ii), his delightful conferences with his friends on the Divinity of Jesus Christ, the wonderful transformations worked in his soul by faith, even to that victory of his over the intellectual pride which his Platonic studies had aroused in him (On The Happy Life, I, ii), and at last the gradual calming of his passions and the great resolution to choose wisdom for his only spouse (Soliloquies, I, x).

It is now easy to appreciate at its true value the influence of neo-Platonism upon the mind of the great African Doctor. It would be impossible for anyone who has read the works of St. Augustine to deny the existence of this influence. However, it would be a great exaggeration of this influence to pretend that it at any time sacrificed the Gospel to Plato. The same learned critic thus wisely concludes his study: "So long, therefore, as his philosophy agrees with his religious doctrines, St. Augustine is frankly neo-Platonist; as soon as a contradiction arises, he never hesitates to subordinate his philosophy to religion, reason to faith. He was, first of all, a Christian; the philosophical questions that occupied his mind constantly found themselves more and more relegated to the background" (*op. cit.*, 155). But the method was a dangerous one; in thus seeking harmony between the two doctrines he thought too easily to find Christianity in Plato, or

Platonism in the Gospel. More than once, in his "Retractations" and elsewhere, he acknowledges that he has not always shunned this danger. Thus he had imagined that in Platonism he discovered the entire doctrine of the Word and the whole prologue of St. John. He likewise disavowed a good number of neo-Platonic theories which had at first misled him — the cosmological thesis of the universal soul, which makes the world one immense animal — the Platonic doubts upon that grave question: Is there a single soul for all or a distinct soul for each? But on the other hand, he had always reproached the Platonists, as Schaff very properly remarks (Saint Augustine, New York, 1886, p. 51), with being ignorant of, or rejecting, the fundamental points of Christianity: "first, the great mystery, the Word made flesh; and then love, resting on the basis of humility." They also ignore grace, he says, giving sublime precepts of morality without any help towards realizing them.

It was this Divine grace that Augustine sought in Christian baptism. Towards the beginning of Lent, 387, he went to Milan and, with Adeodatus and Alypius, took his place among the competentes, being baptized by Ambrose on Easter Day, or at least during Eastertide. The tradition maintaining that the Te Deum was sung on that occasion by the bishop and the neophyte alternately is groundless. Nevertheless this legend is certainly expressive of the joy of the Church upon receiving as her son him who was to be her most illustrious doctor. It was at this time that Augustine, Alypius, and Evodius resolved to retire into solitude in Africa. Augustine undoubtedly remained at Milan until towards autumn, continuing his works: "On the Immortality of the Soul" and "On Music." In the autumn of 387, he was about to embark at Ostia, when Monica was summoned from this life. In all literature there are no pages of more exquisite sentiment than the story of her saintly death and Augustine's grief (Confessions IX). Augustine remained several months in Rome, chiefly engaged in refuting Manichæism. He sailed for Africa after the death of the tyrant Maximus (August 388) and after a short sojourn in Carthage, returned to his native Tagaste. Immediately upon arriving there, he wished to carry out his idea of a perfect life, and began by selling all his goods and giving the proceeds to the poor. Then he and his friends withdrew to his estate, which had already been alienated, there to lead a common life in poverty, prayer, and the study of sacred letters. Book of the "LXXXIII Questions" is the fruit of conferences held in this retirement, in which he also wrote "De Genesi contra Manichæos," "De Magistro," and, "De Vera Religione."

Augustine did not think of entering the priesthood, and, through fear of the episcopacy, he even fled from cities in which an election was necessary. One day, having been summoned to Hippo by a friend whose soul's salvation was at stake, he was praying in a church when the people suddenly gathered about him, cheered him, and begged Valerius, the bishop, to raise him to the priesthood. In spite of his tears Augustine was obliged to yield to their entreaties, and was ordained in 391. The new priest looked upon his ordination as an additional reason for resuming religious life at Tagaste, and so fully did Valerius approve that he put some church property at Augustine's disposal, thus enabling him to establish a monastery the second that he had founded. His priestly ministry of five years was admirably fruitful; Valerius had bidden him preach, in spite of

the deplorable custom which in Africa reserved that ministry to bishops. Augustine combated heresy, especially Manichæism, and his success was prodigious. Fortunatus, one of their great doctors, whom Augustine had challenged in public conference, was so humiliated by his defeat that he fled from Hippo. Augustine also abolished the abuse of holding banquets in the chapels of the martyrs. He took part, 8 October, 393, in the Plenary Council of Africa, presided over by Aurelius, Bishop of Carthage, and, at the request of the bishops, was obliged to deliver a discourse which, in its completed form, afterwards became the treatise "De Fide et symbolo".

As bishop of Hippo (396-430)

Enfeebled by old age, Valerius, Bishop of Hippo, obtained the authorization of Aurelius, Primate of Africa, to associate Augustine with himself as coadjutor. Augustine had to resign himself to consecration at the hands of Megalius, Primate of Numidia. He was then forty two, and was to occupy the See of Hippo for thirty-four years. The new bishop understood well how to combine the exercise of his pastoral duties with the austerities of the religious life, and although he left his convent, his episcopal residence became a monastery where he lived a community life with his clergy, who bound themselves to observe religious poverty. Was it an order of regular clerics or of monks that he thus founded? This is a question often asked, but we feel that Augustine gave but little thought to such distinctions. Be that as it may, the episcopal house of Hippo became a veritable nursery which supplied the founders of the monasteries that were soon spread all over Africa and the bishops who occupied the neighbouring sees. Possidius (Vita S. August., xxii) enumerates ten of the saint's friends and disciples who were promoted to the episcopacy. Thus it was that Augustine earned the title of patriarch of the religious, and renovator of the clerical, life in Africa.

But he was above all the defender of truth and the shepherd of souls. His doctrinal activities, the influence of which was destined to last as long as the Church itself, were manifold: he preached frequently, sometimes for five days consecutively, his sermons breathing a spirit of charity that won all hearts; he wrote letters which scattered broadcast through the then known world his solutions of the problems of that day; he impressed his spirit upon divers African councils at which he assisted, for instance, those of Carthage in 398, 401, 407, 419 and of Mileve in 416 and 418; and lastly struggled indefatigably against all errors. To relate these struggles were endless; we shall, therefore, select only the chief controversies and indicate in each the doctrinal attitude of the great Bishop of Hippo.

The Manichæan controversy and the problem of evil

After Augustine became bishop the zeal which, from the time of his baptism, he had manifested in bringing his former co-religionists into the true Church, took on a more paternal form without losing its pristine ardour — "let those rage against us who know not at what a bitter cost truth is attained. . . . As for me, I should show you the same forbearance that my brethren had for me when I blind, was wandering in your doctrines" (Contra Epistolam Fundamenti 3). Among the most memorable events that occurred during this controversy was the great victory won in 404 over Felix, one of the "elect" of

the Manichæans and the great doctor of the sect. He was propagating his errors in Hippo, and Augustine invited him to a public conference the issue of which would necessarily cause a great stir; Felix declared himself vanquished, embraced the Faith, and, together with Augustine, subscribed the acts of the conference. In his writings Augustine successively refuted Mani (397), the famous Faustus (400), Secundinus (405), and (about 415) the fatalistic Priscillianists whom Paulus Orosius had denounced to him. These writings contain the saint's clear, unquestionable views on the eternal problem of evil, views based on an optimism proclaiming, like the Platonists, that every work of God is good and that the only source of moral evil is the liberty of creatures (City of God XIX.13.2). Augustine takes up the defence of free will, even in man as he is, with such ardour that his works against the Manichæan are an inexhaustible storehouse of arguments in this still living controversy.

In vain have the Jansenists maintained that Augustine was unconsciously a Pelagian and that he afterwards acknowledged the loss of liberty through the sin of Adam. Modern critics, doubtless unfamiliar with Augustine's complicated system and his peculiar terminology, have gone much farther. In the "Revue d'histoire et de littérature religieuses" (1899, p. 447), M. Margival exhibits St. Augustine as the victim of metaphysical pessimism unconsciously imbibed from Manichæan doctrines. "Never," says he, "will the Oriental idea of the necessity and the eternity of evil have a more zealous defender than this bishop." Nothing is more opposed to the facts. Augustine acknowledges that he had not yet understood how the first good inclination of the will is a gift of God (Retractions, I, xxiii, n, 3); but it should be remembered that he never retracted his leading theories on liberty, never modified his opinion upon what constitutes its essential condition, that is to say, the full power of choosing or of deciding. Who will dare to say that in revising his own writings on so important a point he lacked either clearness of perception or sincerity?

The Donatist controversy and the theory of the Church

The Donatist schism was the last episode in the Montanist and Novatian controversies which had agitated the Church from the second century. While the East was discussing under varying aspects the Divine and Christological problem of the Word, the West, doubtless because of its more practical genius, took up the moral question of sin in all its forms. The general problem was the holiness of the Church; could the sinner be pardoned, and remain in her bosom? In Africa the question especially concerned the holiness of the hierarchy. The bishops of Numidia, who, in 312, had refused to accept as valid the consecration of Cæcilian, Bishop of Carthage, by a traditor, had inaugurated the schism and at the same time proposed these grave questions: Do the hierarchical powers depend upon the moral worthiness of the priest? How can the holiness of the Church be compatible with the unworthiness of its ministers?

At the time of Augustine's arrival in Hippo, the schism had attained immense proportions, having become identified with political tendencies — perhaps with a national movement against Roman domination. In any event, it is easy to discover in it an undercurrent of anti-social revenge which the emperors had to combat by strict laws.

The strange sect known as "Soldiers of Christ," and called by Catholics Circumcelliones (brigands, vagrants), resembled the revolutionary sects of the Middle Ages in point of fanatic destructiveness — a fact that must not be lost sight of, if the severe legislation of the emperors is to be properly appreciated.

The history of Augustine's struggles with the Donatists is also that of his change of opinion on the employment of rigorous measures against the heretics; and the Church in Africa, of whose councils he had been the very soul, followed him in the change. This change of views is solemnly attested by the Bishop of Hippo himself, especially in his Letters, 93 (in the year 408). In the beginning, it was by conferences and a friendly controversy that he sought to re-establish unity. He inspired various conciliatory measures of the African councils, and sent ambassadors to the Donatists to invite them to re-enter the Church, or at least to urge them to send deputies to a conference (403). The Donatists met these advances at first with silence, then with insults, and lastly with such violence that Possidius Bishop of Calamet, Augustine's friend, escaped death only by flight, the Bishop of Bagaïa was left covered with horrible wounds, and the life of the Bishop of Hippo himself was several times attempted (Letter 88, to Januarius, the Donatist bishop). This madness of the Circumcelliones required harsh repression, and Augustine, witnessing the many conversions that resulted therefrom, thenceforth approved rigid laws. However, this important restriction must be pointed out: that St. Augustine never wished heresy to be punishable by death — *Vos rogamus ne occidatis* (Letter 100, to the Proconsul Donatus). But the bishops still favoured a conference with the schismatics, and in 410 an edict issued by Honorius put an end to the refusal of the Donatists. A solemn conference took place at Carthage, in June, 411, in presence of 286 Catholic, and 279 Donatist bishops. The Donatist spokesmen were Petilian of Constantine, Primian of Carthage, and Emeritus of Cæsarea; the Catholic orators, Aurelius and Augustine. On the historic question then at issue, the Bishop of Hippo proved the innocence of Cæcilian and his consecrator Felix, and in the dogmatic debate he established the Catholic thesis that the Church, as long as it is upon earth, can, without losing its holiness, tolerate sinners within its pale for the sake of converting them. In the name of the emperor the Proconsul Marcellinus sanctioned the victory of the Catholics on all points. Little by little Donatism died out, to disappear with the coming of the Vandals.

So amply and magnificently did Augustine develop his theory on the Church that, according to Specht "he deserves to be named the Doctor of the Church as well as the Doctor of Grace"; and Möhler (*Dogmatik*, 351) is not afraid to write: "For depth of feeling and power of conception nothing written on the Church since St. Paul's time, is comparable to the works of St. Augustine." He has corrected, perfected, and even excelled the beautiful pages of St. Cyprian on the Divine institution of the Church, its authority, its essential marks, and its mission in the economy of grace and the administration of the sacraments. The Protestant critics, Dorner, Bindemann, Böhringer and especially Reuter, loudly proclaim, and sometimes even exaggerate, this rôle of the Doctor of Hippo; and while Harnack does not quite agree with them in every respect he does not hesitate to say (*History of Dogma*, II, c. iii): "It is one of the points upon which

Augustine specially affirms and strengthens the Catholic idea.... He was the first [!] to transform the authority of the Church into a religious power, and to confer upon practical religion the gift of a doctrine of the Church." He was not the first, for Dorner acknowledges (Augustinus, 88) that Optatus of Mileve had expressed the basis of the same doctrines. Augustine, however, deepened, systematized, and completed the views of St. Cyprian and Optatus. But it is impossible here to go into detail. (See Specht, *Die Lehre von der Kirche nach dem hl. Augustinus*, Paderborn, 1892.)

The Pelagian controversy and the Doctor of Grace

The close of the struggle against the Donatists almost coincided with the beginnings of a very grave theological dispute which not only was to demand Augustine's unremitting attention up to the time of his death, but was to become an eternal problem for individuals and for the Church. Farther on we shall enlarge upon Augustine's system; here we need only indicate the phases of the controversy. Africa, where Pelagius and his disciple Celestius had sought refuge after the taking of Rome by Alaric, was the principal centre of the first Pelagian disturbances; as early as 412 a council held at Carthage condemned Pelagians for their attacks upon the doctrine of original sin. Among other books directed against them by Augustine was his famous "*De naturâ et gratiâ*". Thanks to his activity the condemnation of these innovators, who had succeeded in deceiving a synod convened at Diospolis in Palestine, was reiterated by councils held later at Carthage and Mileve and confirmed by Pope Innocent I (417). A second period of Pelagian intrigues developed at Rome, but Pope Zosimus, whom the stratagems of Celestius had for a moment deluded, being enlightened by Augustine, pronounced the solemn condemnation of these heretics in 418. Thenceforth the combat was conducted in writing against Julian of Eclanum, who assumed the leadership of the party and violently attacked Augustine.

Towards 426 there entered the lists a school which afterwards acquired the name of Semipelagian, the first members being monks of Hadrumetum in Africa, who were followed by others from Marseilles, led by Cassian, the celebrated abbot of Saint-Victor. Unable to admit the absolute gratuitousness of predestination, they sought a middle course between Augustine and Pelagius, and maintained that grace must be given to those who merit it and denied to others; hence goodwill has the precedence, it desires, it asks, and God rewards. Informed of their views by Prosper of Aquitaine, the holy Doctor once more expounded, in "*De Prædestinatione Sanctorum*", how even these first desires for salvation are due to the grace of God, which therefore absolutely controls our predestination.

Struggles against Arianism and closing years

In 426 the holy Bishop of Hippo, at the age of seventy-two, wishing to spare his episcopal city the turmoil of an election after his death, caused both clergy and people to acclaim the choice of the deacon Heraclius as his auxiliary and successor, and transferred to him the administration of externals. Augustine might then have enjoyed some rest had Africa not been agitated by the undeserved disgrace and the revolt of Count Boniface (427). The Goths, sent by the Empress Placidia to oppose Boniface,

and the Vandals, whom the latter summoned to his assistance, were all Arians. Maximinus, an Arian bishop, entered Hippo with the imperial troops. The holy Doctor defended the Faith at a public conference (428) and in various writings. Being deeply grieved at the devastation of Africa, he laboured to effect a reconciliation between Count Boniface and the empress. Peace was indeed reestablished, but not with Genseric, the Vandal king. Boniface, vanquished, sought refuge in Hippo, whither many bishops had already fled for protection and this well fortified city was to suffer the horrors of an eighteen months' siege. Endeavouring to control his anguish, Augustine continued to refute Julian of Eclanum; but early in the siege he was stricken with what he realized to be a fatal illness, and, after three months of admirable patience and fervent prayer, departed from this land of exile on 28 August, 430, in the seventy-sixth year of his age.

About this page

APA citation. Portalié, E. (1907). Life of St. Augustine of Hippo. In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 15, 2015 from New Advent: <http://www.newadvent.org/cathen/02084a.htm>

MLA citation. Portalié, Eugène. "Life of St. Augustine of Hippo." The Catholic Encyclopedia. Vol. 2. New York: Robert Appleton Company, 1907. 15 Feb. 2015 <<http://www.newadvent.org/cathen/02084a.htm>>.

Transcription. This article was transcribed for New Advent by Dave Ofstead.

Ecclesiastical approbation. Nihil Obstat. 1907. Remy Lafort, S.T.D., Censor. Imprimatur. +John M. Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://newadvent.org/cathen/03190c.htm>

241 captures

16 Jan 2000 - 22 Nov 2025

Dec MAR Jun

15

2014 2015 2016

About this capture

New Advent

[Home](#)

[Encyclopedia](#)

[Summa](#)

[Fathers](#)

[Bible](#) [Library](#)

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Home > Catholic Encyclopedia > C > Calumny

Calumny

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

(Latin *calvor*, to use artifice, to deceive)

Etymologically any form of ruse or fraud employed to deceive another, particularly in judicial proceedings. In its more commonly accepted signification it means the unjust damaging of the good name of another by imputing to him a crime or fault of which he is not guilty. The sin thus committed is in a general sense mortal, just as is detraction. It is hardly necessary, however, to observe that as in other breaches of the law the sin may be venial, either because of the trivial character of the subject-matter involved or because of insufficient deliberation in the making of the accusation. Objectively, a calumny is a mortal sin when it is calculated to do serious harm to the person so traduced. Just as in the instance of wrongful damage to person or estate, so the calumniator is bound to adequate reparation for the injury perpetrated by the blackening of another's good name. He is obliged (1) to retract his false statements, and that even though his own reputation may necessarily as a consequence suffer. (2) He must also make good whatever other losses have been sustained by the innocent party as a result of his libellous utterances, provided these same have been in some measure (in confuso) foreseen by him. In canon law the phrase *juramentum calumniae* is employed to indicate the oath taken by the parties to a litigation, by which they averred that the action was brought and the defence offered in good faith.

About this page

APA citation. Delany, J. (1908). Calumny. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved March 15, 2015 from New Advent: <http://www.newadvent.org/cathen/03190c.htm>

MLA citation. Delany, Joseph. "Calumny." *The Catholic Encyclopedia*. Vol. 3. New York: Robert Appleton Company, 1908. 15 Mar. 2015
<<http://www.newadvent.org/cathen/03190c.htm>>.

Transcription. This article was transcribed for New Advent by Gerald M. Knight.

Ecclesiastical approbation. *Nihil Obstat*. November 1, 1908. Remy Lafort, S.T.D., Censor. Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly

appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

<http://www.newadvent.org/cathen/10285c.htm>

344 captures

16 Aug 2000 - 27 Nov 2025

Dec FEB Apr

19

2013 2015 2016

About this capture

New Advent

Home Encyclopedia Summa Fathers Bible Library
A B C D E F G H I J K L M N O P Q R S T U V W X Y
Z

Home > Catholic Encyclopedia > M > Middle Ages

Middle Ages

Help support New Advent and get the full contents of this website as an instant download or CD-ROM. Includes the Catholic Encyclopedia, Church Fathers, Summa, Bible and more — all for only \$19.99...

A term commonly used to designate that period of European history between the fall of the Roman Empire and about the middle of the fifteenth century.

The precise dates of the beginning, culmination, and end of the Middle Ages are more or less arbitrarily assumed according to the point of view adopted. The period is usually considered to open with those migrations of the German Tribes which led to the destruction of the Roman Empire in the West in 375, when the Huns fell upon the Gothic tribes north of the Black Sea and forced the Visigoths over the boundaries of the Roman Empire on the lower Danube. A later date, however, is sometimes assumed, viz., when Odoacer deposed Romulus Augustulus, the last of the Roman Emperors of the West, in 476. Others, again, begin the Middle Ages with the opening years of the seventh century and the death (609) of Venantius Fortunatus, the last representative of classic Latin literature. The close of the Middle Ages is also variously fixed; some make it coincide with the rise of Humanism and the Renaissance in Italy, in the fourteenth century; with the fall of Constantinople, in 1453; with the discovery of America by Columbus in 1492; or, again, with the great religious schism of the sixteenth century. Any hard and fast line drawn to designate either the beginning or close of the period in question is arbitrary. The widest limits given, viz., the irruption of the Visigoths over the boundaries of the Roman Empire, for the beginning, and the middle of the sixteenth century, for the close, may be taken as inclusively sufficient, and embrace, beyond dispute, every movement or

phase of history that can be claimed as properly belonging to the Middle Ages.

A great part of THE CATHOLIC ENCYCLOPEDIA is devoted to the movements, ecclesiastical, intellectual, social, political, and artistic, which made up European history during this period so fertile in human activities, whether sacred or profane.

Under the titles covering the political divisions of Europe, past and present (e.g., ALSACE-LORRAINE; ANHALT; AUSTRO-HUNGARIAN MONARCHY; BADEN; BAVARIA; BELGIUM; BOHEMIA; BREMEN; BULGARIA; CASTILE AND ARAGON; CROATIA; DENMARK; ENGLAND; FRANCE; GERMANY; GREECE; HAMBURG; HESSE; HUNGARY; IRELAND; ITALY; KARINTHIA; KRAIN; LEÓN; LIPPE; LÜBECK; LUXEMBURG; MECKLENBURG; MONACO; MONTENEGRO; NAVARRE; NETHERLANDS; NORWAY; OLDENBURG; PAPAL STATES; PORTUGAL; REUSS; ROME; RUMANIA; RUSSIA; SAXE-ALTENBURG; SAXE-COBURG AND GOTHA; SAXE-MEININGEN; SAXE-WEIMAR; SAXONY; SCHAUMBURG-LIPPE; SCHWARZBURG; SCOTLAND; SERBIA; SICILY; SPAIN; SWEDEN; SWITZERLAND; VENICE; WALDECK; WALES; WÜRTEMBERG), are given in detail their respective political and religious developments throughout the Middle Ages.

Under articles of a wider scope (e.g. EUROPE; CHRISTENDOM; POPE) is found a more general and synthetic treatment. Particular aspects and movements peculiar to different portions of it are found in such articles as CHIVALRY; CRUSADES; ECCLESIASTICAL ART; FEUDALISM; GOTHIC ARCHITECTURE; INQUISITION; CONFLICT OF INVESTITURES; LAND-TENURE IN THE CHRISTIAN ERA; MONASTICISM; ECCLESIASTICAL MUSIC; PAINTING; PILGRIMAGES; SCULPTURE; in the articles upon the great religious orders, congregations, and institutions which then came into existence; in the biographies of the popes, rulers, historical personages, scholars, philosophers, poets, and scientists whose lives fall within this period; in the accounts of the universities, cities, and dioceses which were founded and developed throughout Europe from the fall of the Roman Empire to the time of the Reformation, and in innumerable minor articles throughout the work.

About this page

APA citation. Middle Ages. (1911). In The Catholic Encyclopedia. New York: Robert Appleton Company. Retrieved February 19, 2015 from New Advent:
<http://www.newadvent.org/cathen/10285c.htm>

MLA citation. "Middle Ages." The Catholic Encyclopedia. Vol. 10. New York: Robert Appleton Company, 1911. 19 Feb. 2015
<<http://www.newadvent.org/cathen/10285c.htm>>.

Transcription. This article was transcribed for New Advent by Steve Fanning.

Ecclesiastical approbation. Nihil Obstat. October 1, 1911. Remy Lafort, S.T.D., Censor.

Imprimatur. +John Cardinal Farley, Archbishop of New York.

Contact information. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent.org. Regrettably, I can't reply to every letter, but I greatly appreciate your feedback — especially notifications about typographical errors and inappropriate ads.

Copyright © 2012 by Kevin Knight. Dedicated to the Immaculate Heart of Mary.

CONTACT US

http://skepticsannotatedbible.com/contra/by_name.html

638 captures

11 Oct 2003 - 18 Dec 2025

Jan FEB Mar

19

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Contradictions in the Bible

Is salvation by faith alone?

How many men did the chief of David's captains kill?

Was Abraham justified by faith or by works?

How many generations from Abraham to Moses?

How many sons did Abraham have?

Was Abiathar the father or the son of Ahimelech?

Who was Abijam's mother?

How were Abijam and Asa related?

How long was the ark of the covenant at Abinadab's house?

How old was Abram when Ishmael was born?

How many sons did Absalom have?

When did Absalom rebel against David?
The two contradictory creation accounts.
Who was Achan's father?
How many of Adin's offspring returned from Babylon?
How many of Adonikam's offspring returned from Babylon?
How should adultery be punished?
Is it wrong to commit adultery?
Was Haman an Agagite?
Was Ahaz buried with his fathers?
When did Ahaziah begin to reign?
How old was Ahaziah when he began to reign?
Did the city of Ai exist after Joshua destroyed it?
What tribe was Aijalon from?
Does God want some to go to Hell?
Did Jesus tell his disciples everything?
Was David alone when asking for the holy bread at Nob?
Did Saul and Samuel kill all the Amalekites?
Who was Amasa's father?
How should the Ammonites be treated?
Who was Anah?
Who drove the Anakim from Hebron?
How long does God's anger last?
From what were the animals created?
How did Antiochus die?
What were the names of the apostles?
Where did Jesus first appear to the eleven disciples after the resurrection?
How many of Arah's offspring returned from Babylon?
What was in the ark of the covenant?
Was Asa perfect?
Did Asa remove the high places?
How many of Asaph's offspring returned from Babylon?
When did Jesus ascend into heaven?
Did Peter ask Jesus where he was going?
On what did Jesus ride into Jerusalem?
Is the day of the Lord at hand?
How many of Azgad's offspring returned from Babylon?
When did Baasha die?
How many languages were there before the Tower of Babel was built?
How long was the Babylonian captivity?
How many of Bani's offspring returned from Babylon?
In whose name is baptism to be performed?
Did Jesus baptize anyone?
Did Jesus tell his apostles to go barefoot and without a staff?
How many generations must a bastard wait until his offspring can enter the congregation of the Lord?

Who was to blame for original sin?
Who was Bashemath's father?
What was the volume of the molten sea in Solomon's temple?
How many of Bebai's offspring returned from Babylon?
When did Saul become David's enemy?
Who named Beersheba?
Where did Joseph and Mary live before the birth of Jesus?
Should we believe everything?
How many believers were there at the time of the ascension?
How old was Benjamin when his clan migrated to Egypt?
Who were the sons of Benjamin?
Were Naaman and Ard the sons or the grandsons of Benjamin?
Who asked Jesus for the best seats in heaven?
When did Jacob rename Luz to Bethel?
How many of Bethlehem and Netophah's offspring returned from Babylon?
Where did Jesus cure the blind man?
How many of Bezai's offspring returned from Babylon?
How many of Bigvai's offspring returned from Babylon?
Who is the most blessed woman?
Who makes people deaf and blind?
How many blind men were healed near Jericho?
Does the blood of animal sacrifices take away sin?
What are the borders of Israel?
Should every man bear his own burden?
Who buried Jesus?
On what day did the temple burn?
Did God command the Israelites to make him burnt offerings?
Who appeared to Moses in the burning bush?
What became of Cain?
Was Jesus taken to Caiaphas or Annas first?
Will those who call on the Lord be delivered?
Can God do anything?
How should the Canaanites be treated?
How long was the Egyptian Captivity?
Does God prefer castrated men?
Is casting out devils a sign of a true Christian?
Did God kill all the Egyptian cattle in the sixth plague?
Is it OK to have a census?
Did the Centurion ask Jesus directly to help his servant?
What did the Centurion call Jesus when he died?
How high was the chapter?
How many men did David kill?
Is childbearing sinful?
Is it a good thing to be childish?
How did Jesus respond when questioned by the high priest?

Is circumcision required?
To whom were the cities of Exhtaol and Zoreah given?
Did the cock crow before or after Peter's denial?
What color was Jesus' robe?
Did Jesus forewarn the apostles of his death and resurrection?
Is God the author of confusion?
What must a congregation do if it sins through ignorance?
Is it OK to covet?
Did Jesus say before the cock crow or before the cock crow twice?
Did Jesus ask God to save him from crucifixion?
Is it OK to curse people?
Will God curse the earth?
Are those who obey the law cursed?
When did the Temple curtain rip?
Who carried Jesus' cross?
When was the city of Dan named?
Generations from David to the Babylonian Captivity
How did David kill Goliath?
The sons of David born in Hebron
Did David sin?
Which sons of David born in Jerusalem?
From which of David's sons was Jesus descended?
When did the women (or woman) arrive at the sepulchre?
Is death final?
How many of Delaiah, Tobiah, and Nekoda's offspring returned from Babylon?
To whom did Peter deny knowing Jesus?
Who destroyed Sodom and Gomorrah?
Can the devil capture us at will?
Is the devil free to roam?
Who can cast out devils in the name of Jesus?
Where did the devils ask not to go?
Does God desire animal sacrifices?
Must everyone die?
Should believers discuss their faith with non-believers?
Is divorce ever permissible?
Does anyone do anything good?
Who put the robe on Jesus?
Did Jesus drink on the cross?
When did the earth dry after the flood?
Does God dwell in darkness or in light?
Will the earth last forever?
What kind of animals may we eat?
Is it OK to eat blood?
How should the Edomites be treated?
May a eunuch enter the congregation of the Lord?

Did Lot's daughters think God had killed every man?
Did Luke include everything that Jesus did?
Did Jesus, Mary, and Joseph go to Egypt or Nazareth?
How many disciples did Jesus appear to in his first post resurrection appearance?
Did the eleven disciples believe the two men?
Who did Elhanan kill?
Was John the Baptist Elijah?
When will the end of the world come?
How should we treat our enemies?
Has anyone ever ascended into heaven?
Did Enoch die?
Was Enoch the sixth or the seventh from Adam?
Will Ephraim return to Egypt?
When was Eve created?
Is everyone descended from Adam and Eve?
Is God the creator of evil?
Do evildoers prosper?
Did Moses see God face to face?
Is Salvation by faith alone?
Were the men with Paul knocked to the ground?
Is it possible to fall from grace?
How many years of famine?
Is it OK to call your father (or anyone else) father?
Did Moses fear the king?
Should we look for signs in the heavens?
Should we fear God?
Who bought the potter's field?
When did the cursed fig tree die?
When did Jesus curse the fig tree?
Was Jesus the first to rise from the dead?
To whom did Jesus make his first post-resurrection appearance?
How long was the ark afloat?
How long did the flood last?
Did everyone (except for Noah and his family) die in the flood?
Will the righteous flourish?
Which flying creeping things may we eat?
Is it OK to call someone a fool?
Is it good to be foolish?
Who forces non-believers to disbelieve?
How many Philistine foreskins did David buy his first wife with?
Does God forgive sins?
How many generations from Jesus to Abraham?
Can God be found?
From what were the fowls created?
Do humans have free will?

Were the disciples frightened or gladdened when they saw Jesus?
Does God ever get furious?
Who gave the law to Moses?
Did God give Gehazi leprosy?
How many generations were there from David to Jesus?
Genealogy of Jesus (Mt.1 vs Lk.3)
Genealogy of Jesus (Mt.1 vs 1 Chr.)
When was the Holy Ghost given?
Does God ever lie?
Does God love everyone?
Does God know what is everyone's heart?
How many gods are there?
Are we all God's children?
Does God work on the Sabbath?
How much gold, silver, and clothing did the people give?
Who killed Goliath?
Is anyone good?
Who was greater: Jesus, Solomon, or John the Baptist?
Is it OK for men to have long hair?
Who was Noah's youngest son?
Is it good to be happy?
Was Mary Magdalene happy or sad when she saw the risen Jesus?
Who hardened the Pharaoh's heart?
Should we follow our own heart?
When was heaven created?
Does Hell exist?
Does God help in times of need?
Who was Heman's father?
Did Herod think Jesus was John the Baptist?
Where did Joseph's brothers find the hidden money?
How many talents of gold did Hiram send Solomon?
Is only God holy?
Who sent the Holy Ghost?
How should homosexuals be treated?
Where did Aaron die?
How many horsemen did David take?
At what time of day was Jesus crucified?
Does God approve of human sacrifices?
Were humans created before or after the other animals?
If a husband believes, is his wife saved also?
Which tribe was Hiram from?
Was Zechariah Iddo's son or grandson?
What should you do if you sin through ignorance?
Is it OK to make images?
Which came first: the calling of Peter and Andrew or the imprisonment of John the

Baptist?
Is incest forbidden?
Are we punished for the sins of others?
Did Saul inquire of the Lord?
Were the men or angels inside or outside the tomb when the women arrived?
Will God destroy those that intermarry?
Can God stop iron chariots?
How old was Ishmael when he was abandoned by Abraham?
When was King Jabin killed?
Who bought the sepulchre in Sechem from the sons of Hamor?
Where was Jacob buried?
How many were in Jacob's family when they came into Egypt?
Was Jarius' daughter alive when Jesus was approached?
Did the Israelites take Jerusalem from the Jebusites?
Did Jeconiah have any sons?
Was Jechoniah the son or the grandson of Josiah?
When did Jehoash become king of Israel?
How long did Jehoash reign?
How old was Jehoachin when he began to reign?
Who succeeded Jehoiakim as king?
Did Jehoiakim die in Babylon or near Jerusalem?
Did Jehoshaphat remove the high places?
Did Abraham know God's name?
Was Jehu the son or grandson of Nimshi?
When was the man (or men) healed?
Did Paul go to Jerusalem from Damascus immediately after his conversion?
How many sons did Jesse have?
When was Jesus born?
Was Joseph the father of Jesus?
Did Jesus know everything?
Did Jesus bear witness of himself?
What will happen to Jews when they die?
Will there be many Jews?
What was Jesus H. Christ's real name?
Did God commend or condemn Jehu for the killings at Jezreel?
Where was Joash buried?
Who brought evil on Job?
Who cast Jonah into the sea?
Who was Jesus' grandfather on his father's side?
Where did Josiah die?
How did King Josiah die?
How long did Jotham reign?
How did Judas die?
Did Judas identify Jesus with a kiss?
To judge or not to judge.

Does Jesus judge people?
Has there ever been a just person?
Is anyone justified?
Was Keturah Abraham's wife or concubine?
To kill or not to kill.
Why did God reject Saul as king?
Who was the father of Kish?
Does God know and see everything?
Who was Korah's father?
Did God burn all of Korah's children to death?
Who was Laban's father?
What were the last words of Jesus?
Should we obey human or divine law?
Is it wrong to lie?
What is the human lifespan?
When did God divide light from darkness?
How many of Lod, Hadid, and Ono's offspring returned from Babylon?
Has the sun ever stood still in the sky for 24 hours?
Who is the Lord of this world?
Was Lot a righteous man?
Should we love or hate our brother?
How many soldiers did Lysias have?
How many of Lysias' footmen were killed by the Jews?
Was Mahli the son of Levi?
Will everyone see the majesty of God?
Did God originally create humans male and female?
Was Jesus born in a house or a manger?
Was David a man of war before he fought Goliath?
Did Elisha receive Elijah's mantle before or after Elijah is taken up into heaven?
Is marriage a good thing?
Was Mary (the mother of Jesus) blessed?
Should Christians be concerned with material things?
Is it OK to eat meat sacrificed to other gods?
Was Moses meek?
Is God merciful?
Will the Messiah be a descendant of David?
How many children did Michal have?
Did the Israelites kill every male in Midian?
How many people did God kill for "committing whoredom with the daughters of Moab"?
How did God say the Moabites should be treated?
Did any Moabite enter the congregation of the Lord?
Is money good or bad?
Was Moses in good mental and physical health at age 120?
Who was Moses' father-in-law?
Was Moses a good speaker?

Did Jesus preach his first sermon on a mountain or a plain?
What is God's name?
What's new?
What is the correct new moon sacrifice?
How many of Nicanor's soldiers were killed?
How many soldiers were in Nicanor's army?
If God likes you, will everyone else like you too?
When did Noah enter the ark?
How should nonbelievers be treated?
Is it OK to take oaths?
Are those who believe Jesus is the Christ of God?
How many officers did Solomon have?
How old was Abraham when he left Haran?
Was the tomb opened or closed when the women arrived?
Do Christians need to obey Old Testament laws?
How many overseers did Solomon have?
Who owns the earth?
How many of Pahathmoab, Jeshua, and Joab's offspring returned from Babylon?
How should parents be treated?
How many days is unleavened bread to be eaten during the passover?
Was Jesus crucified the day before or the day after the Passover meal?
Did Paul see Jesus on the road to Damascus?
Did Paul visit all of the disciples when he went to Jerusalem after his conversion?
Is God warlike or peaceful?
Is the law of God perfect?
Is it OK to use perfume?
Who wrote the Pentateuch?
How did Peter find out that Jesus was the Messiah?
Where was the home of Peter and Andrew?
Were the Pharisees baptized by John?
Can women be church leaders?
How high were the pillars?
Were plants created before or after humans?
Should we try to please others?
Is polygamy a good thing?
How many children of the porters returned from Babylon?
How many men were possessed with devils?
What did Jesus do after his baptism?
How much power did Jesus have?
Do Christians know how to pray?
Should you pray for everyone?
When David fled to Nob, what was the priest's name?
On what day of the month was Jehoiachin released from prison?
Should Christians pray in public?
Is every word of God pure?

Was Rahab saved by faith or works?
How long was Elijah's drought?
Who raised Jesus from the dead?
Was Jesus a ransom for many or for all?
Can God be found through reason alone?
Did Mary Magdalene recognize Jesus when he first appeared to her?
Should we rejoice when we see our enemies suffer?
Is it OK for a divorced woman to remarry?
Should we rend our clothes?
Does God repent?
Does God respect anyone?
Did both thieves revile Jesus?
Is wealth a sign of righteousness or of wickedness?
Has there ever been a righteous person?
Does righteousness come from following the Law?
Is it necessary to keep the sabbath?
How should Sabbath-breakers be punished?
Who may offer sacrifices to God?
Who was the father of Salah?
Did the Samaritans receive Jesus?
Should the gospel be preached to everyone?
When was the last time that Samuel saw Saul?
Who was Samuel's firstborn son?
Did Sarah have faith that she would conceive?
When did Satan enter Judas?
How did Saul die?
Did Saul's family die with him?
When did David meet Saul?
When did "Is Saul among the prophets?" become a proverb?
Who were Saul's sons?
What must you do to be saved?
Were the Israelites to spare the trees in the countries they invaded?
Did Jesus have secret teachings?
Was Sisera asleep when he was murdered?
Is all scripture inspired by God?
Should we let others see our good works?
Can God be seen ?
How many of Senaah's offspring returned from Babylon?
Should you serve God alone?
What is the earth set upon?
How should a man who has sex with a menstruating woman be punished?
Do bad things happen to good people?
What did the sign over Jesus' head say?
Did Jesus perform many signs and wonders?
What did Judas do with the silver?

Do Christians sin?
Where did Moses receive the Ten Commandments?
How many singing men and women returned from Babylon?
Were the men or angels inside the tomb sitting or standing?
What was Jesus' sixth commandment?
What was Jonathan's first slaughter?
Does God sleep?
How many soldiers?
Who brought Joseph into Egypt?
Was Solomon David's second or fourth son by Bathsheba?
What was Solomon's gift to Hiram?
When did Solomon's reign begin?
Was Jesus the son of David?
How many sons did God have?
How many sons did Gideon have?
Who were the sons of Heman?
Was Jesus silent during his trial before Pilate?
How did Jesus cure the blind man?
Does God have a body?
How many stalls did Solomon have?
When were the stars made?
Is it wrong to steal?
Did Joshua remove the twelve stones from the Jordan River?
May strangers observe the Passover?
How should strangers be treated?
Were the Philistines subdued all the days of Saul?
Why did God turn the sundial back ten degrees?
Is Jesus peaceful ?
When did Jesus' temple tantrum occur?
Where did Jesus tell his disciples to go after his resurrection?
Did the women immediately tell the disciples?
Did Jesus say, "Destroy this temple, and in three days I will raise it up"?
Does God dwell in temples?
Can God be tempted?
Who tempted David to number Israel?
Has God ever tempted anyone?
How old was Terah when he died?
Is it OK to test (or tempt) God?
Can thieves go to heaven?
Should we think for ourselves?
How did God address Jesus at his baptism?
For How much did David buy the threshing floor?
Should you speak in tongues?
Was it OK to touch the risen Jesus before his ascension?
When when did the transfiguration occur?

May Adam eat from any tree?
What were the twelve tribes of Israel?
How many animals of each kind did Noah take into the ark?
Is there an unforgivable sin?
Is it OK to marry unbelievers?
Where did God kill Uzza?
What did the soldiers give Jesus to drink?
Did Jesus go to heaven after he died but before his ascension?
Did the men with Paul hear the voice?
Where did Moses get water from a rock?
How did God tell Moses to get water from a rock?
Does God ever tire?
Was Jonah swallowed by a fish or a whale?
Who (or what) is a ransom for the righteous?
Who created heaven and earth?
Who made the arc of the covenant?
Who wrote the (second set of) ten commandments?
Does God destroy both the righteous and the wicked?
Do the wicked live long?
Is God's will always done in heaven?
Is wisdom a good thing?
Does wisdom make people happy?
How many men were in the king's presence?
Who is for or against Jesus?
Who did the women see at the tomb?
How many women came to the sepulchre?
Where did the women watching the crucifixion stand?
Can only God work wonders?
How are people judged by God?
How many of Zattu's offspring returned from Babylon?
Who was Zechariah's father?
Did Zedekiah see the king of Babylon?
Who was Zerubbabel's father?
Where does God dwell?
Did God call Abraham before or after he moved to Haran?

638 captures

11 Oct 2003 - 18 Dec 2025

Jan FEB Mar

19

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Contradictions in the Bible

Is salvation by faith alone?

How many men did the chief of David's captains kill?

Was Abraham justified by faith or by works?

How many generations from Abraham to Moses?

How many sons did Abraham have?

Was Abiathar the father or the son of Ahimelech?

Who was Abijam's mother?

How were Abijam and Asa related?

How long was the ark of the covenant at Abinadab's house?

How old was Abram when Ishmael was born?

How many sons did Absalom have?

When did Absalom rebel against David?

The two contradictory creation accounts.

Who was Achan's father?

How many of Adin's offspring returned from Babylon?

How many of Adonikam's offspring returned from Babylon?

How should adultery be punished?

Is it wrong to commit adultery?

Was Haman an Agagite?

Was Ahaz buried with his fathers?

When did Ahaziah begin to reign?

How old was Ahaziah when he began to reign?
Did the city of Ai exist after Joshua destroyed it?
What tribe was Aijalon from?
Does God want some to go to Hell?
Did Jesus tell his disciples everything?
Was David alone when asking for the holy bread at Nob?
Did Saul and Samuel kill all the Amalekites?
Who was Amasa's father?
How should the Ammonites be treated?
Who was Anah?
Who drove the Anakim from Hebron?
How long does God's anger last?
From what were the animals created?
How did Antiochus die?
What were the names of the apostles?
Where did Jesus first appear to the eleven disciples after the resurrection?
How many of Arah's offspring returned from Babylon?
What was in the ark of the covenant?
Was Asa perfect?
Did Asa remove the high places?
How many of Asaph's offspring returned from Babylon?
When did Jesus ascend into heaven?
Did Peter ask Jesus where he was going?
On what did Jesus ride into Jerusalem?
Is the day of the Lord at hand?
How many of Azgad's offspring returned from Babylon?
When did Baasha die?
How many languages were there before the Tower of Babel was built?
How long was the Babylonian captivity?
How many of Bani's offspring returned from Babylon?
In whose name is baptism to be performed?
Did Jesus baptize anyone?
Did Jesus tell his apostles to go barefoot and without a staff?
How many generations must a bastard wait until his offspring can enter the congregation of the Lord?
Who was to blame for original sin?
Who was Bashemath's father?
What was the volume of the molten sea in Solomon's temple?
How many of Bebai's offspring returned from Babylon?
When did Saul become David's enemy?
Who named Beersheba?
Where did Joseph and Mary live before the birth of Jesus?
Should we believe everything?
How many believers were there at the time of the ascension?
How old was Benjamin when his clan migrated to Egypt?

Who were the sons of Benjamin?
Were Naaman and Ard the sons or the grandsons of Benjamin?
Who asked Jesus for the best seats in heaven?
When did Jacob rename Luz to Bethel?
How many of Bethlehem and Netophah's offspring returned from Babylon?
Where did Jesus cure the blind man?
How many of Bezai's offspring returned from Babylon?
How many of Bigvai's offspring returned from Babylon?
Who is the most blessed woman?
Who makes people deaf and blind?
How many blind men were healed near Jericho?
Does the blood of animal sacrifices take away sin?
What are the borders of Israel?
Should every man bear his own burden?
Who buried Jesus?
On what day did the temple burn?
Did God command the Israelites to make him burnt offerings?
Who appeared to Moses in the burning bush?
What became of Cain?
Was Jesus taken to Caiaphas or Annas first?
Will those who call on the Lord be delivered?
Can God do anything?
How should the Canaanites be treated?
How long was the Egyptian Captivity?
Does God prefer castrated men?
Is casting out devils a sign of a true Christian?
Did God kill all the Egyptian cattle in the sixth plague?
Is it OK to have a census?
Did the Centurion ask Jesus directly to help his servant?
What did the Centurion call Jesus when he died?
How high was the chapter?
How many men did David kill?
Is childbearing sinful?
Is it a good thing to be childish?
How did Jesus respond when questioned by the high priest?
Is circumcision required?
To whom were the cities of Exhtaol and Zoreah given?
Did the cock crow before or after Peter's denial?
What color was Jesus' robe?
Did Jesus forewarn the apostles of his death and resurrection?
Is God the author of confusion?
What must a congregation do if it sins through ignorance?
Is it OK to covet?
Did Jesus say before the cock crow or before the cock crow twice?
Did Jesus ask God to save him from crucifixion?

Is it OK to curse people?
Will God curse the earth?
Are those who obey the law cursed?
When did the Temple curtain rip?
Who carried Jesus' cross?
When was the city of Dan named?
Generations from David to the Babylonian Captivity
How did David kill Goliath?
The sons of David born in Hebron
Did David sin?
Which sons of David born in Jerusalem?
From which of David's sons was Jesus descended?
When did the women (or woman) arrive at the sepulchre?
Is death final?
How many of Delaiah, Tobiah, and Nekoda's offspring returned from Babylon?
To whom did Peter deny knowing Jesus?
Who destroyed Sodom and Gomorrah?
Can the devil capture us at will?
Is the devil free to roam?
Who can cast out devils in the name of Jesus?
Where did the devils ask not to go?
Does God desire animal sacrifices?
Must everyone die?
Should believers discuss their faith with non-believers?
Is divorce ever permissible?
Does anyone do anything good?
Who put the robe on Jesus?
Did Jesus drink on the cross?
When did the earth dry after the flood?
Does God dwell in darkness or in light?
Will the earth last forever?
What kind of animals may we eat?
Is it OK to eat blood?
How should the Edomites be treated?
May a eunuch enter the congregation of the Lord?
Did Lot's daughters think God had killed every man?
Did Luke include everything that Jesus did?
Did Jesus, Mary, and Joseph go to Egypt or Nazareth?
How many disciples did Jesus appear to in his first post resurrection appearance?
Did the eleven disciples believe the two men?
Who did Elhanan kill?
Was John the Baptist Elijah?
When will the end of the world come?
How should we treat our enemies?
Has anyone ever ascended into heaven?

Did Enoch die?
Was Enoch the sixth or the seventh from Adam?
Will Ephraim return to Egypt?
When was Eve created?
Is everyone descended from Adam and Eve?
Is God the creator of evil?
Do evildoers prosper?
Did Moses see God face to face?
Is Salvation by faith alone?
Were the men with Paul knocked to the ground?
Is it possible to fall from grace?
How many years of famine?
Is it OK to call your father (or anyone else) father?
Did Moses fear the king?
Should we look for signs in the heavens?
Should we fear God?
Who bought the potter's field?
When did the cursed fig tree die?
When did Jesus curse the fig tree?
Was Jesus the first to rise from the dead?
To whom did Jesus make his first post-resurrection appearance?
How long was the ark afloat?
How long did the flood last?
Did everyone (except for Noah and his family) die in the flood?
Will the righteous flourish?
Which flying creeping things may we eat?
Is it OK to call someone a fool?
Is it good to be foolish?
Who forces non-believers to disbelieve?
How many Philistine foreskins did David buy his first wife with?
Does God forgive sins?
How many generations from Jesus to Abraham?
Can God be found?
From what were the fowls created?
Do humans have free will?
Were the disciples frightened or gladdened when they saw Jesus?
Does God ever get furious?
Who gave the law to Moses?
Did God give Gehazi leprosy?
How many generations were there from David to Jesus?
Genealogy of Jesus (Mt.1 vs Lk.3)
Genealogy of Jesus (Mt.1 vs 1 Chr.)
When was the Holy Ghost given?
Does God ever lie?
Does God love everyone?

Does God know what is everyone's heart?
How many gods are there?
Are we all God's children?
Does God work on the Sabbath?
How much gold, silver, and clothing did the people give?
Who killed Goliath?
Is anyone good?
Who was greater: Jesus, Solomon, or John the Baptist?
Is it OK for men to have long hair?
Who was Noah's youngest son?
Is it good to be happy?
Was Mary Magdalene happy or sad when she saw the risen Jesus?
Who hardened the Pharaoh's heart?
Should we follow our own heart?
When was heaven created?
Does Hell exist?
Does God help in times of need?
Who was Heman's father?
Did Herod think Jesus was John the Baptist?
Where did Joseph's brothers find the hidden money?
How many talents of gold did Hiram send Solomon?
Is only God holy?
Who sent the Holy Ghost?
How should homosexuals be treated?
Where did Aaron die?
How many horsemen did David take?
At what time of day was Jesus crucified?
Does God approve of human sacrifices?
Were humans created before or after the other animals?
If a husband believes, is his wife saved also?
Which tribe was Hiram from?
Was Zechariah Iddo's son or grandson?
What should you do if you sin through ignorance?
Is it OK to make images?
Which came first: the calling of Peter and Andrew or the imprisonment of John the Baptist?
Is incest forbidden?
Are we punished for the sins of others?
Did Saul inquire of the Lord?
Were the men or angels inside or outside the tomb when the women arrived?
Will God destroy those that intermarry?
Can God stop iron chariots?
How old was Ishmael when he was abandoned by Abraham?
When was King Jabin killed?
Who bought the sepulchre in Sechem from the sons of Hamor?

Where was Jacob buried?
How many were in Jacob's family when they came into Egypt?
Was Jarius' daughter alive when Jesus was approached?
Did the Israelites take Jerusalem from the Jebusites?
Did Jeconiah have any sons?
Was Jechoniah the son or the grandson of Josiah?
When did Jehoash become king of Israel?
How long did Jehoash reign?
How old was Jehoachin when he began to reign?
Who succeeded Jehoiakim as king?
Did Jehoiakim die in Babylon or near Jerusalem?
Did Jehoshaphat remove the high places?
Did Abraham know God's name?
Was Jehu the son or grandson of Nimshi?
When was the man (or men) healed?
Did Paul go to Jerusalem from Damascus immediately after his conversion?
How many sons did Jesse have?
When was Jesus born?
Was Joseph the father of Jesus?
Did Jesus know everything?
Did Jesus bear witness of himself?
What will happen to Jews when they die?
Will there be many Jews?
What was Jesus H. Christ's real name?
Did God commend or condemn Jehu for the killings at Jezreel?
Where was Joash buried?
Who brought evil on Job?
Who cast Jonah into the sea?
Who was Jesus' grandfather on his father's side?
Where did Josiah die?
How did King Josiah die?
How long did Jotham reign?
How did Judas die?
Did Judas identify Jesus with a kiss?
To judge or not to judge.
Does Jesus judge people?
Has there ever been a just person?
Is anyone justified?
Was Keturah Abraham's wife or concubine?
To kill or not to kill.
Why did God reject Saul as king?
Who was the father of Kish?
Does God know and see everything?
Who was Korah's father?
Did God burn all of Korah's children to death?

Who was Laban's father?
What were the last words of Jesus?
Should we obey human or divine law?
Is it wrong to lie?
What is the human lifespan?
When did God divide light from darkness?
How many of Lod, Hadid, and Ono's offspring returned from Babylon?
Has the sun ever stood still in the sky for 24 hours?
Who is the Lord of this world?
Was Lot a righteous man?
Should we love or hate our brother?
How many soldiers did Lysias have?
How many of Lysias' footmen were killed by the Jews?
Was Mahli the son of Levi?
Will everyone see the majesty of God?
Did God originally create humans male and female?
Was Jesus born in a house or a manger?
Was David a man of war before he fought Goliath?
Did Elisha receive Elijah's mantle before or after Elijah is taken up into heaven?
Is marriage a good thing?
Was Mary (the mother of Jesus) blessed?
Should Christians be concerned with material things?
Is it OK to eat meat sacrificed to other gods?
Was Moses meek?
Is God merciful?
Will the Messiah be a descendant of David?
How many children did Michal have?
Did the Israelites kill every male in Midian?
How many people did God kill for "committing whoredom with the daughters of Moab"?
How did God say the Moabites should be treated?
Did any Moabite enter the congregation of the Lord?
Is money good or bad?
Was Moses in good mental and physical health at age 120?
Who was Moses' father-in-law?
Was Moses a good speaker?
Did Jesus preach his first sermon on a mountain or a plain?
What is God's name?
What's new?
What is the correct new moon sacrifice?
How many of Nicanor's soldiers were killed?
How many soldiers were in Nicanor's army?
If God likes you, will everyone else like you too?
When did Noah enter the ark?
How should nonbelievers be treated?
Is it OK to take oaths?

Are those who believe Jesus is the Christ of God?
How many officers did Solomon have?
How old was Abraham when he left Haran?
Was the tomb opened or closed when the women arrived?
Do Christians need to obey Old Testament laws?
How many overseers did Solomon have?
Who owns the earth?
How many of Pahathmoab, Jeshua, and Joab's offspring returned from Babylon?
How should parents be treated?
How many days is unleavened bread to be eaten during the passover?
Was Jesus crucified the day before or the day after the Passover meal?
Did Paul see Jesus on the road to Damascus?
Did Paul visit all of the disciples when he went to Jerusalem after his conversion?
Is God warlike or peaceful?
Is the law of God perfect?
Is it OK to use perfume?
Who wrote the Pentateuch?
How did Peter find out that Jesus was the Messiah?
Where was the home of Peter and Andrew?
Were the Pharisees baptized by John?
Can women be church leaders?
How high were the pillars?
Were plants created before or after humans?
Should we try to please others?
Is polygamy a good thing?
How many children of the porters returned from Babylon?
How many men were possessed with devils?
What did Jesus do after his baptism?
How much power did Jesus have?
Do Christians know how to pray?
Should you pray for everyone?
When David fled to Nob, what was the priest's name?
On what day of the month was Jehoiachin released from prison?
Should Christians pray in public?
Is every word of God pure?
Was Rahab saved by faith or works?
How long was Elijah's drought?
Who raised Jesus from the dead?
Was Jesus a ransom for many or for all?
Can God be found through reason alone?
Did Mary Magdalene recognize Jesus when he first appeared to her?
Should we rejoice when we see our enemies suffer?
Is it OK for a divorced woman to remarry?
Should we rend our clothes?
Does God repent?

Does God respect anyone?
Did both thieves revile Jesus?
Is wealth a sign of righteousness or of wickedness?
Has there ever been a righteous person?
Does righteousness come from following the Law?
Is it necessary to keep the sabbath?
How should Sabbath-breakers be punished?
Who may offer sacrifices to God?
Who was the father of Salah?
Did the Samaritans receive Jesus?
Should the gospel be preached to everyone?
When was the last time that Samuel saw Saul?
Who was Samuel's firstborn son?
Did Sarah have faith that she would conceive?
When did Satan enter Judas?
How did Saul die?
Did Saul's family die with him?
When did David meet Saul?
When did "Is Saul among the prophets?" become a proverb?
Who were Saul's sons?
What must you do to be saved?
Were the Israelites to spare the trees in the countries they invaded?
Did Jesus have secret teachings?
Was Sisera asleep when he was murdered?
Is all scripture inspired by God?
Should we let others see our good works?
Can God be seen ?
How many of Senaah's offspring returned from Babylon?
Should you serve God alone?
What is the earth set upon?
How should a man who has sex with a menstruating woman be punished?
Do bad things happen to good people?
What did the sign over Jesus' head say?
Did Jesus perform many signs and wonders?
What did Judas do with the silver?
Do Christians sin?
Where did Moses receive the Ten Commandments?
How many singing men and women returned from Babylon?
Were the men or angels inside the tomb sitting or standing?
What was Jesus' sixth commandment?
What was Jonathan's first slaughter?
Does God sleep?
How many soldiers?
Who brought Joseph into Egypt?
Was Solomon David's second or fourth son by Bathsheba?

What was Solomon's gift to Hiram?
When did Solomon's reign begin?
Was Jesus the son of David?
How many sons did God have?
How many sons did Gideon have?
Who were the sons of Heman?
Was Jesus silent during his trial before Pilate?
How did Jesus cure the blind man?
Does God have a body?
How many stalls did Solomon have?
When were the stars made?
Is it wrong to steal?
Did Joshua remove the twelve stones from the Jordan River?
My strangers observe the Passover?
How should strangers be treated?
Were the Philistines subdued all the days of Saul?
Why did God turn the sundial back ten degrees?
Is Jesus peaceful ?
When did Jesus' temple tantrum occur?
Where did Jesus tell his disciples to go after his resurrection?
Did the women immediately tell the disciples?
Did Jesus say, "Destroy this temple, and in three days I will raise it up"?
Does God dwell in temples?
Can God be tempted?
Who tempted David to number Israel?
Has God ever tempted anyone?
How old was Terah when he died?
Is it OK to test (or tempt) God?
Can thieves go to heaven?
Should we think for ourselves?
How did God address Jesus at his baptism?
For How much did David buy the threshing floor?
Should you speak in tongues?
Was it OK to touch the risen Jesus before his ascension?
When when did the transfiguration occur?
May Adam eat from any tree?
What were the twelve tribes of Israel?
How many animals of each kind did Noah take into the ark?
Is there an unforgivable sin?
Is it OK to marry unbelievers?
Where did God kill Uzza?
What did the soldiers give Jesus to drink?
Did Jesus go to heaven after he died but before his ascension?
Did the men with Paul hear the voice?
Where did Moses get water from a rock?

How did God tell Moses to get water from a rock?
Does God ever tire?
Was Jonah swallowed by a fish or a whale?
Who (or what) is a ransom for the righteous?
Who created heaven and earth?
Who made the arc of the covenant?
Who wrote the (second set of) ten commandments?
Does God destroy both the righteous and the wicked?
Do the wicked live long?
Is God's will always done in heaven?
Is wisdom a good thing?
Does wisdom make people happy?
How many men were in the king's presence?
Who is for or against Jesus?
Who did the women see at the tomb?
How many women came to the sepulchre?
Where did the women watching the crucifixion stand?
Can only God work wonders?
How are people judged by God?
How many of Zattu's offspring returned from Babylon?
Who was Zechariah's father?
Did Zedekiah see the king of Babylon?
Who was Zerubbabel's father?
Where does God dwell?
Did God call Abraham before or after he moved to Haran?

<http://skepticsannotatedbible.com/contra/300or800.html>

226 captures

13 Mar 2005 - 6 Oct 2025

Jan Feb Mar

12

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many men did the chief of David's captains kill?

800

These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time. (KJV) 2 Samuel 23:8

These are the names of David's mighty men: Josheb-Basshebeth, a Tahkemonite, was chief of the Three; he raised his spear against eight hundred men, whom he killed in one encounter. (NIV)

These are the names of the mighty men whom David had: Josheb-basshe'beth a Tah-che'monite; he was chief of the three; he wielded his spear against eight hundred whom he slew at one time. (RSV)

300

And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. (KJV) 1 Chronicles 11:11

this is the list of David's mighty men: Jashobeam, a Hacmonite, was chief of the officers; he raised his spear against three hundred men, whom he killed in one encounter. (NIV)

This is an account of David's mighty men: Jasho'be-am, a Hach'monite, was chief of the three; he wielded his spear against three hundred whom he slew at one time. (RSV)

Note from the Oxford Annotated Bible for 2 Samuel 23:8-11: Josheb-basshebeth a Tachemonite is an error of a copyist; 1 Chr 11.11 has Jashobeam a Hachmonite. It has been proposed that the man's original name was Ishbaal (see 2.8 n. and 11.14-25 n.). So according to the Oxford Annotated Bible, Jashobeam and Josheb-basshe'beth (and Ishbaal) are different names for the same person.

Dwindling in Unbelief

The Bible's Greatest Massacres

NonStamp Collector

Quiz Show (Bible Contradictions)

Christian Response

IncreaseLearning.com

http://skepticsannotatedbible.com/contra/abe_justified.html

183 captures

29 Feb 2000 - 16 Jul 2024

Jan FEB Mar

12

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-In the Quran

-In the Book of Mormon

Dwindling in Unbelief: Contradictions

-Contradictions in the Bible: An analysis by book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

http://skepticsannotatedbible.com/contra/abe_justified.html

183 captures

29 Feb 2000 - 16 Jul 2024

Jan FEB Mar

12

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-In the Quran

-In the Book of Mormon

Dwindling in Unbelief: Contradictions

-Contradictions in the Bible: An analysis by book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was Abraham justified by faith or works?

He was justified by faith. He was justified by works.

Romans 4:2

For if Abraham were justified by works, he hath whereof to glory.

James 2:21

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

The Biblically Correct answer: Abraham was justified by works.

Since there is a tie, we need to find a way to break it -- using the Bible, of course. And luckily there is one! We can use the Biblically Correct answer to the question, Is salvation by faith alone?, which we've already answered in the negative. Salvation is not by faith alone.

So Paul was wrong and James was right. Abraham was justified by works when he showed his willingness to kill his son for God.

Helping Believers Resolve Contradictions: A Biblically Correct Approach

Ebon Musings: Some Biblical Contradictions on the Issue of Faith vs. Works

Christian responses

CARM

Rational Christianity

ChristianAnswers.net

SAB: A Response

Tektonics

http://skepticsannotatedbible.com/contra/abe_moses.html

47 captures

24 Nov 2013 - 5 Oct 2024

Dec FEB Mar

14

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

- By Name
- In the Quran
- In the Book of Mormon

Dwindling in Unbelief: Contradictions

- Contradictions in the Bible: An analysis by book

Links

- 1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many generations from Abraham to Moses?

Four. More than four.

Genesis 15:16

In the fourth generation they shall come hither again.

Genesis 21:1-3

And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age. ... And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Genesis 25:21-26

Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. ... and his name was called Jacob.

Genesis 35:23

The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi....

Exodus 6:16

the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari.

Exodus 6:18

The sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel.

Exodus 6:20

And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses.

Christian Response

IncreaseLearning.com

http://skepticsannotatedbible.com/contra/abes_sons.html

275 captures

29 Feb 2000 - 6 Oct 2025

Jan FEB Mar
17
2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many sons did Abraham have?

Abraham had only one son.

By faith Abraham when he was tried, offered up Isaac, ... his only begotten son.

Hebrews 11:17

Take now thy son, thine only son Isaac, ... and offer him there for a burnt offering. Genesis 22:2

Abraham had more than one son.

And Hagar bare Abraham a son: and Abram called his son's name, which Hagar bare, Ishmael. Genesis 16:15

For Sarah conceived, and bare Abraham a son in his old age And Abraham called him Isaac. Genesis 21:2-3

Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. Genesis 25:1-2

Abraham had two sons; the one by a bond-woman, and the other by a free woman. Galatians 4:22

Christian Responses

LookingUntoJesus.net

Tektonics

SAB: A Response

CARM

<http://www.skepticsannotatedbible.com/contra/abiathar.html>

173 captures

17 May 2000 - 6 Oct 2025

Jul FEB Apr

20

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was Abiathar the father or the son of Ahimelech?

Abiathar was the son of Ahimelech.

And one of the sons of Ahimelech the son of Ahitub, named Abiathar. 1 Samuel 22:20

Abiathar the son of Ahimelech. 1 Samuel 23:6

Abiathar was the father of Ahimelech.

Ahimelech the son of Abiathar. 2 Samuel 8:17, 1 Chronicles 18:16, 24:6

The Oxford Annotated Bible note for 2 Samuel 8:17: Ahimelech the son of Abiathar should perhaps be reversed (1 Sam.22.20), though it is also possible that Abiathar had a son Ahimelech who acted in place of his aged father (1 Chr.18.16; 24.3,6,31).

Christian Response

LookingUntoJesus.net

SAB: A Response

Tektonics

<http://www.skepticsannotatedbible.com/contra/abijam.html>

205 captures

29 Feb 2000 - 6 Oct 2025

Jan FEB Apr

19

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Who was Abijam's mother?

Maachah, the daughter of Abishalom

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. 1 Kings 15:1-2

Michaiah the daughter of Uriel

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem. His mother's name also was Michaiah the daughter of Uriel. 2 Chronicles 13:1-2

Christian Response

BibelCenter

SAB: A Response

Looking Unto Jesus

/body>

http://skepticsannotatedbible.com/contra/abijam_asa.html

119 captures

25 May 2006 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How were Abijam and Asa related?

Abijam was Asa's father.

And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. 1 Kings 15:8

Abijam was Asa's brother.

(They both had the same mother, Maachah.)

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. 1 Kings 15:1-2

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. 1 Kings 15:9-10

The Harper Collins Study Bible note for 1 Kings 15.10: "According to this verse Asa and Abijam both had the same mother (cf. v. 2). This would make them brothers rather than father and son (v. 8) Alternatively, it may be that Maacah held the important post of queen mother but was not necessarily Asa's biological mother."

It is possible, of course, that Abijam married his own mother (Maachah) and was, therefore, Asa's father and brother.

Christian Response

LookingUntoJesus.net

<http://skepticsannotatedbible.com/contra/abinadab.html>

186 captures

3 Mar 2001 - 14 Oct 2025

Jul MAR Apr

18

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How long was the ark of the covenant at Abinadab's house?

Twenty years.

And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. 1 Samuel 7:1-2

Samuel 7:1-2

And Samuel said to all the people, See ye him [Saul] whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. 1 Samuel 10:24

More than forty years.

And David arose ... to bring up from thence the ark of God.... And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah.... 2 Samuel 6:2-3

And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. Acts.13:21

1 Samuel 7:1-2 says that the ark of the covenant was brought to Abinadab's house and that it stayed there for 20 years. This was before Saul was made king (1 Samuel 10:24).

But according to 2 Samuel 6:2-3, David removed the ark from Abinadab's house. And Acts 13:21 says that Saul (David's predecessor) was king for 40 years. So the ark must have been at Abinadab's house for more than 40 years.

Christian Responses

AboutBibleProphecy.com

LookingUntoJesus.net

SAB: A Response

Tektonics

http://skepticsannotatedbible.com/contra/abram_ishmael.html

169 captures

19 Mar 2008 - 6 Oct 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How old was Abram when Ishmael was born?

86 years old

And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis 16:16

More than 135 years old

Our father Abraham ... dwelt in Haran: and from thence, when his father was dead, he removed himself into this land. Acts 7:2-4

And Terah lived seventy years, and begat Abram. Genesis 11:26 .

And the days of Terah were two hundred and five years; and Terah died in Haran.

Genesis 11:32

Acts 7:4 says that Abram didn't leave Haran until after his father died. Genesis 11:26 says that Abram's father was 70 years old when Abram was born, and Abram's father lived to be 205 (11:32). Clearly, then, Abram was at least 135 when he left Haran.

(Although Gen.12:4 says he left Haran when he was only 75. Which leads us to another contradiction: When did Abraham leave Haran?)

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/absalom.html>

149 captures

3 Mar 2000 - 6 Oct 2025

Jul FEB Mar

21

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many sons did Absalom have?

Absalom had no sons.

Now Absalom ... said, I have not son to keep my name in remembrance. 2 Samuel 18:18

Absalom had three sons.

And unto Absalom there were born three sons. 2 Samuel 14:27

Christian Response

LookingUntoJesus.net

SAB: A Response

Tektonics

http://skepticsannotatedbible.com/contra/absalom_rebel.html

122 captures
25 May 2006 - 6 Sep 2025
Jul FEB Apr
25
2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

When did Absalom rebel against David?

After forty years

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. 2 Samuel 15:7

Much less than forty years since David only ruled for a total of forty years.

David was thirty years old when he began to reign, and he reigned forty years. 2 Samuel 5:4

Christian Responses

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/accounts.html>

408 captures

29 Feb 2000 - 6 Oct 2025

Dec FEB Mar

07

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

The two contradictory creation accounts.

There are (at least) two contradictions that are involved here.

In the first creation story, humans are created after the other animals.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:25-27

In the second story, humans were created before the other animals.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Genesis 2:18-19

In the first creation story, the first man and woman were created simultaneously.

So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:25-27

In the second account, the man was created first, then the animals, then the woman from the man's rib.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them.... And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Genesis 2:18-22

Christian Responses

ApologeticsPress.org

SAB: A Response

LookingUntoJesus.net

Carm.org

From SAB Books

<http://skepticsannotatedbible.com/contra/achan.html>

144 captures

29 Feb 2000 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Who Was Achan's father?

Achan's father was Carmi.

For Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing. Joshua 7:1

Achan's father is Zerah

And Joshua, and all Israel with him, took Achan the son of Zerah.... Joshua 7:24

Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? Joshua 22:20

Christian Response

LookingUntoJesus.net

SAB: A Response

Tektonics

<

<http://skepticsannotatedbible.com/contra/adin.html>

138 captures

24 May 2000 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many of Adin's offspring returned from Babylon?

454

The children of Adin, four hundred fifty and four. Ezra 2:15

655

The children of Adin, six hundred fifty and five. Nehemiah 7:20

Christian Response

SAB: A Response

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/adonikam.html>

141 captures

2 Jun 2000 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many of Adonikam's offspring returned from Babylon?

666

The children of Adonikam, six hundred sixty and six. Ezra 2:13

667

The children of Adonikam, six hundred threescore and seven. Nehemiah 7:18

Christian Response

SAB: A Response

Looking Unto Jesus

http://www.skepticsannotatedbible.com/contra/adultery_punishment.html

165 captures

13 Oct 2007 - 6 Oct 2025

Jan FEB Apr

18

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How should adulterers be punished?

They should be executed.

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. Leviticus 20:10

They should not be punished.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. John 8:3-8

Christian Responses

Church of Christ: Wichita, KS

LookingUntoJesus.net

<http://www.skepticsannotatedbible.com/contra/adultery.html>

264 captures

15 Jun 2000 - 6 Sep 2025

Jan FEB Mar

20

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Is it wrong to have sex outside of marriage?

Yes.

Thou shalt not commit adultery. Exodus 20:14, Deuteronomy 5:18

Whoremongers and adulterers God will judge. Hebrews 13:4

No.

And the Lord said to Hosea, Go, take unto thee a wife of whoredoms.... Hosea 1:2
Then said the Lord unto me, God yet, love a woman beloved of her friend, yet an adulteress. Hosea 3:1

Christian Responses
LookingUntoJesus.net
SAB: A Response
Tektonics

<http://www.skepticsannotatedbible.com/contra/agagite.html>

123 captures

28 Feb 2009 - 6 Sep 2025

Jul FEB Apr

20

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was Haman an Agagite?

Yes

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

Esther 3:1

No, Agag and all Amalekites were killed in a God-ordained genocide.

Thus saith the LORD of hosts ... Now go and smite Amalek, and utterly destroy all that

they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 1 Samuel 15:2-3

And Saul smote the Amalekites ... And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 1 Samuel 15:7-8

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As the sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. 1 Samuel 15:32-33

Christian Responses (none yet)
Annotated Skeptic's Annotated Bible
The Agagite, the Jews enemy (1 Sam 15)

<http://skepticsannotatedbible.com/contra/ahaz.html>

119 captures

10 Jan 2004 - 6 Oct 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was Ahaz buried with his fathers?

Yes.

And Ahaz slept with his fathers, and was buried with his fathers in the city of David. 2

Kings 16:20

No.

And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but

they brought him not into the sepulchres of the kings of Israel. 2 Chronicles 28:27
Christian Responses
LookingUntoJesus.net
SAB: A Response

<http://skepticsannotatedbible.com/contra/ahaziah.html>
134 captures
29 May 2000 - 6 Sep 2025
Jul FEB Apr
25
2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

When did Ahaziah begin to reign?

In the twelfth year of Joram.

In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. 2 Kings 8:25

In the eleventh year of Joram.

And in the eleventh year of Joram the son of Ahab began Ahaziah to reign. 2 Kings 9:29

Christian Responses

LookingUntoJesus.net

SAB: A Response

http://skepticsannotatedbible.com/contra/ahaziah_age.html

136 captures

18 May 2000 - 6 Oct 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How old was Ahaziah when he began to reign?

22 years old

Two and twenty years old was Ahaziah when he began to reign. 2 Kings 8:26

42 years old

Forty and two years old was Ahaziah when he began to reign. 2 Chronicles 22:2

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://skepticsannotatedbible.com/contra/ai.html>

127 captures

24 Dec 2002 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Did the city of Ai exist after Joshua destroyed it?

No, it was never rebuilt after Joshua destroyed it.

And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

Joshua 8:28

Yes, it existed at the time of the Babylonian captivity.

The men of Bethel and Ai, an hundred twenty and three. Nehemiah 7:32

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://skepticsannotatedbible.com/contra/aijalon.html>

137 captures

18 May 2000 - 6 Sep 2025

Jul FEB Mar

09

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

What tribe was Aijalon from?

Dan.

And out of the tribe of Dan ... Aijalon with her suburbs, Gathrimmon with her suburbs.

Joshua 21:23-24

Ephraim.

The tribe of Ephraim ... Aijalon with her suburbs, and Gathrimmon with her suburbs. 1
Chronicles 6:66, 69
Christian Responses
LookingUntoJesus.net
SAB: A Response
Tektonics

http://skepticsannotatedbible.com/contra/all_saved.html

240 captures

10 May 2000 - 6 Oct 2025

Jan FEB Mar

13

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Does God want some to go to hell?

God wants everyone to go to heaven.

God our Saviour; who will have all men to be saved. 1 Timothy 2:3-4

The Lord is ... not willing that any should perish, but that all should come to repentance.

2 Peter 3:9

God wants some to go to hell.

The Lord hath made all things for himself: yea, even the wicked for the day of evil.

Proverbs 16:4

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. John

12:40

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
Romans 9:18

God shall send them strong delusion, that they should believe a lie: That they all might
be damned. 2 Thessalonians 2:11-12

Christian Responses
LookingUntoJesus.net
SAB: A Response

>

<http://skepticsannotatedbible.com/contra/allthings.html>

155 captures

17 May 2000 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Did Jesus tell his disciples everything?

Jesus told his disciples everything.

For all things that I have heard of my Father I have made known unto you. John 15:15

There were some things that Jesus didn't tell them.

I have yet many things to say unto you, but ye cannot bear them now. John 16:12

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://www.skepticsannotatedbible.com/contra/alone.html>

156 captures

8 Feb 2001 - 6 Sep 2025

Jul FEB Apr

19

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was David alone when asking for the holy bread at Nob?

He was alone.

Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 1

Samuel 21:1

He was with others.

But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Matthew 12:3-4

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? Mark 2:25-26

And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were

with him; which it is not lawful to eat but for the priests alone? Luke 6:3-4

Christian Responses
LookingUntoJesus.net
SAB: A Response
Tektonics

<http://skepticsannotatedbible.com/contra/amalekites.html>

115 captures

28 Jan 2010 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Did Saul and Samuel kill all the Amalekites?

Yes

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. ...

And Samuel hewed Agag in pieces before the LORD in Gilgal. 1 Samuel 15:7-8, 33

No, Agag's mother was left alive.

And Samuel said, As the sword hath made women childless, so shall thy mother be childless among women. 1 Samuel 15:33

No, David killed them all a few years later.

And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to

Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. 1 Samuel 27:8-9

And then David killed them all again, just to make sure. (Except this time 400 guys escaped.)

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; . . . And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. 1 Samuel 30:1, 17

No, Saul was killed by an Amalekite.

I am an Amalekite. ... So I stood upon him, and slew him. 2 Samuel 1:8-10

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/amasa.html>

131 captures

15 Jun 2000 - 6 Oct 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Who was Amasa's father?

Amasa's father was Ithra an Israelite.

2 Samuel 17:25

Amasa was a man's son, whose name was Ishra an Israelite.

Amasa's father was Jether an Ishmaelite.

1 Chronicles 2:17

And the father of Amasa was Jether the Ishmaelite.

Christian Responses
LookingUntoJesus.net
SAB: A Response
Tektonics

<http://www.skepticsannotatedbible.com/contra/ammonites.html>

134 captures

17 Mar 2006 - 6 Sep 2025

Jul FEB Apr

19

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How should the Ammonites be treated?

Do not fight against them or take their land.

And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

Deuteronomy 2:19

Only unto the land of the children of Ammon thou camest not ... nor unto whatsoever the LORD our God forbad us. Deuteronomy 2:37

(However, we avoided the land of the Ammonites all along the Jabbok River and the towns in the hill country—all the places the LORD our God had commanded us to leave alone. v.37 from the New Living Translation)

Kill them and take their land.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. Judges 11:32

I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire. Jeremiah 49:2

Christian Responses
Looking Unto Jesus

<http://www.skepticsannotatedbible.com/contra/anah.html>

134 captures

25 May 2006 - 6 Sep 2025

Jan FEB Apr

20

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Who was Anah?

The daughter of Zibeon

Anah the daughter of Zibeon Genesis 36:2, 14

The brother of Zibeon

These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah. Genesis 36:20

The sons of Seir ... Zibeon and Anah 1 Chronicles 1:38

The son of Zibeon

And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. Genesis

36:24

The sons of Zibeon; Aiah, and Anah. 1 Chronicles 1:40

Christian Responses

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/anakim.html>

88 captures

19 Feb 2010 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Who drove the Anakim from Hebron?

Joshua

And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. Joshua 11:21

Caleb

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak. Joshua 15:13-14

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/anger.html>

216 captures

24 May 2000 - 6 Oct 2025

Jul FEB Mar

09

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How long does God's anger last?

God doesn't get angry.

God will not threaten like man, nor be inflamed to anger. Judith 8:15

God's anger lasts for just a moment.

For his anger endureth but a moment. Psalm 30:5

God's anger lasts a long time.

And the Lord's anger was kindled against Israel, and he made them wander in the wilderness for forty years. Numbers 32:13

God's anger doesn't last forever.

I am merciful, saith the Lord, and I will not keep anger for ever. Jeremiah 3:12

He retaineth not his anger forever, because he delighteth in mercy. Micah 7:18

God's anger lasts forever.

Ye have kindled a fire in mine anger, which shall burn for ever. Jeremiah 17:4

The people against whom the LORD hath indignation for ever. Malachi 1:4

Depart from me, he cursed, into everlasting fire, prepared for the devil and his angels.

Matthew 25:41

And these shall go away into everlasting punishment. Matthew 25:46

The Onion
Slight Inconsistency Found In Bible
NonStamp Collector
Quiz Show (Bible Contradictions)
Christian Responses
LookingUntoJesus.net
SAB: A Response

<http://skepticsannotatedbible.com/contra/animals.html>

168 captures

18 May 2009 - 6 Oct 2025

Jul FEB Apr

19

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

From what were the animals created?

From water

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. Genesis 1:20

From out of the ground

And out of the ground the LORD God formed every beast of the field, and every fowl of the air. Genesis 2:19

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/antiochus.html>

61 captures

12 May 2013 - 11 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-In the Quran

-In the Book of Mormon

Dwindling in Unbelief: Contradictions

-Contradictions in the Bible: An analysis by book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How did Antiochus die?

God killed him with an incurable bowel disease. (2 Machabees 9:5-28)

The Lord the God of Israel ... struck him with an incurable and an invisible plague ... a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. (v.5)

...

Worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome ... no man could endure to carry [him], for the intolerable stench. Being admonished by the scourge of God, his pains increasing every moment. He himself could not now abide his own stench. (vv.9-12)

...

Then this wicked man prayed to the Lord ... to obtain mercy. (v.13)

...

Yea also, that he would become a Jew himself, and would go through every place of the

earth, and declare the power of God. But his pains not ceasing (for the just judgment of God was come upon him) (vv.17-18)

....

Thus the murderer and blasphemer, being grievously struck ... died a miserable death. (v.28)

He was smashed with stones as he entered the temple in Jerusalem. His head was cut off and his body chopped into pieces. (2 Machabees 1:16-17)

When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth. Blessed be God in all things, who hath delivered up the wicked. vv.16-17

He was scared to death by the Jews. (1 Machabees 6:8-16)

When the king [Antiochus] heard these words ... he was struck with fear ... and fell sick for grief. v.8

...

And he remained there many days: for great grief came more and more and more upon him, and he made account that he should die. v.9

...

I remember the evils that I have done in Jerusalem. v.12

...

For this cause these evils have found me: and behold I perish with great grief in a strange land. v.13

...

So king Antiochus died. v.16

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/apostles.html>

204 captures

29 May 2000 - 6 Oct 2025

Dec FEB Apr

20

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

What were the names of the apostles?

Matthew 10:2-4

Simon (Peter)

Andrew

James (son of Zebedee)

John

Philip

Bartholomew

Thomas

Matthew

James (son of Alphaeus)

Lebbaeus (surname Thaddeus)

Simon the Canaanite

Judas Iscariot

Mark 3:16-19

Simon (Peter)

James (son of Zebedee)

John

Andrew

Philip

Bartholomew

Matthew

Thomas

James (son of Alphaeus)

Thaddeus

Simon the Canaanite

Judas Iscariot

Luke 6:14-16

Simon (Peter)

Andrew

James

John

Philip

Bartholomew

Matthew

Thomas

James (son of Alphaeus)

Simon (Zeolotes)

Judas (brother of James)

Judas (Iscariot)

Acts 1:13

Peter

James

John
Andrew
Philip
Thomas
Bartholomew
Matthew
James (son of Alphaeus)
Simon Zeolotes
Judas (brother of James)
Wikipedia
Apostles
Disciples
Christian Responses
LookingUntoJesus.net
SAB: A Response
Annotated Skeptic's Annotated Bible: This is the second death (Matthew 10)

<http://skepticsannotatedbible.com/contra/appear.html>

185 captures

18 May 2000 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Where did Jesus first appear to the eleven disciples after the resurrection?
On a mountain top in Galilee.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him. Matthew 28:16

In a room in Jerusalem.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16:14

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. Luke 24:33-37

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20:19

Christian Responses
LookingUntoJesus.net
SAB: A Response

<http://skepticsannotatedbible.com/contrah/arah.html>

139 captures

13 Jun 2000 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many of Arah's offspring returned from Babylon?

775

The children of Arah, seven hundred seventy and five. Ezra 2:5

652

The children of Arah, six hundred fifty and two. Nehemiah 7:10

Christian Responses

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/ark.html>

168 captures

8 Feb 2001 - 6 Oct 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

What was in the Ark of the Covenant?

Only the two tables of Moses

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. 1 Kings 8:9

There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt. 2 Chronicles 5:10

The tables of Moses, a golden pot filled with manna, and Aaron's budded rod.

The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. Hebrews 9:4

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://skepticsannotatedbible.com/contra/asa.html>

124 captures

13 Mar 2005 - 6 Sep 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Was Asa perfect?

Yes.

Asa's heart was perfect with the LORD all his days. 1 Kings 15:14

The heart of Asa was perfect all his days. 2 Chronicles 15:17

No.

Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. 2 Chronicles 16:7

Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. 2 Chronicles 16:10

And Asa ... was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. 2 Chronicles 16:12

Christian Responses

LookingUntoJesus.net

http://www.skepticsannotatedbible.com/contra/asa_high.html

139 captures

13 Jun 2000 - 6 Sep 2025

Jan FEB Apr

21

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Did Asa remove the high places?

Asa removed the high places.

Also he [Asa] took away out of all the cities of Judah the high places. 2 Chronicles 14:3-5

Asa did not remove the high places.

But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. 1 Kings 15:14

But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. 2 Chronicles 15:17

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://skepticsannotatedbible.com/contra/asaph.html>

130 captures

24 May 2000 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many of Asaph's offspring returned from Babylon?

128

The singers: the children of Asaph, an hundred twenty and eight. Ezra 2:41

148

The singers: the children of Asaph, a hundred forty and eight. Nehemiah 7:44

Christian Responses

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/ascend.html>

230 captures

8 Sep 2006 - 6 Sep 2025

Jan FEB Mar

21

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

When did Jesus ascend into heaven?

On the day of his resurrection.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre.

...

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. ...

And, behold, two of them went that same day to a village called Emmaus....

...

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together....

...

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

...

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24:1-51

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

...

After that he appeared in another form unto two of them, as they walked, and went into the country.

...

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

...

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16:9-19

At least eight days after his resurrection.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. John 20:26

Many days after his resurrection.

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. Acts 13:31

Forty days after his resurrection.

Until the day in which he was taken up ... he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

...

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:2-3, 9

Bart D. Ehrman, Misquoting Jesus: The Story Behind Who Changed the Bible and Why, (2005), p.169

Christian Responses

SAB author answered

<http://www.skepticsannotatedbible.com/contra/ask.html>

127 captures

21 Apr 2005 - 6 Sep 2025

Jul FEB Apr

21

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Did Peter ask Jesus where he was going?

Yes.

Simon Peter said unto him, Lord, whither goest thou? John 13:36

No.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? John 16:5

Christian Responses
LookingUntoJesus.net

http://www.skepticsannotatedbible.com/contra/ass_colt.html

185 captures

17 May 2000 - 6 Sep 2025

Jan FEB Apr

20

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

On what did Jesus ride into Jerusalem?

On an ass and a colt.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them And brought the ass, and the colt, and put on them their clothes, and they set him thereon. Matthew 21:5-7

On a colt.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. Mark 11:7

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. Luke 19:35

On a young ass.

And Jesus, when he had found a young ass, sat thereon. John 12:14

Christian Responses
ApologeticsPress.org
LookingUntoJesus.net
SAB: A Response

<http://skepticsannotatedbible.com/contra/athand.html>

125 captures

25 May 2006 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Is the day of the Lord at hand?

Yes

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. ... Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thessalonians 4:15-17

I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thessalonians 5:23

No

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. 2 Thessalonians 2:2-3

Christian Responses
Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/azgad.html>

138 captures

18 May 2000 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many of Azgad's offspring returned from Babylon?

1222

The children of Azgad, one thousand two hundred twenty and two. Ezra 2:12

2322

The children of Azgad, two thousand three hundred twenty and two. Nehemiah 7:17

Christian Responses

Looking Unto Jesus

<http://skepticsannotatedbible.com/contra/baasha.html>

138 captures

5 Mar 2001 - 6 Sep 2025

Jan FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

When did Baasha die?

In the 26th year of King Asa's reign.

So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.... In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 1 Kings 16:6-8

Sometime after the 36th year of King Asa's reign.

In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah. 2 Chronicles 16:1

(If these two verses are true, then Baasha fought with Judah ten years after his death!)

Christian Responses (none yet)

<http://skepticsannotatedbible.com/contra/babel.html>

206 captures

16 Jun 2000 - 6 Oct 2025

Nov FEB Apr

25

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How many languages were there before the Tower of Babel was built?

There was only one language.

And the whole earth was of one language, and of one speech. Genesis 11:1

And the LORD said, Behold, the people is one, and they have all one language. Go to, let us go down, and there confound their language, that they may not understand one another's speech. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth. Genesis 11:6-9

There were many languages.

By these were the isles of the Gentiles divided in their lands, every one after his tongue. Genesis 10:5

These are the sons of Ham, after their families, after their tongues. Genesis 10:20

These are the sons of Shem, after their families, after their tongues. Genesis 10:31

Christian Responses

LookingUntoJesus.net

SAB: A Response

<http://skepticsannotatedbible.com/contra/babylonian.html>

65 captures

12 May 2013 - 6 Oct 2025

Jul FEB Apr

25

2013 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-In the Quran

-In the Book of Mormon

Dwindling in Unbelief: Contradictions

-Contradictions in the Bible: An analysis by book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

How long was the Babylonian Captivity?

70 years Seven generations

Jeremiah 29:10

Thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Baruch 6:2

When you are come into Babylon, you shall be there many years, and for a long time, even to seven generations.

Christian Responses (none yet)

http://skepticsannotatedbible.com/contra/by_name.html

638 captures

11 Oct 2003 - 18 Dec 2025

Jan Feb Mar

19

2014 2015 2016

About this capture

What the Bible Says About

Contradictions

-By Name

-As numbered in the SAB book

Links

-1001 CONTRADICTIONS & DISCREPANCIES in the CHRISTIAN BIBLES

Site Meter

Contradictions in the Bible

Is salvation by faith alone?

How many men did the chief of David's captains kill?
Was Abraham justified by faith or by works?
How many generations from Abraham to Moses?
How many sons did Abraham have?
Was Abiathar the father or the son of Ahimelech?
Who was Abijam's mother?
How were Abijam and Asa related?
How long was the ark of the covenant at Abinadab's house?
How old was Abram when Ishmael was born?
How many sons did Absalom have?
When did Absalom rebel against David?
The two contradictory creation accounts.
Who was Achan's father?
How many of Adin's offspring returned from Babylon?
How many of Adonikam's offspring returned from Babylon?
How should adultery be punished?
Is it wrong to commit adultery?
Was Haman an Agagite?
Was Ahaz buried with his fathers?
When did Ahaziah begin to reign?
How old was Ahaziah when he began to reign?
Did the city of Ai exist after Joshua destroyed it?
What tribe was Aijalon from?
Does God want some to go to Hell?
Did Jesus tell his disciples everything?
Was David alone when asking for the holy bread at Nob?
Did Saul and Samuel kill all the Amalekites?
Who was Amasa's father?
How should the Ammonites be treated?
Who was Anah?
Who drove the Anakim from Hebron?
How long does God's anger last?
From what were the animals created?
How did Antiochus die?
What were the names of the apostles?
Where did Jesus first appear to the eleven disciples after the resurrection?
How many of Arah's offspring returned from Babylon?
What was in the ark of the covenant?
Was Asa perfect?
Did Asa remove the high places?
How many of Asaph's offspring returned from Babylon?

When did Jesus ascend into heaven?
Did Peter ask Jesus where he was going?
On what did Jesus ride into Jerusalem?
Is the day of the Lord at hand?
How many of Azgad's offspring returned from Babylon?
When did Baasha die?
How many languages were there before the Tower of Babel was built?
How long was the Babylonian captivity?
How many of Bani's offspring returned from Babylon?
In whose name is baptism to be performed?
Did Jesus baptize anyone?
Did Jesus tell his apostles to go barefoot and without a staff?
How many generations must a bastard wait until his offspring can enter the congregation of the Lord?
Who was to blame for original sin?
Who was Bashemath's father?
What was the volume of the molten sea in Solomon's temple?
How many of Bebai's offspring returned from Babylon?
When did Saul become David's enemy?
Who named Beersheba?
Where did Joseph and Mary live before the birth of Jesus?
Should we believe everything?
How many believers were there at the time of the ascension?
How old was Benjamin when his clan migrated to Egypt?
Who were the sons of Benjamin?
Were Naaman and Ard the sons or the grandsons of Benjamin?
Who asked Jesus for the best seats in heaven?
When did Jacob rename Luz to Bethel?
How many of Bethlehem and Netophah's offspring returned from Babylon?
Where did Jesus cure the blind man?
How many of Bezai's offspring returned from Babylon?
How many of Bigvai's offspring returned from Babylon?
Who is the most blessed woman?
Who makes people deaf and blind?
How many blind men were healed near Jericho?
Does the blood of animal sacrifices take away sin?
What are the borders of Israel?
Should every man bear his own burden?
Who buried Jesus?
On what day did the temple burn?
Did God command the Israelites to make him burnt offerings?
Who appeared to Moses in the burning bush?
What became of Cain?
Was Jesus taken to Caiaphas or Annas first?
Will those who call on the Lord be delivered?

Can God do anything?
How should the Canaanites be treated?
How long was the Egyptian Captivity?
Does God prefer castrated men?
Is casting out devils a sign of a true Christian?
Did God kill all the Egyptian cattle in the sixth plague?
Is it OK to have a census?
Did the Centurion ask Jesus directly to help his servant?
What did the Centurion call Jesus when he died?
How high was the chapter?
How many men did David kill?
Is childbearing sinful?
Is it a good thing to be childish?
How did Jesus respond when questioned by the high priest?
Is circumcision required?
To whom were the cities of Exhtaol and Zoreah given?
Did the cock crow before or after Peter's denial?
What color was Jesus' robe?
Did Jesus forewarn the apostles of his death and resurrection?
Is God the author of confusion?
What must a congregation do if it sins through ignorance?
Is it OK to covet?
Did Jesus say before the cock crow or before the cock crow twice?
Did Jesus ask God to save him from crucifixion?
Is it OK to curse people?
Will God curse the earth?
Are those who obey the law cursed?
When did the Temple curtain rip?
Who carried Jesus' cross?
When was the city of Dan named?
Generations from David to the Babylonian Captivity
How did David kill Goliath?
The sons of David born in Hebron
Did David sin?
Which sons of David born in Jerusalem?
From which of David's sons was Jesus descended?
When did the women (or woman) arrive at the sepulchre?
Is death final?
How many of Delaiah, Tobiah, and Nekoda's offspring returned from Babylon?
To whom did Peter deny knowing Jesus?
Who destroyed Sodom and Gomorrah?
Can the devil capture us at will?
Is the devil free to roam?
Who can cast out devils in the name of Jesus?
Where did the devils ask not to go?

Does God desire animal sacrifices?
Must everyone die?
Should believers discuss their faith with non-believers?
Is divorce ever permissible?
Does anyone do anything good?
Who put the robe on Jesus?
Did Jesus drink on the cross?
When did the earth dry after the flood?
Does God dwell in darkness or in light?
Will the earth last forever?
What kind of animals may we eat?
Is it OK to eat blood?
How should the Edomites be treated?
May a eunuch enter the congregation of the Lord?
Did Lot's daughters think God had killed every man?
Did Luke include everything that Jesus did?
Did Jesus, Mary, and Joseph go to Egypt or Nazareth?
How many disciples did Jesus appear to in his first post resurrection appearance?
Did the eleven disciples believe the two men?
Who did Elhanan kill?
Was John the Baptist Elijah?
When will the end of the world come?
How should we treat our enemies?
Has anyone ever ascended into heaven?
Did Enoch die?
Was Enoch the sixth or the seventh from Adam?
Will Ephraim return to Egypt?
When was Eve created?
Is everyone descended from Adam and Eve?
Is God the creator of evil?
Do evildoers prosper?
Did Moses see God face to face?
Is Salvation by faith alone?
Were the men with Paul knocked to the ground?
Is it possible to fall from grace?
How many years of famine?
Is it OK to call your father (or anyone else) father?
Did Moses fear the king?
Should we look for signs in the heavens?
Should we fear God?
Who bought the potter's field?
When did the cursed fig tree die?
When did Jesus curse the fig tree?
Was Jesus the first to rise from the dead?
To whom did Jesus make his first post-resurrection appearance?

How long was the ark afloat?
How long did the flood last?
Did everyone (except for Noah and his family) die in the flood?
Will the righteous flourish?
Which flying creeping things may we eat?
Is it OK to call someone a fool?
Is it good to be foolish?
Who forces non-believers to disbelieve?
How many Philistine foreskins did David buy his first wife with?
Does God forgive sins?
How many generations from Jesus to Abraham?
Can God be found?
From what were the fowls created?
Do humans have free will?
Were the disciples frightened or gladdened when they saw Jesus?
Does God ever get furious?
Who gave the law to Moses?
Did God give Gehazi leprosy?
How many generations were there from David to Jesus?
Genealogy of Jesus (Mt.1 vs Lk.3)
Genealogy of Jesus (Mt.1 vs 1 Chr.)
When was the Holy Ghost given?
Does God ever lie?
Does God love everyone?
Does God know what is everyone's heart?
How many gods are there?
Are we all God's children?
Does God work on the Sabbath?
How much gold, silver, and clothing did the people give?
Who killed Goliath?
Is anyone good?
Who was greater: Jesus, Solomon, or John the Baptist?
Is it OK for men to have long hair?
Who was Noah's youngest son?
Is it good to be happy?
Was Mary Magdalene happy or sad when she saw the risen Jesus?
Who hardened the Pharaoh's heart?
Should we follow our own heart?
When was heaven created?
Does Hell exist?
Does God help in times of need?
Who was Heman's father?
Did Herod think Jesus was John the Baptist?
Where did Joseph's brothers find the hidden money?
How many talents of gold did Hiram send Solomon?

Is only God holy?
Who sent the Holy Ghost?
How should homosexuals be treated?
Where did Aaron die?
How many horsemen did David take?
At what time of day was Jesus crucified?
Does God approve of human sacrifices?
Were humans created before or after the other animals?
If a husband believes, is his wife saved also?
Which tribe was Hiram from?
Was Zechariah Iddo's son or grandson?
What should you do if you sin through ignorance?
Is it OK to make images?
Which came first: the calling of Peter and Andrew or the imprisonment of John the Baptist?
Is incest forbidden?
Are we punished for the sins of others?
Did Saul inquire of the Lord?
Were the men or angels inside or outside the tomb when the women arrived?
Will God destroy those that intermarry?
Can God stop iron chariots?
How old was Ishmael when he was abandoned by Abraham?
When was King Jabin killed?
Who bought the sepulchre in Sechem from the sons of Hamor?
Where was Jacob buried?
How many were in Jacob's family when they came into Egypt?
Was Jarius' daughter alive when Jesus was approached?
Did the Israelites take Jerusalem from the Jebusites?
Did Jeconiah have any sons?
Was Jechoniah the son or the grandson of Josiah?
When did Jehoash become king of Israel?
How long did Jehoash reign?
How old was Jehoachin when he began to reign?
Who succeeded Jehoiakim as king?
Did Jehoiakim die in Babylon or near Jerusalem?
Did Jehoshaphat remove the high places?
Did Abraham know God's name?
Was Jehu the son or grandson of Nimshi?
When was the man (or men) healed?
Did Paul go to Jerusalem from Damascus immediately after his conversion?
How many sons did Jesse have?
When was Jesus born?
Was Joseph the father of Jesus?
Did Jesus know everything?
Did Jesus bear witness of himself?

What will happen to Jews when they die?
Will there be many Jews?
What was Jesus H. Christ's real name?
Did God commend or condemn Jehu for the killings at Jezreel?
Where was Joash buried?
Who brought evil on Job?
Who cast Jonah into the sea?
Who was Jesus' grandfather on his father's side?
Where did Josiah die?
How did King Josiah die?
How long did Jotham reign?
How did Judas die?
Did Judas identify Jesus with a kiss?
To judge or not to judge.
Does Jesus judge people?
Has there ever been a just person?
Is anyone justified?
Was Keturah Abraham's wife or concubine?
To kill or not to kill.
Why did God reject Saul as king?
Who was the father of Kish?
Does God know and see everything?
Who was Korah's father?
Did God burn all of Korah's children to death?
Who was Laban's father?
What were the last words of Jesus?
Should we obey human or divine law?
Is it wrong to lie?
What is the human lifespan?
When did God divide light from darkness?
How many of Lod, Hadid, and Ono's offspring returned from Babylon?
Has the sun ever stood still in the sky for 24 hours?
Who is the Lord of this world?
Was Lot a righteous man?
Should we love or hate our brother?
How many soldiers did Lysias have?
How many of Lysias' footmen were killed by the Jews?
Was Mahli the son of Levi?
Will everyone see the majesty of God?
Did God originally create humans male and female?
Was Jesus born in a house or a manger?
Was David a man of war before he fought Goliath?
Did Elisha receive Elijah's mantle before or after Elijah is taken up into heaven?
Is marriage a good thing?
Was Mary (the mother of Jesus) blessed?

Should Christians be concerned with material things?
Is it OK to eat meat sacrificed to other gods?
Was Moses meek?
Is God merciful?
Will the Messiah be a descendant of David?
How many children did Michal have?
Did the Israelites kill every male in Midian?
How many people did God kill for "committing whoredom with the daughters of Moab"?
How did God say the Moabites should be treated?
Did any Moabite enter the congregation of the Lord?
Is money good or bad?
Was Moses in good mental and physical health at age 120?
Who was Moses' father-in-law?
Was Moses a good speaker?
Did Jesus preach his first sermon on a mountain or a plain?
What is God's name?
What's new?
What is the correct new moon sacrifice?
How many of Nicanor's soldiers were killed?
How many soldiers were in Nicanor's army?
If God likes you, will everyone else like you too?
When did Noah enter the ark?
How should nonbelievers be treated?
Is it OK to take oaths?
Are those who believe Jesus is the Christ of God?
How many officers did Solomon have?
How old was Abraham when he left Haran?
Was the tomb opened or closed when the women arrived?
Do Christians need to obey Old Testament laws?
How many overseers did Solomon have?
Who owns the earth?
How many of Pahathmoab, Jeshua, and Joab's offspring returned from Babylon?
How should parents be treated?
How many days is unleavened bread to be eaten during the passover?
Was Jesus crucified the day before or the day after the Passover meal?
Did Paul see Jesus on the road to Damascus?
Did Paul visit all of the disciples when he went to Jerusalem after his conversion?
Is God warlike or peaceful?
Is the law of God perfect?
Is it OK to use perfume?
Who wrote the Pentateuch?
How did Peter find out that Jesus was the Messiah?
Where was the home of Peter and Andrew?
Were the Pharisees baptized by John?
Can women be church leaders?

How high were the pillars?
Were plants created before or after humans?
Should we try to please others?
Is polygamy a good thing?
How many children of the porters returned from Babylon?
How many men were possessed with devils?
What did Jesus do after his baptism?
How much power did Jesus have?
Do Christians know how to pray?
Should you pray for everyone?
When David fled to Nob, what was the priest's name?
On what day of the month was Jehoiachin released from prison?
Should Christians pray in public?
Is every word of God pure?
Was Rahab saved by faith or works?
How long was Elijah's drought?
Who raised Jesus from the dead?
Was Jesus a ransom for many or for all?
Can God be found through reason alone?
Did Mary Magdalene recognize Jesus when he first appeared to her?
Should we rejoice when we see our enemies suffer?
Is it OK for a divorced woman to remarry?
Should we rend our clothes?
Does God repent?
Does God respect anyone?
Did both thieves revile Jesus?
Is wealth a sign of righteousness or of wickedness?
Has there ever been a righteous person?
Does righteousness come from following the Law?
Is it necessary to keep the sabbath?
How should Sabbath-breakers be punished?
Who may offer sacrifices to God?
Who was the father of Salah?
Did the Samaritans receive Jesus?
Should the gospel be preached to everyone?
When was the last time that Samuel saw Saul?
Who was Samuel's firstborn son?
Did Sarah have faith that she would conceive?
When did Satan enter Judas?
How did Saul die?
Did Saul's family die with him?
When did David meet Saul?
When did "Is Saul among the prophets?" become a proverb?
Who were Saul's sons?
What must you do to be saved?

Were the Israelites to spare the trees in the countries they invaded?
Did Jesus have secret teachings?
Was Sisera asleep when he was murdered?
Is all scripture inspired by God?
Should we let others see our good works?
Can God be seen ?
How many of Senaah's offspring returned from Babylon?
Should you serve God alone?
What is the earth set upon?
How should a man who has sex with a menstruating woman be punished?
Do bad things happen to good people?
What did the sign over Jesus' head say?
Did Jesus perform many signs and wonders?
What did Judas do with the silver?
Do Christians sin?
Where did Moses receive the Ten Commandments?
How many singing men and women returned from Babylon?
Were the men or angels inside the tomb sitting or standing?
What was Jesus' sixth commandment?
What was Jonathan's first slaughter?
Does God sleep?
How many soldiers?
Who brought Joseph into Egypt?
Was Solomon David's second or fourth son by Bathsheba?
What was Solomon's gift to Hiram?
When did Solomon's reign begin?
Was Jesus the son of David?
How many sons did God have?
How many sons did Gideon have?
Who were the sons of Heman?
Was Jesus silent during his trial before Pilate?
How did Jesus cure the blind man?
Does God have a body?
How many stalls did Solomon have?
When were the stars made?
Is it wrong to steal?
Did Joshua remove the twelve stones from the Jordan River?
My strangers observe the Passover?
How should strangers be treated?
Were the Philistines subdued all the days of Saul?
Why did God turn the sundial back ten degrees?
Is Jesus peaceful ?
When did Jesus' temple tantrum occur?
Where did Jesus tell his disciples to go after his resurrection?
Did the women immediately tell the disciples?

Did Jesus say, "Destroy this temple, and in three days I will raise it up"?
Does God dwell in temples?
Can God be tempted?
Who tempted David to number Israel?
Has God ever tempted anyone?
How old was Terah when he died?
Is it OK to test (or tempt) God?
Can theives go to heaven?
Should we think for ourselves?
How did God address Jesus at his baptism?
For How much did David by the threshing floor?
Should you speak in tongues?
Was it OK to touch the risen Jesus before his ascension?
When when did the transfiguration occur?
May Adam eat from any tree?
What were the twelve tribes of Israel?
How many animals of each kind did Noah take into the ark?
Is there an unforgivable sin?
Is it OK to marry unbelievers?
Where did God kill Uzza?
What did the soldiers give Jesus to drink?
Did Jesus go to heaven after he died but before his ascension?
Did the men with Paul hear the voice?
Where did Moses get water from a rock?
How did God tell Moses to get water from a rock?
Does God ever tire?
Was Jonah swallowed by a fish or a whale?
Who (or what) is a ransom for the righteous?
Who created heaven and earth?
Who made the arc of the covenant?
Who wrote the (second set of) ten commandments?
Does God destroy both the righteous and the wicked?
Do the wicked live long?
Is God's will always done in heaven?
Is wisdom a good thing?
Does wisdom make people happy?
How many men were in the king's presence?
Who is for or against Jesus?
Who did the women see at the tomb?
How many women came to the sepulchre?
Where did the women watching the crucifixion stand?
Can only God work wonders?
How are people judged by God?
How many of Zattu's offspring returned from Babylon?
Who was Zechariah's father?

Did Zedekiah see the king of Babylon?
Who was Zerubbabel's father?
Where does God dwell?
Did God call Abraham before or after he moved to Haran?

http://see_the_truth.webs.com/New%20Testament.html

41 captures

19 May 2012 - 14 Aug 2023

Mar MAY Jun

03

2014 2015 2016

About this capture

Exposing the New Testament

"It has served us well, this myth of Christ"
-Pope Leo X [1475-1521]*

THE MYTH OF THE RESURRECTION:
STOLEN!

The resurrection is a common theme found in numerous completely different religions throughout the world, symbolic of a descent to the underworld and a later return.

Mesopotamia: Ishtar's/Inanna's descent and return [she was resurrected from the dead], Egypt: Osiris, God of the Underworld was resurrected, Greece: Persephone's descent into the underworld and return, the list of resurrected Gods is extensive and is based a concept, not actual characters. This allegory is based upon the Magnum Opus and what is known as the "Nigredo Stage." For more information, read the article Exposing Spiritual Corruption: Spiritual Alchemy & the Bible.

THE NUMEROUS TRINITIES:

Anu, Enlil and Ea- the Christian Church stole their "God the Father," and "God the Son"

from this one.

Bel-Saturn, Jupiter-Bel, and Baal-Chom

Brahma, Vishnu, and Siva

Mithra, Varuna, and Indra

Jupiter, Juno, and Minerva

Osiris, Isis, and Horus

Three-bodied goddess Hecate

Three-headed Scylla

Triune divinities of the Cabiri.

Three-headed Dog, Cerberus

Taoism: the trinity San Qing [Three Pure Gods]. Yu Qing [Jade Pure] Shang Qing [Upper Pure] and Tai Qing [Great Pure]

Monju Bosatsu, Fugen Bosatsu and the historical Buddha called the "Shaka Trinity" [SHAKA SANZON]

Ka [Spirit or Ether], Ba [Body], and the Ankh [Immortality]

Tamas [Stability] Sattwa [orderliness] Rajas [Restlessness] from the "Guna" Sanskrit translation

Artemis, Aphrodite, and Hecate

Kore, Persephone, and Demeter

Shen [Spirit], C'hi [Vitality], and Ching [Essence] the three treasures of Taoist Wai Tai [internal alchemy]

Alpha, Omega, and Iota

The Devil's Trident [the "Trishul"]

Of course, we can't forget "the Father, the Son and the Holy Ghost."

The Nazarene's crucifixion is nothing new. Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The Norse God Odin preceded Jesus the Christ. Odin hung from a tree and experienced a death of sorts to obtain knowledge. Through being "reborn," he obtained gnosis [advanced spiritual knowledge], as did the Egyptian God Set who was "crucified" on a "cross" known as a furka.¹ In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. This is also the meaning of the hanged man card in the Tarot. The Buddha also sat beneath a "Bo Tree." "Bo" is of "Boa" meaning "serpent" the kundalini. The tree is an ancient depiction of the human soul, with the trunk being symbolic of the spine and the branches symbolizing the 144,000 nadis with the leaves and fruits symbolizing the fruits of meditations; the life force and powers of the mind and soul. In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. "144,000" is another Jewish/Christian Biblical corruption of an allegory having to do with the nadis of the human soul, of which are special pathways for the life-force.

Below is a further list of Gods who hung from trees:

Tammuz of Syria, 1160 BCE

Wittoba of the Telingonese, 552 BCE

Iao of Nepal, 622 BCE Iao is often spelt "Jao" sound familiar? This is the root of the Hebrew god "Jehova."

Hesus of the Celtic Druids, 834 BCE. Note the similarity of "Hesus" with "Jesus."

Quetzalcoatl of Mexico 587 BCE

Quirinus of Rome 506 BCE

Prometheus 547 BCE "In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod and other writers, it is stated that he was nailed to an upright beam of timber to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits."

Thulis of Egypt, 1700 BCE

Indra of Tibet, 725 BCE

Alcestos of Euripedes, 600 BCE

Atys of Phrygia, 1170 BCE

Crite of Chaldea, 1200 BCE

Bali of Orissa, 725 BCE

Mithra of Persia, 600 BCE

The above list was taken from the book "The World's Sixteen Crucified Saviors" by Kersey Graves, Sixth Edition- 1960

Also, the regarding the name "Jesus," the five letters represent the five elements- fire, earth, air, water, and quintessence of the human soul, the fictitious character was stolen from Pagan ALLEGORIES- he was said to have lived "33 years" which correspond to the vertebrae of the human spine where the kundalini serpent ascends, which transforms the human mind and soul into super consciousness. This is what is meant by a 33rd degree Mason. The two others who were crucified along with the Nazarene make up another trinity and are again ALLEGORIES of the three major sections of the soul where there is a cross of energies; the main being the neuter heart chakra [larger cross], where the shoulder chakras have wings and the two smaller hip and sixth chakras. For those of you who are unfamiliar with the occult, study everything on this website and also the Joy of Satan website which is very revealing regarding spiritual knowledge.

The Nazarene was invented from a CONCEPT. The Nazarene is what is known as the chi, the "witchpower," "prana" and other terms for the powers of the human mind and soul. The many depictions of halos indicate the risen Serpent of Satan, also known as the kundalini. The cross was originally equal-armed and is the shape of the human soul. This has been hideously corrupted as well. The "Jesus Saves" bunk that Christians parrot out like a pull on the cord child's toy, is false. In reality, only your own powers will save you. Through power meditation, we can heal ourselves, and survive situations that will prove disastrous to those who lack this knowledge. The ascended serpent is the prerequisite for the Magnum Opus working that makes one physically and spiritually perfect and immortal. This is another area where the deluded Christians keep repeating the "everlasting life" phrase without any idea of what it really is, means or how to obtain

it.

The Latin cross was not a part of Christianity until the 7th century and not fully acknowledged until the 9th century.

Primitive churches preferred to represent the Nazarene with the lamb. The lamb, by the way is another stolen symbol. The lamb of Easter is represented by the sign of Aries the Ram" [which begins on March 21st of every year]. The Lamb was also carried by Hermes and Osiris.

The spring lamb, symbolic of when the sun enters the sign of Aries, which is symbolized by the ram, also has to do with beginning the Magnum Opus working.

CHRISTIAN HOLIDAYS HAVE BEEN STOLEN AS WELL. ALL COINCIDE WITH PAGAN HOLIDAYS AND NOTED TIMES OF THE YEAR.

EASTER was stolen from Astaroth. Originally known as "Ashtar." This holiday coincides with the Vernal Equinox of spring when day and night are of equal length. This holiday is known as "Eastre" to the Anglo-Saxons. As the Goddess of fertility, she was associated with rabbits and eggs. The Christians stole this holiday and corrupted its meaning. Other names for the holiday include: Easter, Eastre, Eos, Eostre, Ester, Estrus, [Estrus is when an animal goes into heat; mating season], Oestrus, Oistros, and Ostara. Again, the "Lamb of God" was stolen from the Zodiac sign of Aries the Ram, which occurs every spring.

THE YULE SEASON, December 25th. Coinciding with the Winter Solstice, December 25th is close to the shortest day of the year, and is the birth date of the Persian God Mithra, and is the Roman Holiday of Saturnalias. The tree, decorations, baking, gifts and celebrating have NOTHING to do with the Nazarene. These are carry-overs from Pagan celebrations. Again, the tree with the lights and decorations is symbolic of the risen serpent, the soul that has been lit up, as all of the 144,000 nadis are alive with energy. The shape of the fir tree, as it culminates in a point, symbolizes the welling up of energy to the top of the head, no different from the symbolism of the Egyptian pyramids, terminating in a point. There are many different Pagan Gods associated with and celebrated around or on December 25th.

"All Saint's Day" corresponds with "Halloween/Samhain."

"Assumption Day" coincides with "Lammas Day" of the "Summer Solstice."

All of these holidays which were originally GENTILE/PAGAN have been replaced to conform with and focus on fictitious Jewish characters.

For more detailed information regarding the theft and corruption of Pagan holidays, see The Stolen Year

CHRISTIAN VESTMENTS AND THEIR WITCH/SORCERER PARALLELS:

The Cincture is a parallel to the Witch's Cord or Girdle

The Alb is a Ceremonial Robe

The Bishop's Miter is a copy of the Ancient Egyptian Crowns of the Gods and the Pharaohs

The Crosier represents the sorcerer's blasting rod and bears a strong resemblance to the Ancient Egyptian Crook

THE CHRISTIAN ALTAR IS SET UP NEARLY IDENTICAL WITH A RITUAL ALTER FOR WITCHCRAFT:

The usual Christian mass/service makes use of the following:

The Bell

The Incense burner/Thurible

The Candles

The Host

The Book

The Chalice filled with wine

Oil

Yet, in spite of this, the Christian Church murdered en masse, those accused of being witches, sorcerers and those of Pagan religions.

THE SORRY JOKE OF CHRISTIAN SACRAMENTS:

With Christian sacraments, it is obvious they are bogus. One can come and go as one pleases and they have no meaning. Of course this stands to reason as they were all stolen. Some blatant examples:

Baptism with water

STOLEN!

Confession- stolen from the Papyrus of the Royal Mother Nezemt

The Communion Host

STOLEN!

During a mass or church service, the priest or minister recites the line of "Eat my body and drink my blood" for the blessing of the communion host/Eucharist. This is a simulation of a human blood sacrifice. For more in-depth information, please see The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The "Holy Spirit"

The "Holy Spirit" supposedly descended upon the apostles of the Nazarene in tongues of fire. AGAIN, this is the Serpent of Satan, the kundalini, and has been stolen and

corrupted from Pagan religions, especially those of the Far East. Paganism has been labeled as "Satanism." Also, the word "Pagan" means "Gentile."

Acts 2:2-4

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Serpent is known to bring knowledge and expanded consciousness; enlightenment.

"Ushnisha" is known as "flame of invisible light" sat upon the head of the Buddha or Buddhist holy man indicating divine intelligence.

The flames are the ascended kundalini serpent, which is of Satan.

The Rosary was stolen from Tibetan Mala Beads. Mala beads are used for counting mantras, by sliding the fingers from bead to bead, so one is not distracted by having to keep track of the numbers during meditation. The repetition of the "Hail Marys" and the "Our Fathers" most common to Catholicism were stolen and corrupted from the Far East Asian Mantras. A Mantra is a word of power, vibrated repeatedly to focus the mind in meditation, and to manifest one's wishes and desires into reality. "AUM" is the most common, and this is where the Christian used word "AMEN" was stolen from; also from the Egyptian God Amon, whose name means the same "AUM." The robotic repetitious prayers recited over and over again in Christian Churches are also corrupted imitations of mantras.

The church steeple is a copy of the Egyptian Obelisk; the only difference is the crucifix on top. We are all familiar with the Egyptian obelisk, such as "Cleopatra's Needle." This has a lot in common with the "Maypole." The "Maypole" was the symbol for the May King's phallus [erect penis]. This is a symbol of fertility. On the eve of Beltane [April 30th], celebrants danced around the maypole. The original Egyptian obelisks were symbols of the phallus. They represented the erect organ of the earth God "Geb" as he lay on the ground trying to reach up to unite himself with the Goddess "Neith/Nut" of the overarching sky. Unbeknownst to most Christians, their church steeple is a symbolic erect penis with a cross on top.

The HALO, indicative of a risen Serpent of Satan [kundalini], was stolen from Hindu Gods and the Buddha. Both religions predated Christianity by centuries.

That annoying fish symbol the Christians use has also been stolen and corrupted. It is called a "yoni" and the Christians turned it on its side. It is really a vagina and its correct position is seen here at left. The yoni is a very ancient symbol and can be seen in many old decks of Tarot cards, as is pictured here.

Christians venerating relics, ringing bells and burning incense are unwittingly imitating Hindu rituals that were established many centuries before Judeo/Christianity.

The praying hands were stolen as well. They are an ancient Yogic Mudra. There are statues of the Hindu Gods and also the Buddha with the praying hands known as the "NAMASTE MUDRA." The folded hands as well, are a variation, and another mudra that

was stolen. Mudras are used in meditation to connect the minor chakra circuits in the hands and fingers. Many Yoga asanas have these as well. Check any on-line images of Hatha Yoga postures. Yoga predates Christianity.

The Saints took the place of the Old Gods in the Catholic religion as the pope used this replacement method for converting polytheists to monotheism. Ancient Pagan Temples, along with libraries that contained important spiritual texts, were destroyed and razed by Christians. Christian churches were built often over these. Many Pagan temples were built on Ley Lines, especially in Europe.

*The Atlantis Blueprint, page 267 by Colin Wilson
©2002

1 The Woman's Dictionary of Symbols and Sacred Objects" by Barbara G. Walker, Page 54.

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/New%20Testament.html

41 captures

19 May 2012 - 14 Aug 2023

Mar MAY Jun

03

2014 2015 2016

About this capture

Exposing the New Testament

"It has served us well, this myth of Christ"

-Pope Leo X [1475-1521]*

THE MYTH OF THE RESURRECTION:
STOLEN!

The resurrection is a common theme found in numerous completely different religions throughout the world, symbolic of a descent to the underworld and a later return.

Mesopotamia: Ishtar's/Inanna's descent and return [she was resurrected from the dead],

Egypt: Osiris, God of the Underworld was resurrected, Greece: Persephone's descent into the underworld and return, the list of resurrected Gods is extensive and is based a concept, not actual characters. This allegory is based upon the Magnum Opus and what is known as the "Nigredo Stage." For more information, read the article Exposing Spiritual Corruption: Spiritual Alchemy & the Bible.

THE NUMEROUS TRINITIES:

Anu, Enlil and Ea- the Christian Church stole their "God the Father," and "God the Son" from this one.

Bel-Saturn, Jupiter-Bel, and Baal-Chom

Brahma, Vishnu, and Siva

Mithra, Varuna, and Indra

Jupiter, Juno, and Minerva

Osiris, Isis, and Horus

Three-bodied goddess Hecate

Three-headed Scylla

Triune divinities of the Cabiri.

Three-headed Dog, Cerberus

Taoism: the trinity San Qing [Three Pure Gods]. Yu Qing [Jade Pure] Shang Qing [Upper Pure] and Tai Qing [Great Pure]

Monju Bosatsu, Fugen Bosatsu and the historical Buddha called the "Shaka Trinity" [SHAKA SANZON]

Ka [Spirit or Ether], Ba [Body], and the Ankh [Immortality]

Tamas [Stability] Sattwa [orderliness] Rajas [Restlessness] from the "Guna" Sanskrit translation

Artemis, Aphrodite, and Hecate

Kore, Persephone, and Demeter

Shen [Spirit], C'hi [Vitality], and Ching [Essence] the three treasures of Taoist Wai Tai [internal alchemy]

Alpha, Omega, and Iota

The Devil's Trident [the "Trishul"]

Of course, we can't forget "the Father, the Son and the Holy Ghost."

The Nazarene's crucifixion is nothing new. Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The Norse God Odin preceded Jesus the Christ. Odin hung from a tree and experienced a death of sorts to obtain knowledge. Through being "reborn," he obtained gnosis [advanced spiritual knowledge], as did the Egyptian God Set who was "crucified" on a "cross" known as a furka.¹ In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. This is also the meaning of the hanged man card in the Tarot. The Buddha also sat beneath a "Bo Tree." "Bo" is of "Boa" meaning "serpent" the kundalini. The tree is an ancient depiction of the human soul, with the trunk being symbolic of the

spine and the branches symbolizing the 144,000 nadis with the leaves and fruits symbolizing the fruits of meditations; the life force and powers of the mind and soul. In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. "144,000" is another Jewish/Christian Biblical corruption of an allegory having to do with the nadis of the human soul, of which are special pathways for the life-force.

Below is a further list of Gods who hung from trees:

Tammuz of Syria, 1160 BCE

Wittoba of the Telingonese, 552 BCE

Iao of Nepal, 622 BCE Iao is often spelt "Jao" sound familiar? This is the root of the Hebrew god "Jehova."

Hesus of the Celtic Druids, 834 BCE. Note the similarity of "Hesus" with "Jesus."

Quetzalcoatl of Mexico 587 BCE

Quirinus of Rome 506 BCE

Prometheus 547 BCE "In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod and other writers, it is stated that he was nailed to an upright beam of timber to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits."

Thulis of Egypt, 1700 BCE

Indra of Tibet, 725 BCE

Alcestos of Euripedes, 600 BCE

Atys of Phrygia, 1170 BCE

Crite of Chaldea, 1200 BCE

Bali of Orissa, 725 BCE

Mithra of Persia, 600 BCE

The above list was taken from the book "The World's Sixteen Crucified Saviors" by Kersey Graves, Sixth Edition- 1960

Also, the regarding the name "Jesus," the five letters represent the five elements- fire, earth, air, water, and quintessence of the human soul, the fictitious character was stolen from Pagan ALLEGORIES- he was said to have lived "33 years" which correspond to the vertebrae of the human spine where the kundalini serpent ascends, which transforms the human mind and soul into super consciousness. This is what is meant by a 33rd degree Mason. The two others who were crucified along with the Nazarene make up another trinity and are again ALLEGORIES of the three major sections of the soul where there is a cross of energies; the main being the neuter heart chakra [larger cross], where the shoulder chakras have wings and the two smaller hip and sixth chakras. For those of you who are unfamiliar with the occult, study everything on this website and also the Joy of Satan website which is very revealing regarding spiritual knowledge.

The Nazarene was invented from a CONCEPT. The Nazarene is what is known as the chi, the "witchpower," "prana" and other terms for the powers of the human mind and soul. The many depictions of halos indicate the risen Serpent of Satan, also known as

the kundalini. The cross was originally equal-armed and is the shape of the human soul. This has been hideously corrupted as well. The "Jesus Saves" bunk that Christians parrot out like a pull on the cord child's toy, is false. In reality, only your own powers will save you. Through power meditation, we can heal ourselves, and survive situations that will prove disastrous to those who lack this knowledge. The ascended serpent is the prerequisite for the Magnum Opus working that makes one physically and spiritually perfect and immortal. This is another area where the deluded Christians keep repeating the "everlasting life" phrase without any idea of what it really is, means or how to obtain it.

The Latin cross was not a part of Christianity until the 7th century and not fully acknowledged until the 9th century.

Primitive churches preferred to represent the Nazarene with the lamb. The lamb, by the way is another stolen symbol. The lamb of Easter is represented by the sign of Aries the Ram" [which begins on March 21st of every year]. The Lamb was also carried by Hermes and Osiris.

The spring lamb, symbolic of when the sun enters the sign of Aries, which is symbolized by the ram, also has to do with beginning the Magnum Opus working.

CHRISTIAN HOLIDAYS HAVE BEEN STOLEN AS WELL. ALL COINCIDE WITH PAGAN HOLIDAYS AND NOTED TIMES OF THE YEAR.

EASTER was stolen from Astaroth. Originally known as "Ashtar." This holiday coincides with the Vernal Equinox of spring when day and night are of equal length. This holiday is known as "Eastre" to the Anglo-Saxons. As the Goddess of fertility, she was associated with rabbits and eggs. The Christians stole this holiday and corrupted its meaning. Other names for the holiday include: Easter, Eastre, Eos, Eostre, Ester, Estrus, [Estrus is when an animal goes into heat; mating season], Oestrus, Oistros, and Ostara. Again, the "Lamb of God" was stolen from the Zodiac sign of Aries the Ram, which occurs every spring.

THE YULE SEASON, December 25th. Coinciding with the Winter Solstice, December 25th is close to the shortest day of the year, and is the birth date of the Persian God Mithra, and is the Roman Holiday of Saturnalias. The tree, decorations, baking, gifts and celebrating have NOTHING to do with the Nazarene. These are carry-overs from Pagan celebrations. Again, the tree with the lights and decorations is symbolic of the risen serpent, the soul that has been lit up, as all of the 144,000 nadis are alive with energy. The shape of the fir tree, as it culminates in a point, symbolizes the welling up of energy to the top of the head, no different form the symbolism of the Egyptian pyramids, terminating in a point. There are many different Pagan Gods associated with and celebrated around or on December 25th.

"All Saint's Day" corresponds with "Halloween/Samhain."

"Assumption Day" coincides with "Lammas Day" of the "Summer Solstice."

All of these holidays which were originally GENTILE/PAGAN have been replaced to conform with and focus on fictitious Jewish characters.

For more detailed information regarding the theft and corruption of Pagan holidays, see The Stolen Year

CHRISTIAN VESTMENTS AND THEIR WITCH/SORCERER PARALLELS:

The Cincture is a parallel to the Witch's Cord or Girdle

The Alb is a Ceremonial Robe

The Bishop's Miter is a copy of the Ancient Egyptian Crowns of the Gods and the Pharaohs

The Crosier represents the sorcerer's blasting rod and bears a strong resemblance to the Ancient Egyptian Crook

THE CHRISTIAN ALTAR IS SET UP NEARLY IDENTICAL WITH A RITUAL ALTER FOR WITCHCRAFT:

The usual Christian mass/service makes use of the following:

The Bell

The Incense burner/Thurible

The Candles

The Host

The Book

The Chalice filled with wine

Oil

Yet, in spite of this, the Christian Church murdered en masse, those accused of being witches, sorcerers and those of Pagan religions.

THE SORRY JOKE OF CHRISTIAN SACRAMENTS:

With Christian sacraments, it is obvious they are bogus. One can come and go as one pleases and they have no meaning. Of course this stands to reason as they were all stolen. Some blatant examples:

Baptism with water

STOLEN!

Confession- stolen from the Papyrus of the Royal Mother Nezemt

The Communion Host

STOLEN!

During a mass or church service, the priest or minister recites the line of "Eat my body

and drink my blood" for the blessing of the communion host/Eucharist. This is a simulation of a human blood sacrifice. For more in-depth information, please see The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The "Holy Spirit"

The "Holy Spirit" supposedly descended upon the apostles of the Nazarene in tongues of fire. AGAIN, this is the Serpent of Satan, the kundalini, and has been stolen and corrupted from Pagan religions, especially those of the Far East. Paganism has been labeled as "Satanism." Also, the word "Pagan" means "Gentile."

Acts 2:2-4

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Serpent is known to bring knowledge and expanded consciousness; enlightenment.

"Ushnisha" is known as "flame of invisible light" sat upon the head of the Buddha or Buddhist holy man indicating divine intelligence.

The flames are the ascended kundalini serpent, which is of Satan.

The Rosary was stolen from Tibetan Mala Beads. Mala beads are used for counting mantras, by sliding the fingers from bead to bead, so one is not distracted by having to keep track of the numbers during meditation. The repetition of the "Hail Marys" and the "Our Fathers" most common to Catholicism were stolen and corrupted from the Far East Asian Mantras. A Mantra is a word of power, vibrated repeatedly to focus the mind in meditation, and to manifest one's wishes and desires into reality. "AUM" is the most common, and this is where the Christian used word "AMEN" was stolen from; also from the Egyptian God Amon, whose name means the same "AUM." The robotic repetitious prayers recited over and over again in Christian Churches are also corrupted imitations of mantras.

The church steeple is a copy of the Egyptian Obelisk; the only difference is the crucifix on top. We are all familiar with the Egyptian obelisk, such as "Cleopatra's Needle." This has a lot in common with the "Maypole." The "Maypole" was the symbol for the May King's phallus [erect penis]. This is a symbol of fertility. On the eve of Beltane [April 30th], celebrants danced around the maypole. The original Egyptian obelisks were symbols of the phallus. They represented the erect organ of the earth God "Geb" as he lay on the ground trying to reach up to unite himself with the Goddess "Neith/Nut" of the overarching sky. Unbeknownst to most Christians, their church steeple is a symbolic erect penis with a cross on top.

The HALO, indicative of a risen Serpent of Satan [kundalini], was stolen from Hindu Gods and the Buddha. Both religions predated Christianity by centuries.

That annoying fish symbol the Christians use has also been stolen and corrupted.

It is called a "yoni" and the Christians turned it on its side. It is really a vagina and its correct position is seen here at left. The yoni is a very ancient symbol and can be seen in many old decks of Tarot cards, as is pictured here.

Christians venerating relics, ringing bells and burning incense are unwittingly imitating Hindu rituals that were established many centuries before Judeo/Christianity.

The praying hands were stolen as well. They are an ancient Yogic Mudra. There are statues of the Hindu Gods and also the Buddha with the praying hands known as the "NAMASTE MUDRA." The folded hands as well, are a variation, and another mudra that was stolen. Mudras are used in meditation to connect the minor chakra circuits in the hands and fingers. Many Yoga asanas have these as well. Check any on-line images of Hatha Yoga postures. Yoga predates Christianity.

The Saints took the place of the Old Gods in the Catholic religion as the pope used this replacement method for converting polytheists to monotheism. Ancient Pagan Temples, along with libraries that contained important spiritual texts, were destroyed and razed by Christians. Christian churches were built often over these. Many Pagan temples were built on Ley Lines, especially in Europe.

*The Atlantis Blueprint, page 267 by Colin Wilson
©2002

1 The Woman's Dictionary of Symbols and Sacred Objects" by Barbara G. Walker, Page 54.

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/Exposing_Corruption.htm

58 captures

4 Mar 2012 - 30 Mar 2022

Mar MAY Jun

12

2014 2015 2016

About this capture

Exposing Spiritual Corruption:
Spiritual Alchemy
&
The Bible

True Satanism is based upon the ancient religions that predated Judaism, Christianity, and Islam by hundreds to thousands of years. The traditional colors of black and red used in Satanism, date all the way back to Ancient Egypt and are symbolic of spiritual transformation. The ancient religions were based upon completing our Creator Satan's work: that of transforming the human soul into that of a god and achieving god-like power and immortality. Satan's Kingdom was stolen from him.

The Judeo/Christian Bible is a corruption of stolen material that has been used to spiritually enslave humanity. All of the legends of the Gods are allegories. The Vatican and its cohorts have gained wealth, power, and control by forcing people to believe these allegories are literal places and characters.

The completion of the work, what is known in alchemy as the "Magnum Opus" has its foundation in the kundalini. The kundalini serpent lies coiled at the base of the spine. Through meditation, the fiery serpent ascends. This is what is known as "Raising the Devil." There are 33 vertebrae in the human spinal column. We often hear the term "33rd degree Mason" or that the fictitious nazarene lived 33 years. The kundalini serpent ascends the 33 vertebrae of the spine.

The seven chakras are also very important in the work. When the kundalini ascends, it must pierce through each of the seven chakras. This is why there is so much emphasis on the number seven in many ancient spiritual texts and also what has been corrupted in the Judeo/Christian Bible. Christian leaders mislead their followers through deceiving them into believing the stolen legends in the bible are real. Through this deception, the Vatican and Christian churches have obtained unbelievable wealth and power. This power is not only in the material world, but in the spiritual as well. All spiritual knowledge was systematically removed with the Inquisition. Those at the top are adept at black magick and have advanced to spiritual power, while the rest of humanity suffers under their control.

Many ancient paintings we are told are of the nazarene, "virgin mary" and related are really of the Original Gods, such as Marduk (Amon Ra) and Astaroth. The Magnum Opus begins ideally in the spring when the Sun is in Aries, thus the man standing with the lamb. The halo is the ascended kundalini and the vibrant aura of witchpower. The Catholic Church stole this and has been passing it off as their fictitious nazarene. The glyphs for the sign of Aries can be readily seen in Astaroth's Sigil:

(All of the Demon Sigils are designs of important alchemical symbols).

The story of the creation in the book of genesis is another allegory: "God' creates the universe in "seven days," "On the seventh day he rested." Those of us who are educated know once the kundalini serpent has ascended through the 6 chakras and passed through the three "knots" (trinity), the seventh is effortless. In truth, "Heaven" is a code word for the seventh chakra. We have all heard the term "Seventh heaven." "God"

is a code word for ourselves and also the word "Gods" is a code for the chakras in many ancient texts. "Hell" is a code word for the base chakra, aka "the lower world" where the scorching hot kundalini serpent lies dormant.

The tree in the "Garden of Eden" in the bible was stolen from many different religions predating Christianity and symbolizes a map of the human soul, the trunk of the tree representing the human spine, with the branches symbolizing the "144,000" nadis. "Adam and Eve" symbolize the Ida and the Pingala, where the two meet and become one. With the ascended kundalini and the fusion of the ida and pingala at the 6th chakra, gnosis is obtained and one's spiritual eyes are opened. This was originally symbolized in the Egyptian "All-seeing Eye."

The separated capstone atop the pyramid symbolizes our Creator Satan's unfinished work.

The number 12 is also ubiquitous in many ancient texts and also in the stolen material of the bible. The number 12 symbolizes the 12 steps in the magnum opus. These are based upon the 12 signs of the zodiac.

Genesis 1

1 In the beginning God created the heaven and the earth.

The heaven and earth symbolize the crown and base chakras

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"Without form and void" represent what is known as the "chaos" stage in the magnum opus.

4 And God saw the light, that it was good: and God divided the light from the darkness. The light is where one creates what is known as the prima materia, the foundation of the philosopher's stone. This is done by condensing the bioelectricity/chi into a ball of light.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

This is a first step and foundation, thus "the first day."

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

The above verses regarding the "two great lights" symbolize the heart chakra, where "heaven" and "earth" meet. As we can see in the downward point of Satan's Sigil, the

Satanic Pentagram, and Baphomet, light descends through the crown to the base chakra.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"The elixir of life, the blessed waters, penetrate down to them [the metals/chakras] and rouse them from their sleep." This is what is known as the "dew" that is secreted by the pineal gland as a result of power meditation. Birds are also very important symbols in alchemy.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

From the above, again the ALLEGORY is perverted and twisted. The "sixth day" is the sixth chakra where the male and female ida and pingala meet.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

Here is another alchemical allegory that was stolen and twisted. When the alchemist has completed his/her work, he/she rests. "God" = OURSELVES!

The genesis saga continues, all of it stolen and corrupted from religions predating xianity.

Genesis 3: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

There is the stage in alchemy where one undergoes a death of the prima materia. This is known as "nigredo" "black stage."

"The initial, black stage of the opus alchymicum in which the body of the impure metal, the matter of the Stone, or the old outmoded state of being is killed, putrefied and dissolved into the original substance of the creation, the prima materia, in order that it may be renovated and reborn in a new form."¹

Here is where the fictitious nazarene was also invented. The nazarene was stolen from some 18+ Pagan Gods who were "crucified" on a cross or hung from a tree. All of this is an allegory, for example: The Norse God Odin hung from a tree and experienced a death of sorts to obtain knowledge. Through being reborn, he obtained gnosis. The cross represents the all-important four quarters. This is also the meaning of the hanged man card in the Tarot. The Egyptian phoenix has the same meaning- rebirth through fire. The eclipse said to have occurred during the supposed "crucifixion" of the nazarene also symbolizes the nigredo stage of blackness. This stage is also symbolized by the black

crow and the Black Sun.

4 And the serpent said unto the woman, Ye shall not surely die:
The kundalini serpent transforms, but does not kill.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

This is the gnosis that the Christian Churches and their nefarious cohorts have relentlessly worked against. Once our eyes have been opened, we can no longer be deceived by ANY lies!

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
Nakedness is another allegory of rebirth. Everyone is born naked.

Now, we get to "Noah" and the ark, which was stolen from the Sumerian epic of Ziusudra.

"Noah's flood is a symbol for the 'dissolution of the Stone's matter into the prima materia during the nigredo. At this stage of the opus, the cold, moist, feminine principle (Luna) is said to dominate the hot, dry coagulating male aspect of the opus (Sol)."²

The water element is feminine, while the fire element is masculine. This stage of the opus is symbolized by a flood of energy which is symbolized by the flood of waters. The flood is another allegory of death and regeneration. The ark itself is symbolic of the human body. The allegory of the crow not returning to the ark is symbolic of the stage is not yet completed. The "dove" symbolizes the white stage aka the "albedo."

"The albedo occurs after the blackened matter, the putrefied body of the metal or the matter for the stone, lying dead at the bottom of the alembic, has been washed to whiteness by the mercurial waters."³

It is readily apparent how this allegory has been corrupted into an assumed actual event, complete with characters.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

AGAIN, the number seven and "rest." This symbolizes the seventh chakra, which is effortless bliss and the "mountains of Ararat" symbolize the completed work, which was STOLEN from the meaning of the Egyptian pyramids- the apex point at the top which has its foundation at the four quarters.

Now, I might also add here- to the fools who have been attacking Enili/Beelzebub with drowning humanity- GET A LIFE!!!!

Knowledge comes from Satan.

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me

and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

The "bow" is the rainbow, the iridescent colors that indicate another higher stage of the magnum opus has been completed. THIS STAGE, I MIGHT ADD IS ALSO SYMBOLIZED BY THE PEACOCK. THE PEACOCK IS A SYMBOL OF AND IS SACRED TO SATAN!

Verse 13 reads: "a covenant between me and the earth." "God" is another alchemical code word for the crown chakra, aka "heaven" (the top three chakras are also symbolic of 'heaven') "paradise" "bliss" and the earth is the lower world, symbolized by the three lower chakras. This indicates "heaven" and earth have been merged at the heart chakra.

The following biblical books are the fictitious history of the Jewish people. The "torah" was STOLEN and corrupted from the Egyptian Tarot. The "Torah" is also known as the "Pentateuch," the five books of "Moses" (another fictitious character). One can see this was stolen from the five suits of the Tarot- the wands/rods (suit of fire); the pentacles (suit of earth); the cups (suit of water); and the swords (suit of air) and of course the trump, representing the element of the quintessence.

"The nigredo stage ends on the surface of a starry aspect, which is likened to the night sky which told shepherds and kings that a child was born in Bethlehem." 4

AGAIN, this is symbolic and indicates another stage of the work, when one can 'see' the light of the chi stone in the black void, when one's eyes are closed, during meditation.

The "three" magi represent the three stages of the work. The fictitious nazarene- the stone (which was born from the work).

"There are three stones, or three works, or three degrees of perfection, within the work."

5

Here we go again with twisted allegories in relation to that fictitious nazarene – the "crucifixion" – two others were crucified with the nazarene, making three.

I could go on and on and on, citing biblical verses and revealing how they were stolen and corrupted. The character of the nazarene, which was invented from an allegory has:

1. Acted to remove all spiritual knowledge and replace it with bullshit. The "Jesus saves" crap (ad nauseum) and the "born again" have been twisted and incorporated into this fictitious character. in other words, deluded ones have been deceived into believing this character will take care of everything spiritual as long as they conform to the agenda.

2. The "Jesus" character has acted as the thought police for ultimate control. Wars have been fought repeatedly over beliefs and ideas. Control what is in the mind of humanity

and you will control humanity.

3. Since the nazarene is fictitious, he can be anything to anyone which those in powerful positions in the xian program dictate. He can change with the times and conform to any agenda.

It is time everyone wakes up to the spiritual corruption that has played humanity to the tune of trillions and trillions of dollars, souls and everything else these parasites have taken their followers for a ride with.

References

¹A Dictionary of Alchemical Imagery by Lyndy Abraham © 1998

²Ibid

³Ibid

⁴The Hermetic Museum: Alchemy & Mysticism by Alexander Roob © 2001

⁵Alchemy: The Secret Art by Stanislas Klossowski De Rola © 1973

Le Mystère des Cathédrales by Fulcanelli © 1964

© Copyright 2006, Joy of Satan Ministries;
Library of Congress Number: 12-16457

Exposing Christianity

<http://joyofsatan.org/>

1,250 captures

27 May 2005 - 2 Dec 2025

Mar MAY Jun

02

2014 2015 2016

About this capture

"THERE IS NO GOD BUT MYSELF" "KNOWING THIS, WHO DARES WORSHIP THE FALSE GODS OF THE KORAN AND BIBLE?"

-SATAN

FROM THE QU'RET AL-YEZID

© copyright 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015 - Joy of Satan Ministries; Library of Congress Number: 12-16457

*Note: Most of the writings on this website have been copyrighted. The author grants

permission to print these for personal study as long as they are not altered.

"Darkness is light turned inside out"- Beelzebub

FOR THOSE WITH DIAL-UP OR SLOW INTERNET CONNECTIONS- [CLICK HERE](#)
FOR NO GRAPHICS

****UPDATES**

18/January/2015

IMPORTANT INFORMATION FOR NON-SATANISTS, ATHEISTS AND THOSE WHO
ARE NEW TO SPIRITUALITY

DONATE FOR THE PROMOTION AND ADVANCEMENT OF SATANISM

E-Mailing the Joy of Satan Clergy

There are different sects of Satanism. Joy of Satan Ministries is Spiritual Satanism.

Satanism is not a "Christian invention."

Satanism predates Christianity and all other religions.

Satanism is not about spooks, goblins, vampires, Halloween monsters or other related entities.

Satanism is not about "evil."

Satanism is not a "reaction to Christianity."

Satanism is not about death.

True Satanism is about elevating and empowering humanity, which was our True Creator (Satan's) intention.

We know Satan/Lucifer as a real being.

We know Satan to be the True Father and Creator God of humanity.

We know "Yaweh/Jehova" of the bible to be a fictitious entity, and the people behind coercing this lie, to be the true deceivers of humanity and the masters of lies. This is evident in the many contradictions within the Judeo/Christian Bible, revealing this text to be the work of human beings who had occult knowledge and infused it with power to make it credible, and to incite fear in order to control.

We are law abiding.

We DO NOT advocate or participate in any blood or living sacrifice. This act is Judeo/Christian, as stated in their Bible- Deuteronomy 12:27:
"And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh."

We have found Satanism is the original religion of humanity. We have done our research. Satanism is based upon the ancient religions that predated Judaism and Christianity from hundreds to thousands of years.

Christianity was a reaction to the original Pagan religions, labeled as "Satanism" meaning "enemy/adversary" in Hebrew. If you read through the information contained within this website, we prove this.

Christianity was invented to remove spiritual and occult knowledge (the powers of the mind) from the populace and place this power in the hands of a "chosen" few to the detriment of all humanity. The powers of the mind and soul are very real. People who are unaware of or who do not believe in these powers are easy to control and manipulate by those who are skilled in using these energies.

The Original Gods [Demons] were unjustly labeled as monsters and branded as "evil" to keep humanity from spiritual knowledge. Because of this, the human race has drastically degenerated both spiritually and intellectually.

Spiritual Satanism strongly advocates all learning, knowledge, inquiry, and free thought.

Spiritual Satanism supports the separation of church and state. Satanists do not push Satanism or proselytize.

Spiritual Satanists acknowledge science and believe everything of the occult/supernatural to have a rational scientific explanation. We believe humanity has been held back dangerously in this area due to the hoax of Judeo/Christianity and its relentless attacks upon science for centuries.

We practice power meditation to advance spiritually and to elevate ourselves. Power meditation is as essential for the human soul as food is essential for the human body.

The serpent, a symbol of Satan represents the firey kundalini force coiled at the base of the spine, which upon ascending, transforms the human mind and soul to a much higher level of understanding and ability. This is the true meaning of "Raising the Devil." The Serpent symbol of Satan also represents the DNA helix of life.

We work directly with Satan. We believe each and every person who is willing and respectful can have a personal relationship with Satan. There are no mediators in Spiritual Satanism; the Ministry is here only for guidance and support.

We take our tenets and practices directly from Satan himself. For far too long, enemies of Satan such as the Christian churches have been at liberty to dictate lies concerning Satan and Satanism. These lies have been the foundation of occult crimes and other heinous acts that they indirectly promote. True Satanism has been actively and zealously suppressed for centuries and many out of ignorance believe lies about Satan and react accordingly.

Spiritual Satanism is a life loving religion. Satan accepts us as we are, but guides us to advance ourselves to where we evolve to a higher level. Spiritual Satanists are free to live their lives as they choose- responsibly to the responsible. We live by natural law and encourage everyone to develop themselves to their fullest extent.

We know we "save" our own souls as opposed to claims of the Nazarene saving anyone. Satanism is based upon the true transformation of the soul through power meditation. The Nazarene is a fictitious entity, whose identity was stolen from some 18+ crucified Pagan Gods, such as Odin, who hung from a tree and is nothing more than a tool to keep humanity under the control of a chosen few. The Nazarene has been used in Christian masses and services as a substitute for a human living blood sacrifice, revealing their true purpose.

The Judeo/Christian religion is a vicious hoax on humanity of catastrophic proportions. For a hoax to succeed there has to be a lack of knowledge on the part of the victim. The Christian religion and its cohorts actively suppress knowledge and free thought, encourage people to be slaves, and never advocate or teach anything for the betterment or advancement of humanity. As opposed to the stories of how the Nazarene healed people; Satan shows us how we can heal ourselves and perform so-called miracles, using our minds and the powers of our own souls.

Through empowering ourselves, we have confidence, self-respect and achieve spiritual advancement and independence.

Spiritual Satanism places no limits on developing the powers of the mind- known as "witchcraft" or "magick." We believe in justice and just as martial artists are versed in the uses of Dim Mak and other aspects of physical combat, Spiritual Satanists are versed in the Black Arts of "magick" should they ever need them. People who are unaware of these powers are defenseless against them, and the powers that be know this all too

well. Satan does not tolerate injustice.

Spiritual Satanism does not in any way condone spirit abuse as taught in the classical grimoires. The Demons who were bound and compelled to do the bidding of the sorcerers are now free and anyone using the nine-foot circle methods and "Jehova" names is inviting personal disaster. The Demons are our friends and with respect and reverence in summoning through Satan, we seek to establish mutually beneficial relationships with them.

Spiritual Satanism advocates individuality, liberty, and independence.

It is obvious that Satan is not the "deceiver of humanity." His followers have been few in number and he doesn't need copious amounts of wealth, power and control to keep his followers.

JOY OF SATAN E-GROUP

THIS GROUP IS FOR ANYONE WHO WANTS TO LEARN MORE, HAVE A CLOSER RELATIONSHIP WITH AND DEEPER UNDERSTANDING OF SATAN. SERMONS, KNOWLEDGE, HOW TO ESTABLISH RELATIONSHIPS WITH DEMONS- MAGICK, RITUALS AND MORE.

TO JOIN; CLICK ON "HAIL SATAN" BELOW

TEENS FOR SATAN E-GROUP

THIS GROUP IS FOR 13- 19 YEAR OLDS WHO WISH TO LEARN IN A FRIENDLY ENVIRONMENT FREE FROM XTIAN HARASSMENT. HIGH PRIESTS AND PRIESTESSES ARE ON-LINE TO ANSWER ANY LEGITIMATE QUESTIONS AND GIVE SERMONS OF INTEREST TO TEENS.

TO JOIN- JUST CLICK ON THE PENTAGRAM BELOW.

The xian churches have billions and billions of dollars. In order for Satanism to advance, money is needed. Joy of Satan Ministries can do much more with resources. Make a donation for the promotion and advancement of Satanism today!

PayPal - The safer, easier way to pay online!

http://www.angelfire.com/empire/serpentis666/Chakra_Alignment.html

134 captures

4 Jul 2007 - 28 Jul 2025

Mar Apr May

20

2014 2015 2016

About this capture

Chakra Alignment

I want to make something very clear here. For any non-Satanists who visit this page, whether you are so-called "New Age" "Mystics" or whatever, if you proceed to read on, NEVER FORGET- THIS KNOWLEDGE CAME FROM SATAN AND THE EGYPTIAN GOD, THOTH. Thoth is with the Powers of Hell.

As with all spiritual knowledge, the cross has been hideously corrupted by Christianity. The equal armed cross represents the four corners/quarters and directions, such as when we summon the Four Crowned Princes of Hell during ritual.

THE CROSS IS A CONCEPT and, as seen in many of the Demons' Sigils. The correct alignment of the chakras IS IN THE SHAPE OF AN INVERTED LATIN CROSS. THE CHRISTIAN CROSS IS A CORRUPTION AND A BLASPHEMY. If you stand facing a mirror, your chakras should line up in the shape of an inverted cross, with the Solar [666] chakra where the arms extend, as seen in the illustration immediately below on the right.

The inverted cross has long been a symbol in Satanism and for very good reason. The third chakra; also known as the 'Solar' chakra, the 'Sun' chakra; is also the all-important '666' chakra, [as 666 is the kabbalistic square of the Sun]; is also represented by the swastika, which is an ancient symbol of the Sun. The 666 chakra, NOT the heart chakra, is the powerhouse of the soul. This is one of the main reasons that ancient religions, preceding Christianity, focused on the Sun. New Age and related teachings focus on the heart chakra so that everyone is deprived of spiritual power and worse. The heart chakra is neuter, and mainly connects the upper and lower chakras. Thor's Hammer is also an inverted cross, and is symbolic of this concept. The correct root vibration for the 6th chakra/pineal gland is "THA" [THAUM] and the root for the correct vibration for the 666 chakra is "RA" [RAUM]. When one combines both of these vibrations, as with a bind rune, the resulting vibration is "THOR." The Solar Chakra is the Grail of Lucifer, which holds the elixir of life.

Popular information readily available on the chakras is not only dangerous but also extremely inaccurate. The other three chakras are male and female pairs that should be matched as they work together.

As we know, the crown chakra is known as the "thousand petal lotus." The lotus is also

known as a lily. Lily = "Lilith." In addition to each Demon as an actual living being, each Demon has his/her own spiritual message. Lilith rules the crown chakra. Satan rules the base. Both the base and crown chakras are a male and female couple and work together. That is one of their most important spiritual messages. This merging of male and female is the symbolism behind the illustration of Baphomet, who has both male and female organs, and also the ancient Egyptian Akhenaton, another hermaphrodite.

Now, with all of the repeated emphasis on the heart chakra by new age deluded fools [this is done purposely not only to keep people from true spiritual knowledge, but most importantly, from obtaining any serious spiritual power], when one advances enough in meditation and psychic abilities, one will find the yoni shaped heart chakra is the neuter. The yoni is in the shape of a vagina, illustrated by the Tarot Card at left. The Christians have corrupted this, turning it onto its side into that foolish and most annoying fish symbol, which again, is a blasphemy to true spirituality and is like everything else in that foul program, stolen, corrupted, and false.

"...seven towers - the Towers of Satan [Ziarahs] -six of them trapezoidal in form, and one, the "center" on Mount Lalesh, shaped like a sharp, fluted point."
-- The Satanic Rituals by Anton LaVey

The above excerpt is also an allegory, as the center is the odd one out, the heart chakra. It does have power, but not the power of the strongest chakra of the soul, the '666' chakra of the Sun. The powers of the heart chakra are minimal. This is why the enemy is always touting it in the mainstream books, and in the new age dogma out there that is readily available to the public.

The energy uptake of each chakra is at the wide end and the energy output is at the point, also known as the 'bindu.'

So it would stand to reason that the chakras such as the third eye [DO NOT confuse this with the sixth chakra, which is BEHIND the third eye] need to have their wide ends facing outwards to absorb energy.

This definitely includes all of the minor chakras. You will find that after aligning your chakras correctly, you will feel more centered and healing and spellworking will come more easily.

All one needs to do is to turn the solar 666 chakra so the point [bindu] is facing DOWN. This is the swastika chakra, the Sun chakra. All Pagan religions preceding Christianity focused intensely upon the Sun. This is the powerhouse of the soul. Thor's Hammer was originally in the shape of an inverted cross. Our earliest beginnings and life come from our naval, and the Sun chakra, the giver of power and life is centered behind the naval. This is where our main store of life-force/witchpower/vril/chi is located. The Sun chakra is paired with the 6th chakra and third eye, also known as the 'command center'

which is female.

Now, popular writings tout the heart chakra as the 'seat of emotions.' Again, this is another major misconception. The throat chakra is the seat of emotions. When we are sad and about to cry, the feeling comes from the throat, not the heart. This is often the same regarding happiness. Be aware of this. Both emotions come from the throat chakra.

The all popular heart shape; again, this is not of the heart. Its being touted as a symbol for the heart is again, another corruption. This is to mislead you. The serpents cross, these are symbolic of the ida and pingala nadis of the soul. They cross on the throat chakra and swoop in the shape of a perfect heart to meet at the tip of the nose, forming a heart shape across the face. The popular arrow through the heart symbol is for 'fixing the energy' representing the risen Serpent of Satan.

The number 666, the inverted cross, and all symbols of Satan are extremely sacred and carry a hidden message.

Now, when directing energy as you would for spell work, and other workings of the mind, the chakras can be temporarily reversed so their points are facing out to deliver the energy. Remember, never connect with any negative energy, such as when working black magick. In other words, the negative energy should never run through you, but be external at all times. When working with positive energy, such as attracting your desires, it is favorable to point the chakras out and connect. Always remember to correctly realign your chakras after any work. Incorrect alignment of the chakras reduces your witchpower.

Research and revelation from Thoth has revealed the true 8th and 9th chakras are the shoulder chakras. Opening these will align the soul and drastically open energy pathways to the palm chakras, greatly empowering them. To open your shoulder chakras, all you need to do is to visualize them as in the illustration on the right. Focus and meditate on them for a few minutes. A feeling of aching, and/or pressure is a positive sign that you have successfully opened them. This feeling can extend to your arms and can feel sort of like they are falling asleep. When the shoulder chakras are fully empowered, the wings of the soul manifest.

Always remember, when your chakras have been successfully opened and are active, you will feel them. This sensation is usually a feeling of pressure, a slight aching or tingling. Correctly aligning the chakras will drastically increase spiritual your power.

1. Begin with the base chakra and turn the cone so the point is upwards, like a pyramid.
2. Do the same with the sacral chakra [2nd].
3. Now focus on your solar '666' chakra and turn it so it is pointing downwards.

The 666 chakra is the cup that catches and stores the elixir of life.

4. Do the same with your sixth and throat chakras- turn them so they are both pointing downwards.

5. Now, focus on your heart chakra and visualize two points coming together and intersecting as shown immediately below here.

6. Focus your attention on your crown chakra and turn the point down.

7. Finish by again focusing on your shoulder chakras and visualize them pointing inward.

Azazel's Sigil is also representative
of the shape of the heart chakra.

More Important Information- Continued

© Copyright 2007, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

BACK TO SATANIC POWER MEDITATION MAIN PAGE

http://gbt.webs.com/Christian_Mass_&_Jewish_Ritual%20_Murder.htm

DEC FEB APR

Previous capture 9 Next capture

2013 2014 2015

8 captures

4 Mar 13 - 24 Apr 15

sparklines

CloseHelp

<http://web.archive.org/web/20140209050056/http://gbt.webs.com/>

[Christian_Mass_&_Jewish_Ritual%20_Murder.htm](http://web.archive.org/web/20140209050056/http://gbt.webs.com/Christian_Mass_&_Jewish_Ritual%20_Murder.htm)

3 captures

12 Jun 2014 - 15 Mar 2017

Jun AUG Mar

19

2014 2015 2017

About this capture

The Christian Mass and How it Ties into Jewish Ritual Murder

Due to centuries of the vehement suppression of spiritual knowledge, most people are not only unaware of, but also they are unable to see certain truths. This is the enemy's way of conquering; by creating a blind spot on the soul, where one is spiritually disarmed; the so-called 'sixth-sense' is lacking in most people and in many others, it is completely absent.

Millions of unfortunate people are and have been deceived by the Christian and Muslim programs; both of these whose sole intention is to destroy spiritual knowledge and replace it with lies for the destruction of humanity and every other living creature on this earth.

The Judeo/Christian bible warns its believers regarding the powers of the mind and of 'witchcraft' so that one is unable to see through the blatant lies that are right there every day.

The Jews who are parasites by nature have always used Gentiles as their spiritual hosts; to feed from...no different from the alien greys who use their collection of souls to feed from. Many of you are already familiar with 'Jewish Ritual Murder.' During the times of Jewish holidays, top rabbis will abduct Gentile children and use them in their ritual sacrifices to Jewhova. The child is taken to a secret back room of a synagogue, tied to a cross and then tortured to death with the blood drained from the four corners [hands and feet], while the child is still alive and aware, and then this blood is drunk ritually by the rabbis. This heinous act has been performed repeatedly for centuries and this is why the Jews have endured endless pogroms [where Gentiles have massacred entire villages of Jews], have been forcibly expelled from nearly every country of the world, except for the USA, and have been hated to an extreme by every Gentile race. This is just one...I could go on and on endlessly of the crimes that the Jews have committed ad nauseum, but the purpose of this sermon is how all of this ties into the christian mass/church service. For more about this practice, see 2000 Years of Jewish Ritual Murder.

There was a title of a book I noted on a shelf in the public library; written by a Jewish rabbi and the title was 'Thou Shalt Prosper.' This is also in the Bible. This title was in reference to the Jews. Nearly everyone is aware of the unbelievable material wealth, success, and power this race has had for centuries. This directly results from their abuse of occult power, and all of this ties directly into Christianity.

As I mentioned many times before, the Judeo/Christian Bible is a book of Jewish witchcraft. The verses, their numbers, and so forth. In order to know this, one must know

how witchcraft, words of power, and most of all, the subliminal and the powers of the mind work to bring the operator's intentions to manifest in reality.

As with so much of the Jewish workings, the subliminal is used to make the necessary subconscious connection to establish an energy link. One must know about witchcraft and the powers of the mind to know this. This is why the Bible warns and works to frighten Gentiles away from anything really spiritual... 'thou shalt not suffer a witch to live' and other crap about 'burning in a lake of fire' etc. In addition, I noted early on that there were curses involved in one using one's powers of the mind to prevent this and to frighten those who scare easily away from this sort of thing.

"Eat me...Drink me."

The entire theme of the Christian mass/church service is that of a simulation of a human sacrifice. Most people cannot see this, nor are they aware of it due to their minds being walled up. The nazarene with every mass/service is crucified in a blood sacrifice to Jewhova. I remember very well the endless repeated phrases used by the priest so that a connection is established 'This is the body of christ' and then that stupid little communion wafer...where the believer eats that 'body of christ.' Now we know the nazarene was nailed to that cross; the four corners, no different from the Gentile children that the Jews use in their sacrifices. This creates the necessary connection that fuels the energies for the Jewish ritual murders, bringing success to the Jewish race, especially that of vast material wealth.

Each and every catholic mass for one [and with protestants, the theme is the same], these same verses are DRUMMED into the minds of the congregation, over and over and over and over and over:

"On the night he was betrayed, he took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said:
Take this, all of you, and eat it: this is my body which will be given up for you."

"When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:
Take this, all of you, and drink from it: this is the cup of my blood."

SEE THE CONNECTION??? THIS IS BLATANTLY A HUMAN SACRIFICE!!

People cannot see this because they have been spiritually blinded. I can see all kinds of things as I have knocked down walls in my mind and I remember just four of weeks ago, when hearing religious xmas songs blasting over the speakers in the store I was in, it was very blatant to me how these deluded Christian fools were singing for their damnation.

To create the necessary distraction and to confuse their victims, the Jews have always pretended to be persecuted by Christians. They pretend to be at odds with Christianity. If

one's walls are knocked down, one can see what is there right in front of us every day. The entire Bible has either the word 'Jew' 'Jews' 'Israel' and related written on every page and with all of these, the Jewish people, and their patriarchs are honored and exalted. The Bible follows a subliminal theme in that Gentiles are conquered repeatedly in the old testament by the Jews and their god Jewhova. After all of this conquering and enslaving, the nazarene, the long awaited Jewish messiah comes on the scene. Jewish from birth to death; for more on this see Jewish Nazarene.

The Jewish nazarene character was invented from a concept, that of the serpentine witchpower. To read a full article about this, [click here](#). Again, for a working to succeed in many cases, there must be some sort of connection in the mind of the victim. Most Christians cannot see that Jewhova was a 'murderer and a liar' from the beginning. The New Testament goes on with the nazarene then becoming a human sacrifice...murdered and sacrificed to Jewhova, the murderous, bloodthirsty, and sadistic 'father.' In its own twisted way, this translates into the murder of children. Because the mind of a child is in many cases a blank slate in the way of limited personal experiences that shape attitudes and color the personality, children are prime victims. Christianity is notorious for preying upon children as are angels and of course, the filthy kikes. They know they can use the energy of children quite freely, as there is little or no spiritual resistance.

Then, the final cap with all of this is the 'second coming of christ' which is in truth another hoax designed to channel Gentile spiritual energies and beliefs through the mass mind into making the coming of the Jewish messiah into a reality.

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Most people are totally unaware of the above and cannot see this. I already wrote in another sermon concerning how the Jews use occult power:

[JoSNewsletter/message/385](#)

Here is an excerpt:

The video below [which I highly recommend everyone sees] is nothing new and blatantly exposes the Jews and how they abuse occult power, the power of suggestion and the subliminal to make the subconscious connection to manifest their workings in reality. The shootings were for the purpose of instituting gun control. Many people such as the author of the video linked below have no idea of the Jewish power, feeding off of and directing the energy that the deluded followers of the Christian program provide for their Jewish masters, is behind all of this and can only make misguided guesses: Sandy Hook and Batman shootings announced in Movie Batman and Dark Knight Rise

The Jewish abuse of occult powers has its roots in their gematria. The 911 was another

one...very blatant. A co-worker, some years ago, showed me how a \$20.00 bill could be folded a certain way so that on the rear of it, the twin towers going up in smoke would appear. Look on the internet for this, I don't have the time to search out the websites that have this. All of a sudden, after the 911 incident, the older version of the \$20.00 bills where you could fold it that way, was taken out of circulation. They fed the public the bullshit story that "they were too easy to counterfeit." Well, they disappeared real fast, as too many people knew the deal on how to fold them. The 20 is the most common currency used and circulated in the USA.

Others include presidential assassinations. I did some research on this a few years back. Note about Lincoln and the names, dates, and the numbers and how they all come together in a very creepy way, indicating the use of their version of witchcraft. 911 is another blatant one- the date, the flights, the numbers, such as 'New York City' 11 letters; just do your own research on this.

In closing, the suicidal doctrines and teachings that poverty is a virtue, and the rejection of material wealth, work to ensure that the Jews prosper and that all wealth and power is in their hands. These suicidal teachings are drummed into the minds of Gentiles from a very early age, making sure they take a roothold and will even last for future lifetimes, ensuring poverty.

Quotes from the Jewish talmud:

Seph. Jp., 92, 1: "God has given the Jews power over the possessions and blood of all nations."

Schulchan Aruch, Choszen Hamiszpat 348: "All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples."

Schulchan Aruch, Choszen Hamiszpat 156: "When a Jew has a Gentile in his clutches, another Jew may go to the same Gentile, lend him money and in turn deceive him, so that the Gentile shall be ruined. For the property of a Gentile, according to our law, belongs to no one, and the first Jew that passes has full right to seize it."

Behind it all, the Jews are the ones who push Christianity, though they try to deceive the world into believing otherwise. I see this all the time, as I am very aware of it. Even with small unimportant things as crossword puzzle books, most are authored by Jewish writers and there are endless references to Christianity and that filthy Bible, like everyone is supposed to know those filthy Jewish characters and archetypes by rote. Like this is supposed to be common everyday accepted knowledge.

The Holy Bible: A Book of Jewish Witchcraft

Christianity, Communism, the Jews and the Bible

Mind Control Programming and the Bible

BACK TO HOMEPAGE

http://gbt.webs.com/Christian_Mass_&_Jewish_Ritual%20_Murder.htm

DEC FEB APR

Previous capture 9 Next capture

2013 2014 2015

8 captures

4 Mar 13 - 24 Apr 15

sparklines

CloseHelp

<http://web.archive.org/web/20140209050056/http://gbt.webs.com/>

[Christian_Mass_&_Jewish_Ritual%20_Murder.htm](http://web.archive.org/web/20140209050056/http://gbt.webs.com/Christian_Mass_&_Jewish_Ritual%20_Murder.htm)

3 captures

12 Jun 2014 - 15 Mar 2017

Jun AUG Mar

19

2014 2015 2017

About this capture

The Christian Mass and How it Ties into Jewish Ritual Murder

Due to centuries of the vehement suppression of spiritual knowledge, most people are not only unaware of, but also they are unable to see certain truths. This is the enemy's way of conquering; by creating a blind spot on the soul, where one is spiritually disarmed; the so-called 'sixth-sense' is lacking in most people and in many others, it is completely absent.

Millions of unfortunate people are and have been deceived by the Christian and Muslim programs; both of these whose sole intention is to destroy spiritual knowledge and replace it with lies for the destruction of humanity and every other living creature on this earth.

The Judeo/Christian bible warns its believers regarding the powers of the mind and of 'witchcraft' so that one is unable to see through the blatant lies that are right there every day.

The Jews who are parasites by nature have always used Gentiles as their spiritual hosts; to feed from...no different from the alien greys who use their collection of souls to feed from. Many of you are already familiar with 'Jewish Ritual Murder.' During the times of Jewish holidays, top rabbis will abduct Gentile children and use them in their ritual sacrifices to Jewhova. The child is taken to a secret back room of a synagogue, tied to a cross and then tortured to death with the blood drained from the four corners [hands and feet], while the child is still alive and aware, and then this blood is drunk ritually by the rabbis. This heinous act has been performed repeatedly for centuries and this is why the Jews have endured endless pogroms [where Gentiles have massacred entire villages of Jews], have been forcibly expelled from nearly every country of the world, except for the USA, and have been hated to an extreme by every Gentile race. This is just one...I could go on and on endlessly of the crimes that the Jews have committed ad nauseum, but the purpose of this sermon is how all of this ties into the christian mass/church service. For more about this practice, see 2000 Years of Jewish Ritual Murder.

There was a title of a book I noted on a shelf in the public library; written by a Jewish rabbi and the title was 'Thou Shalt Prosper.' This is also in the Bible. This title was in reference to the Jews. Nearly everyone is aware of the unbelievable material wealth, success, and power this race has had for centuries. This directly results from their abuse of occult power, and all of this ties directly into Christianity.

As I mentioned many times before, the Judeo/Christian Bible is a book of Jewish witchcraft. The verses, their numbers, and so forth. In order to know this, one must know how witchcraft, words of power, and most of all, the subliminal and the powers of the mind work to bring the operator's intentions to manifest in reality.

As with so much of the Jewish workings, the subliminal is used to make the necessary subconscious connection to establish an energy link. One must know about witchcraft and the powers of the mind to know this. This is why the Bible warns and works to frighten Gentiles away from anything really spiritual...'thou shalt not suffer a witch to live' and other crap about 'burning in a lake of fire' etc. In addition, I noted early on that there were curses involved in one using one's powers of the mind to prevent this and to frighten those who scare easily away from this sort of thing.

"Eat me...Drink me."

The entire theme of the Christian mass/church service is that of a simulation of a human sacrifice. Most people cannot see this, nor are they aware of it due to their minds being walled up. The nazarene with every mass/service is crucified in a blood sacrifice to Jewhova. I remember very well the endless repeated phrases used by the priest so that a connection is established 'This is the body of christ' and then that stupid little communion wafer...where the believer eats that 'body of christ.' Now we know the

nazarene was nailed to that cross; the four corners, no different from the Gentile children that the Jews use in their sacrifices. This creates the necessary connection that fuels the energies for the Jewish ritual murders, bringing success to the Jewish race, especially that of vast material wealth.

Each and every catholic mass for one [and with protestants, the theme is the same], these same verses are DRUMMED into the minds of the congregation, over and over and over and over and over:

"On the night he was betrayed, he took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said:
Take this, all of you, and eat it: this is my body which will be given up for you."

"When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:
Take this, all of you, and drink from it: this is the cup of my blood."

SEE THE CONNECTION??? THIS IS BLATANTLY A HUMAN SACRIFICE!!

People cannot see this because they have been spiritually blinded. I can see all kinds of things as I have knocked down walls in my mind and I remember just four of weeks ago, when hearing religious xmas songs blasting over the speakers in the store I was in, it was very blatant to me how these deluded Christian fools were singing for their damnation.

To create the necessary distraction and to confuse their victims, the Jews have always pretended to be persecuted by Christians. They pretend to be at odds with Christianity. If one's walls are knocked down, one can see what is there right in front of us every day. The entire Bible has either the word 'Jew' 'Jews' 'Israel' and related written on every page and with all of these, the Jewish people, and their patriarches are honored and exalted. The Bible follows a subliminal theme in that Gentiles are conquered repeatedly in the old testament by the Jews and their god Jewhova. After all of this conquering and enslaving, the nazarene, the long awaited Jewish messiah comes on the scene. Jewish from birth to death; for more on this see Jewish Nazarene.

The Jewish nazarene character was invented from a concept, that of the serpentine witchpower. To read a full article about this, [click here](#). Again, for a working to succeed in many cases, there must be some sort of connection in the mind of the victim. Most Christians cannot see that Jewhova was a 'murderer and a liar' from the beginning. The New Testament goes on with the nazarene then becoming a human sacrifice...murdered and sacrificed to Jewhova, the murderous, bloodthirsty, and sadistic 'father.' In its own twisted way, this translates into the murder of children. Because the mind of a child is in many cases a blank slate in the way of limited personal experiences that shape attitudes and color the personality, children are prime victims. Christianity is notorious for preying upon children as are angels and of course, the filthy kikes. They know they can use the

energy of children quite freely, as there is little or no spiritual resistance.

Then, the final cap with all of this is the 'second coming of christ' which is in truth another hoax designed to channel Gentile spiritual energies and beliefs through the mass mind into making the coming of the Jewish messiah into a reality.

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Most people are totally unaware of the above and cannot see this. I already wrote in another sermon concerning how the Jews use occult power:

JoSNewsletter/message/385

Here is an excerpt:

The video below [which I highly recommend everyone sees] is nothing new and blatantly exposes the Jews and how they abuse occult power, the power of suggestion and the subliminal to make the subconscious connection to manifest their workings in reality. The shootings were for the purpose of instituting gun control. Many people such as the author of the video linked below have no idea of the Jewish power, feeding off of and directing the energy that the deluded followers of the Christian program provide for their Jewish masters, is behind all of this and can only make misguided guesses: Sandy Hook and Batman shootings announced in Movie Batman and Dark Knight Rise

The Jewish abuse of occult powers has its roots in their gematria. The 911 was another one...very blatant. A co-worker, some years ago, showed me how a \$20.00 bill could be folded a certain way so that on the rear of it, the twin towers going up in smoke would appear. Look on the internet for this, I don't have the time to search out the websites that have this. All of a sudden, after the 911 incident, the older version of the \$20.00 bills where you could fold it that way, was taken out of circulation. They fed the public the bullshit story that "they were too easy to counterfeit." Well, they disappeared real fast, as too many people knew the deal on how to fold them. The 20 is the most common currency used and circulated in the USA.

Others include presidential assassinations. I did some research on this a few years back. Note about Lincoln and the names, dates, and the numbers and how they all come together in a very creepy way, indicating the use of their version of witchcraft. 911 is another blatant one- the date, the flights, the numbers, such as 'New York City' 11 letters; just do your own research on this.

In closing, the suicidal doctrines and teachings that poverty is a virtue, and the rejection

of material wealth, work to ensure that the Jews prosper and that all wealth and power is in their hands. These suicidal teachings are drummed into the minds of Gentiles from a very early age, making sure they take a foothold and will even last for future lifetimes, ensuring poverty.

Quotes from the Jewish talmud:

Seph. Jp., 92, 1: "God has given the Jews power over the possessions and blood of all nations."

Schulchan Aruch, Choszen Hamispat 348: "All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples."

Schulchan Aruch, Choszen Hamispat 156: "When a Jew has a Gentile in his clutches, another Jew may go to the same Gentile, lend him money and in turn deceive him, so that the Gentile shall be ruined. For the property of a Gentile, according to our law, belongs to no one, and the first Jew that passes has full right to seize it."

Behind it all, the Jews are the ones who push Christianity, though they try to deceive the world into believing otherwise. I see this all the time, as I am very aware of it. Even with small unimportant things as crossword puzzle books, most are authored by Jewish writers and there are endless references to Christianity and that filthy Bible, like everyone is supposed to know those filthy Jewish characters and archetypes by rote. Like this is supposed to be common everyday accepted knowledge.

The Holy Bible: A Book of Jewish Witchcraft

Christianity, Communism, the Jews and the Bible

Mind Control Programming and the Bible

BACK TO HOMEPAGE

<http://www.angelfire.com/dawn666blacksun/Desecration.html>

18 captures

31 Aug 2014 - 9 Sep 2021

May SEP Apr

08

2014 2015 2016

About this capture

Ancient Gentile Religious Texts:
Replaced With Meaningless Rabbinical Drivel
and
Jewish Literary Filth

The Jews control nearly all of the world's wealth of which they siezed through occult power. This power was forcibly removed from the Gentiles through the Jewish tool of Christianity, where the Gentile Gods were all replaced with imposter Jewish characters and archetypes, leaving the names and characters of the Original Gods to be blasphemed as hideous Demons and insulting monster images. Gentile legends were stolen, twisted and corrupted and perverted into Jewish literary trash.

Sacred texts which contained the wisdom and teachings of the Gentile Gods, designed to help and give to humanity the knowledge to advance the soul and to reach a higher level of spirituality were systematically replaced with Jewish literary filth and meaningless rabbinical drivel that fills up the Talmud, the Torah and the Judeo/Christian bible. The so-called "Torah" is really a perversion of the Egyptian Tarot. The same as with the Kabbalah. This is why the Judeo/Xian Bible contains to many dire warnings to keep Gentiles from accesssing occult knowledge.

"Yeshua" which is "Jesus" means "May his name be blotted out." It is so obvious who they are referring to here. That worthless king of slaves hanging off a cross is a fictitious imposter, another Jewish archetype designed to replace the Real Gods, namely our Creator God who is SATAN and erase his existence from our memory (May his name be blotted out). This is not only a huge slap in the face for Gentiles, but an abomination to our Gods.

The more I study, going deeper into the occult, it is glaringly apparent SATAN is GOD.

What is left of the original texts which were altered is nothing but Jewish literary trash, rabbinical bullshit writings and other Jewish garbage. Modern occult teachings have been infested with Hebrew letters, Jewish angelic archetypes and are based upon the Jewish version of everything. Blatant examples include (King James version of the Bible):

2 Kings 18: 27 "But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

Job 20: 7 "Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?"

The story of Job was stolen from "The Story of Keret." The original story of Job, was written in the Ugaritic language (Cuneiform Script), composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and fictitious "Jehova." In the original tale, "Satan" never even entered into the picture. Other Gentile legends that compose the Job epic include:

The Sufferer and the Soul

The Farmer and the Courts

The Sufferer and the Friend

Writings concerning excrement were not in the original texts.

More rabbinical filth includes:

Proverbs 26:11 "As a dog returneth to his vomit, so a fool returneth to his folly."

Isaiah 19:14 "The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit."

Isaiah 30:22 "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence."

Jeremiah 4:4 "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."

Jeremiah 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

The above is just a tiny sample of the endless Jewish literary filth that fills the bible, which was designed to deceive and enslave the Gentiles. This is what the teachings of our Gods have been replaced with. This sick garbage has been indoctrinated into Gentile children and force fed to the Gentile people throughout their entire lives. It is no wonder so many have such a negative view of spirituality.

Few people are familiar with the Egyptian Kabbalah. The True Kabbalah is an instruction of four dimensional meditation of which is very powerful; using specific chants, tones and vibrations and applying these to different aspects of the soul. The original kabbalah was based upon the runes of which are based upon the constellations, like the Tarot. This is only a very brief summary as the instructions are complex and require much study.

What the Jews have done with this is again, they took it out of circulation, keeping this knowledge in the hands of the top Jews for world control (why they have so much wealth and power), and used their tool of Christianity to murder the Gentiles who had this knowledge, such as the Druids.

Pretty much all that is left in public circulation is remnants of sacred knowledge that have been desecrated, corrupted and defiled, of which only few twisted and distorted scraps remain, such as the "gematria" which is a corruption of and used as a distraction from the real texts and that Jewish story about the "golem" of which is based upon the elements and their corrupted "tree of life." Fictitious Jewish "YHVH" and Jewish angelic archetypes are always held in esteem while Gentile Gods are relegated to the "qlippoth" of death, filth and excrement.

<http://www.angelfire.com/dawn666blacksun/Desecration.html>

18 captures

31 Aug 2014 - 9 Sep 2021

May SEP Apr

08

2014 2015 2016

About this capture

Ancient Gentile Religious Texts:
Replaced With Meaningless Rabbinical Drivel
and
Jewish Literary Filth

The Jews control nearly all of the world's wealth of which they siezed through occult power. This power was forcibly removed from the Gentiles through the Jewish tool of Christianity, where the Gentile Gods were all replaced with imposter Jewish characters and archetypes, leaving the names and characters of the Original Gods to be blasphemed as hideous Demons and insulting monster images. Gentile legends were stolen, twisted and corrupted and perverted into Jewish literary trash.

Sacred texts which contained the wisdom and teachings of the Gentile Gods, designed to help and give to humanity the knowledge to advance the soul and to reach a higher level of spirituality were systematically replaced with Jewish literary filth and meaningless rabbinical drivel that fills up the Talmud, the Torah and the Judeo/Christian bible. The so-called "Torah" is really a perversion of the Egyptian Tarot. The same as with the Kabbalah. This is why the Judeo/Xian Bible contains to many dire warnings to

keep Gentiles from accesssing occult knowledge.

"Yeshua" which is "Jesus" means "May his name be blotted out." It is so obvious who they are referring to here. That worthless king of slaves hanging off a cross is a fictitious imposter, another Jewish archetype designed to replace the Real Gods, namely our Creator God who is SATAN and erase his existence from our memory (May his name be blotted out). This is not only a huge slap in the face for Gentiles, but an abomination to our Gods.

The more I study, going deeper into the occult, it is glaringly apparent SATAN is GOD.

What is left of the original texts which were altered is nothing but Jewish literary trash, rabbinical bullshit writings and other Jewish garbage. Modern occult teachings have been infested with Hebrew letters, Jewish angelic archetypes and are based upon the Jewish version of everything. Blatant examples include (King James version of the Bible):

2 Kings 18: 27 "But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

Job 20: 7 "Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?"

The story of Job was stolen from "The Story of Keret." The original story of Job, was written in the Ugaritic language (Cuneiform Script), composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and fictitious "Jehova." In the original tale, "Satan" never even entered into the picture. Other Gentile legends that compose the Job epic include:

The Sufferer and the Soul

The Farmer and the Courts

The Sufferer and the Friend

Writings concerning excrement were not in the original texts.

More rabbinical filth includes:

Proverbs 26:11 "As a dog returneth to his vomit, so a fool returneth to his folly."

Isaiah 19:14 "The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit."

Isaiah 30:22 "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence."

Jeremiah 4:4 "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."

Jeremiah 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

The above is just a tiny sample of the endless Jewish literary filth that fills the bible, which was designed to deceive and enslave the Gentiles. This is what the teachings of our Gods have been replaced with. This sick garbage has been indoctrinated into Gentile children and force fed to the Gentile people throughout their entire lives. It is no wonder so many have such a negative view of spirituality.

Few people are familiar with the Egyptian Kabbalah. The True Kabbalah is an instruction of four dimensional meditation of which is very powerful; using specific chants, tones and vibrations and applying these to different aspects of the soul. The original kabbalah was based upon the runes of which are based upon the constellations, like the Tarot. This is only a very brief summary as the instructions are complex and require much study.

What the Jews have done with this is again, they took it out of circulation, keeping this knowledge in the hands of the top Jews for world control (why they have so much wealth and power), and used their tool of Christianity to murder the Gentiles who had this knowledge, such as the Druids.

Pretty much all that is left in public circulation is remnants of sacred knowledge that have been desecrated, corrupted and defiled, of which only few twisted and distorted scraps remain, such as the "gematria" which is a corruption of and used as a distraction from the real texts and that Jewish story about the "golem" of which is based upon the elements and their corrupted "tree of life." Fictitious Jewish "YHVH" and Jewish angelic archetypes are always held in esteem while Gentile Gods are relegated to the "qliphoth" of death, filth and excrement.

http://see_the_truth.webs.com/stolen_kaballah.htm

36 captures

26 Mar 2012 - 2 Dec 2022

Feb APR Jun

23

2013 2015 2016

About this capture

The Stolen Kabbalah

The Kabbalah is not Jewish in origin. The Jews stole and altered the kabbalah from the Egyptians. As a matter of fact, the word "Kabbalah" is an alteration of "KA BA ANKH."

To further emphasize the Egyptian origins of the Kabbalah, we can break the word down: Egyptian religion held that what we call the spirit or soul consisted of three distinct parts: the KA, the BA, and the ANKH. Egyptologists characterize the KA (represented by two upraised arms) as the individual's "vital force" or "spiritual twin." Pharaohs could have several kas; mere mortals- only one. The "KA" is the etherial double of one's physical body; the ghost or image of one in the present or immediately preceding life. The "BA" is the soul. The soul has no relation to the image of the body as it reincarnates from body to body throughout the lifetimes. The reason the pharaohs who were very close to the Gods could have several kas more than likely came from an ability to shapeshift during astral projection. This ability is of the Gods.

The ANKH is the life force; the aura, the "light body."

The Hebrew letters that many occult societies use in their ceremonies and such are bogus as Hebrew certainly isn't the original writing or language. It is used for control.

Just as the imposter Christianity replaced the original religions, it is the same with the Hebrew, only worse as Christianity is a tool of the Jews. Through Jewish infiltration, (a good example is what was done to Freemasonry), Hebrew letters and mysticism were pushed on occult societies. This is no different than how Christianity has been force fed to the populace. This is their control. They play both sides against the middle. On the one side, they control the Gentiles through their program of Christianity and on the other side, through their infiltration of occult societies. With the occult societies, they have controlled "Paganism" and "Satanism." Each side recognizes the other as an arch enemy. This is nothing more than a diversion and distraction; Gentile vs. Gentile, while the Jews look on and wait for us to destroy ourselves to where they can advance unimpeded and claim the world for themselves. All of the above are chock full of Hebrew archetypes, symbolism, imposter deities, language, writing, and the stolen, corrupted twisted "culture" of which they have nothing of their own. Even atheist and "freethinking" organizations are controlled by the Jews. Here, they push the Jewish invention of communism. Communism (where spirituality is no longer recognized), is the stepping off point for Christianity. One is force-fed a program of lies and corruption and finally reaches a state where they question and then deny anything spiritual. Because these Jewish based religions are bogus and based on total materialism, little if anything every happens of a spiritual nature.

The runic kabbalah was lost. The runic kabbalah is the key to using the runes. The Druids

used the runic kabbalah extensively. They were all butchered by the inquisition and the penalty for possessing or using runes was death. All spiritual knowledge was systematically destroyed and removed.

The runes are based upon the constellations and are very close to, if not the original script, given to us from the Gods. The runes are similar in many ways to the shapes of the ancient cuneiform letters. The letter lines connect the planets of the constellations, each into a specific shape.

"YHVH" is definitely not a being, but is representative of the four elements.

This, again, was stolen and judafied like everything else.

There is no need for the Jewish "yod heh vau heh." For Gentiles, real power comes from the runes, not from Hebrew letters. The Jews corrupted, abused and desecrated the original kabbalah and claimed it as their own. Gentile peoples, like the Druid Priests who had the knowledge of the real kaballah were viciously tortured to death and slaughtered.

Our Gods have been heinously blasphemed and replaced with Jewish imposters. The real meaning of the name of "Jesus" "Yeshua" is "May his name be blotted out." It is even more obvious with the meaning of the name that this Jewish character is an imposter. All of our Gods and namely our Creator God known as "Satan"; the Jews have worked to remove all knowledge of them and replace them with lies.

Our teachings and sacred texts were taken from us, corrupted, desecrated, abused, and passed off as "Jewish" in origin.

Our people, our High Priests, and great spiritual teachers have been decimated by the Jewish tool of xianity.

Our holidays and celebrations have been desecrated and corrupted into xian filth, where fictitious Jewish deities are worshipped while our own True Gods are blasphemed and cursed.

Our spirituality has been transformed and corrupted with Jewish lies and materialism and has been held up to ridicule as something that is nothing but nonsense.

WORST OF ALL: EVERY NATION AND PEOPLE THE JEWS HAVE STOLEN FROM, THEY HAVE SLANDERED AND MALIGNED IN THEIR FICTITIOUS WRITINGS SUCH AS THE BIBLE. EGYPT IS A BLATANT EXAMPLE. IN THEIR BABBLINGS, THE JEWS DESTROYED THE PHARAOH, THE EGYPTIAN PEOPLES, AND THEIR FICITITIOUS "GOD" OVERPOWERED THE EGYPTIAN GODS AND HEAPED UNTOLD SUFFERINGS UPON THE EGYPTIAN PEOPLES. THE JEWS LEAVE INSULT TO INJURY AND SHIT ON THEIR HOSTS AFTER DESTROYING THEM, TAKING

WHATEVER THEY COULD AND CLAIMING IT AS THEIR OWN AFTER DESECRATING AND CORRUPTING IT. THE JEWS ALWAYS TRY TO EMERGE AS INNOCENT AND MOST OF ALL, AS PROFESSIONAL VICTIMS, NO DIFFERENT FROM THEIR INVENTED NAZARENE.

All Gentile occult knowledge was forcibly removed and delivered into the hands of the Jews who have used this to enslave our Gods, our peoples, and our nations. It is time we reclaim what is ours and stand proud. Satan is enraged!!

“For these are times of vengeance and there will be great wrath upon this people.”

The ancient teachings and texts contain the power we need for real spiritual warfare. This is what the enemy fears the most. The Jews only have spiritual control over our peoples as long as the deluded use their symbols, believe their lies, worship their fictitious deities and acknowledge them as the "Chosen People." We must take back what is ours!!

HAIL SATAN FOREVER!!!!!!

Exposing Christianity

http://see_the_truth.webs.com/YHVVH.htm

92 captures

25 Mar 2012 - 2 Dec 2022

May JUN Jun

24

2014 2015 2016

About this capture

YHVVH: The Truth About "Yaweh" "Jehova"

Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVVH" known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the four elements that are so important in any magickal working. "YHVVH" is used extensively

in (Jewish) magick. The Jews stole the Kabbalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from the beginning. Most of the Catholic popes were of Jewish origins, such as the late John

Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

They cut us off from our Gods, our traditions and our spiritual and religious heritage through mass murder, replacing our history with nothing but lies and through fear of the unknown since all Gentile knowledge was taken out of circulation.

Their angelic filth- most have names with the classic seven letters: Gabriel, Raphael, etc. These seven represent the seven chakras and were used to bind the Gentile Gods and make slaves of them using the "Goetia." The Goetic black books or "grimoires" all originated with the Jews, such as "The Key of Solomon," and "The Sacred Magic of Abramelin the Mage" and many more, (these can easily be found online, by typing their titles into a search engine) all originally written in Hebrew as most Gentiles cannot read Hebrew. All use the Hebrew symbols and chants and direct intense blasphemy against the Gentile Gods who have been turned into devils, demons and hideous monsters to be degraded. The Gentile Gods are no longer bound and some of those complacent prophecies slipped such as "Azazel being bound until the end of time." I can assure you he is now totally free.

Christianity goes in steps. Because it is fictitious, it is spiritually unreliable. Certain Christians have at times tapped into this energy vortex and obtained results. Prayer groups and such put forth psychic energy. Deluded Christians are told to "have faith." Having faith is necessary for any spell or directed working of the mind to succeed. With Christianity, it is hit and mostly misses. The few and far in-between hits keep the deluded believing, unknowing this is not any "miracle" but only the power of the mind.

The end objective is atheism. The atheist believes in nothing and disregards anything "supernatural" or of the occult. He/she is a sitting duck just waiting to be manipulated by those who possess occult knowledge and power.

More:

The Real Tetragrammaton: Further Exposing Christianity

The Origins of the Name "Satan"

The Ubiquitous Nazarene

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/stolen_kaballah.htm

36 captures

26 Mar 2012 - 2 Dec 2022

Feb APR Jun

23

2013 2015 2016

About this capture

The Stolen Kabalah

The Kabalah is not Jewish in origin. The Jews stole and altered the kabalah from the Egyptians. As a matter of fact, the word "Kabalah" is an alteration of "KA BA ANKH."

To further emphasize the Egyptian origins of the Kabalah, we can break the word down: Egyptian religion held that what we call the spirit or soul consisted of three distinct parts: the KA, the BA, and the ANKH. Egyptologists characterize the KA (represented by two upraised arms) as the individual's "vital force" or "spiritual twin." Pharaohs could have several kas; mere mortals- only one. The "KA" is the etherial double of one's physical body; the ghost or image of one in the present or immediately preceding life. The "BA" is the soul. The soul has no relation to the image of the body as it reincarnates from body to body throughout the lifetimes. The reason the pharaohs who were very close to the Gods could have several kas more than likely came from an ability to shapeshift during astral projection. This ability is of the Gods.

The ANKH is the life force; the aura, the "light body."

The Hebrew letters that many occult societies use in their ceremonies and such are bogus as Hebrew certainly isn't the original writing or language. It is used for control.

Just as the imposter Christianity replaced the original religions, it is the same with the Hebrew, only worse as Christianity is a tool of the Jews. Through Jewish infiltration, (a good example is what was done to Freemasonry), Hebrew letters and mysticism were pushed on occult societies. This is no different than how Christianity has been force fed to the populace. This is their control. They play both sides against the middle. On the one side, they control the Gentiles through their program of Christianity and on the other side, through their infiltration of occult societies. With the occult societies, they have controlled "Paganism" and "Satanism." Each side recognizes the other as an arch enemy. This is nothing more than a diversion and distraction; Gentile vs. Gentile, while the Jews look on and wait for us to destroy ourselves to where they can advance unimpeded and claim the world for themselves. All of the above are chock full of Hebrew archetypes, symbolism, imposter deities, language, writing, and the stolen, corrupted twisted "culture" of which they have nothing of their own. Even atheist and "freethinking" organizations are controlled by the Jews. Here, they push the Jewish invention of communism. Communism (where spirituality is no longer recognized), is the stepping off point for Christianity. One is force-fed a program of lies and corruption and finally reaches a state where they question and then deny anything spiritual. Because these Jewish based religions are bogus and based on total materialism, little if anything every happens of a spiritual nature.

The runic kabbalah was lost. The runic kabbalah is the key to using the runes. The Druids used the runic kabbalah extensively. They were all butchered by the inquisition and the penalty for possessing or using runes was death. All spiritual knowledge was systematically destroyed and removed.

The runes are based upon the constellations and are very close to, if not the original script, given to us from the Gods. The runes are similar in many ways to the shapes of the ancient cuneiform letters. The letter lines connect the planets of the constellations, each into a specific shape.

"YHVH" is definitely not a being, but is representative of the four elements.

This, again, was stolen and judaified like everything else.

There is no need for the Jewish "yod heh vau heh." For Gentiles, real power comes from the runes, not from Hebrew letters. The Jews corrupted, abused and desecrated the original kabbalah and claimed it as their own. Gentile peoples, like the Druid Priests who had the knowledge of the real kaballah were viciously tortured to death and slaughtered.

Our Gods have been heinously blasphemed and replaced with Jewish imposters. The real meaning of the name of "Jesus" "Yeshua" is "May his name be blotted out." It is even more obvious with the meaning of the name that this Jewish character is an imposter. All of our Gods and namely our Creator God known as "Satan"; the Jews have worked to remove all knowledge of them and replace them with lies.

Our teachings and sacred texts were taken from us, corrupted, desecrated, abused, and passed off as "Jewish" in origin.

Our people, our High Priests, and great spiritual teachers have been decimated by the Jewish tool of xianity.

Our holidays and celebrations have been desecrated and corrupted into xian filth, where fictitious Jewish deities are worshipped while our own True Gods are blasphemed and cursed.

Our spirituality has been transformed and corrupted with Jewish lies and materialism and has been held up to ridicule as something that is nothing but nonsense.

WORST OF ALL: EVERY NATION AND PEOPLE THE JEWS HAVE STOLEN FROM, THEY HAVE SLANDERED AND MALIGNED IN THEIR FICTITIOUS WRITINGS SUCH AS THE BIBLE. EGYPT IS A BLATANT EXAMPLE. IN THEIR BABBLINGS, THE JEWS DESTROYED THE PHARAOH, THE EGYPTIAN PEOPLES, AND THEIR FICTITIOUS "GOD" OVERPOWERED THE EGYPTIAN GODS AND HEAPED UNTOLD SUFFERINGS UPON THE EGYPTIAN PEOPLES. THE JEWS LEAVE INSULT TO INJURY AND SHIT ON THEIR HOSTS AFTER DESTROYING THEM, TAKING WHATEVER THEY COULD AND CLAIMING IT AS THEIR OWN AFTER DESECRATING AND CORRUPTING IT. THE JEWS ALWAYS TRY TO EMERGE AS INNOCENT AND MOST OF ALL, AS PROFESSIONAL VICTIMS, NO DIFFERENT FROM THEIR INVENTED NAZARENE.

All Gentile occult knowledge was forcibly removed and delivered into the hands of the Jews who have used this to enslave our Gods, our peoples, and our nations. It is time we reclaim what is ours and stand proud. Satan is enraged!!

"For these are times of vengeance and there will be great wrath upon this people."

The ancient teachings and texts contain the power we need for real spiritual warfare. This is what the enemy fears the most. The Jews only have spiritual control over our peoples as long as the deluded use their symbols, believe their lies, worship their fictitious deities and acknowledge them as the "Chosen People." We must take back what is ours!!

HAIL SATAN FOREVER!!!!!!

Exposing Christianity

http://see_the_truth.webs.com/Xianity_and_Communism.htm

54 captures

19 Feb 2012 - 21 Mar 2023

Oct JUN Aug

10

2014 2015 2016

About this capture

Christianity and Communism: Jewish Twins

The following excerpt was taken from "Nature's Eternal Religion" by Ben Klassen

Note* Although this article was written for a white audience, Jewish communism affects all Gentiles [non-jews] regardless of race, and this is definitely worth a read. Christianity is a preparation for communism, its doctrines are identical with communist philosophy, and there is nothing spiritual about it. All occult knowledge and power that would enable Gentiles to fight back through spiritual warfare [what the Jews have been using against us for centuries] has been systematically removed. After being forcibly removed with the Inquisition, this power has been in the hands of the top Jewish rabbis to throw curses, create unimaginable wealth and power, and to use at will against Gentiles. In other words, as the "YHVH" aka "Jehova" is in truth the Jewish people, they become "God." Communism is another Jewish brotherhood scam that fools Gentiles into thinking it is for equality, peace, and better living. Nothing could be further from the truth. It is a Jewish program of genocide, mass-murder, and slavery for Gentiles, regardless of color. Quote from the Jewish Talmud: Nidrasch Talpioth, p. 225-L: "Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night."

Christianity and Communism: Jewish Twins from "Nature's Eternal Religion" by Ben Klassen

To hear the Kosher Conservatives tell it, a fierce, intensive battle is raging today between the evil forces of communism and the sacred forces of Christianity. We are led to believe that it is an all out battle between good and evil. We are told that these two forces are the very essence of two poles of opposition — in complete and diametrical conflict. It is a sham battle. The fact is they are both degenerate products of the collective Jewish mind, designed to do one and the same thing — to destroy the White

Race. If we take a closer look at these two evil forces that have bedeviled and tormented the minds of the White Race for all these years, we find that they are not on opposite sides at all. We find that they are both on the side of international Jewry, doing the job they were designed to do, namely: confuse and confound the White Man's intelligence so that he himself will help the Jew in destroying the White Race.

In comparing the two we find that they are strikingly similar, and not opposites. In fact, there are so many similarities in the two programs and in the philosophy of these two creeds that the hand of the same author can easily be detected. That author is the International Jewish network. They and they alone wrote both the creed of Christianity and the creed of communism. Both communism and Christianity preach against materialism. Communism designates those productive and creative forces of our society to which we owe in such large part the benefits of a productive White civilization, as "bourgeois." It then lashes out with unparalleled fury at the bourgeois and tells us over and over again that they must be destroyed. Instead of giving credit where credit is due, it slanders and vilifies these constructive and productive elements, namely the bourgeois or the capitalists, as the ultimate in evil. Christianity tells us basically the same thing. It tells us that it will be more difficult for a camel to pass through the eye of a needle than for a rich man to get to heaven. It tells us that we should "sell all thou hast and give it to the poor," an insidious piece of advice that, if followed, would make us all a pack of roving bums and beggars. It would most surely cause the breakdown of our society. Christianity further tells us "lay not up treasures on earth, but lay up treasures in heaven." Throughout, the implication is clear. Don't accumulate unto yourself any of the good things in life. If, through hard work, you've already managed to accumulate some wealth, get rid of it, give it away, give it to the poor, above all, give it to the Church, they'll take it, with relish. The net result of this fantastically bad advice, of course, is that it will more easily pass into the hands of the Jews, who do not subscribe to such foolishness. They hope to make fools of us, knowing very well the old saying "A fool and his money are soon parted," is only too true.

The other side of the coin is that the leaders of both Christianity and communism themselves are fantastically materialistic. When we look at the Catholic Church on down through the ages, we find that whereas they were extracting the last mite from the poor widow, the church itself was gathering up and hoarding gold, silver and precious gems in unbelievable quantities. Not only was it taking in and gathering all the gold, silver and precious stones that it could, but it acquired huge amounts of real estate, and the Catholic Church today is undoubtedly the most fantastically wealthy institution on the face of the earth. Even through the Dark Ages when poverty was widespread, mostly because of Christianity itself, we find these huge and fabulously rich cathedrals, built in the midst of poverty, with gold encrusted altars and apses and vaults and columns and walls. The leadership of the Church caused to be built huge and great Basilicas, Cathedrals, Abbeys, Baptisteries, Mausoleums, Convents, and Churches. Practically all of these were so lavish and so huge in comparison with the meager surroundings of the times, that they flamboyantly stood out as the main repository of all the material wealth — gold, silver and architectural lavishness — of both their era and their geographical

location. The church never has bothered to explain why it was so necessary to have such lavish wealth on display to the worshipping faithful, who were told time and again that it was evil to "lay up treasures." Unto this day, churches are built to be flamboyant, garish and bizarre. Money seems to be no object.

The Vatican, that citadel of "spiritual" leadership, which also preaches, "lay not up treasures on earth," does not practice what it preaches. On the contrary, what it practices is indeed the height of hypocrisy, and the antithesis of spirituality. It goes all out for laying up treasures on earth. It has amassed unto itself a portfolio of 5.6 billion dollars in stocks alone, not to mention all of its real estate, art treasures and other valuables. It enjoys an annual income of 1.5 billion dollars, much of it undoubtedly collected from the "widow's last mite," as well as its vast holdings. Next Back Home The United States religious establishment as a whole is valued at 102 billion dollars. In 1969, of the 17.6 billion dollars United States individuals contributed to charity, 45 percent, or 7.9 billion dollars was earmarked for religious purposes. Pretty materialistic for a religion that "shuns" earthly treasures and preaches "my kingdom is not of this world." Likewise, the communist bosses in Russia, practically all of which are Jews, have accumulated unto themselves all the riches of the countryside. While the communist slave laborer is toiling away twelve hours a day and then comes home to a dingy, dirty, filthy, crowded little apartment shared with other families, his Jewish bosses have opulent palaces spread all over the countryside. They drive the best of cars, chauffeur driven, of course, and eat the best of foods. Not only that, but they have the best of planes at their disposal to fly wherever they see fit to govern their slave laborers. These Jewish communist bosses usually also have at their disposal imported clothes and tailors and a galaxy of servants. When they need a rest from running their slave empire, they have private villas on the Black Sea or other choice vacation spots at their beck and call. And so it goes in the Proletarian Worker's Paradise.

Let us pass on to the next similarity. Both communism and Christianity make extensive use of the weapons of terror, both psychological and real. Undoubtedly the most ghoulish and vicious concept ever contrived by the depraved and collective mind of Jewry is the concept of hell. Can you think of anything more horrible than placing millions of people in confinement in a superheated torture chamber and then burning them forever and ever without even the mitigating mercy of allowing them to die? With this piece of "Good News," and "Joyful Tidings," Christianity set out to conquer the minds of its superstitious and unreasoning victims. The fact that such a torture chamber was non-existent did not at all detract from the fact that it was a real threat to those who were made to believe that it was real. To a child, for instance, if you tell him that the Boogieman is going to get him, and he innocently believes you, then the threat is just as real as if a Boogieman actually existed. And so it is with hell. To those that have become convinced that it exists, this horrible threat is just as real as if it did exist. However, Christianity did not stop with using psychological terror alone. Those who deviated from the official church line were declared as heretics and forthwith burned at the stake. The idea of using fire in one form or another as a means of torturing their opponents seems to have obsessed these "loving" Christians' minds. According to van Braght's famous

Martyr's Mirror, some 33,000 Christians were put to death by other so-called Christians by means of burning at the stake, a grizzly type of revenge. Among my ancestors alone (who were of the Mennonite faith) some 2,000 martyrs were burned at the stake by these ever-loving Christians. One outstanding feature about this burning at the stake business was that they were always White people who were being burned. Never have I ever heard of a Jew being burned at the stake for not believing precisely along specified lines of Judaism, even though they did not believe in Christ at all. Burning at the stake wasn't the only means of torture and death used by these love-dispensing Christians who were so eager to spread their message of love.

During the Inquisition, and other times, all the beastly refinements of torture that the depraved human mind could devise were used to extort confessions and whip the unbelievers or heretics into line. The thumb-screw, water-dip, the iron corset, drawn and quartered, gouging out one's eyes with hot irons, and the rack (slowly tearing limb from body by means of stretching) were but some of the devices used by these ever-loving Christians to spread their gospel of Love. When the communists came along and used physical torture as one of their instruments of conquest, they had very little left to invent but what the Christians had already utilized before them. And this is as can be expected, since it was Jewish fiendishness that designed the means of torture for both. Nor did the Church hesitate to use wholesale warfare to batter down whole nations that did not submit to their religious dictation. In fact during the 16th, 17th and 18th century the main causes of war were religious dissensions in which one religious group sought to force their beliefs on their opposites by wholesale warfare and slaughter. The communist record of using wholesale terror, both psychological and physical, is so recent, so widespread and so well known that we need hardly review it here.

In Russia alone the Jewish communist regime used terror on a scale unknown before in the annals of history. In order to exterminate the best of the White Race in Russia, namely the White Russians, the Jews slaughtered some 20,000,000. The terror, the killings, the murders that are going on in Russia today defy the imagination of the average White Man's mind. In any case, both communism and Christianity are using, and have used, terror extensively, both psychological and physical, to subjugate their victims. Whereas the Christians excelled in psychological terror, the communists excel in physical terror. But in both cases the Jews were experts in using whatever type of terror best accomplished their ends. Both communism and Christianity have a book that presumably lays down the creed of their movement. Christianity has the Jewish bible which was written by Jews, mostly about Jews, for the purpose of uniting the Jewish race and for destroying the White Race.

The communist bible is Karl Marx's Das Kapital and the Communist Manifesto, written by Karl Marx in conjunction with Friedrich Engels, both of whom were Jews. Both of these Jewish creeds, communism and Christianity, are highly destructive, and when followed, tear down the fabric of the society that has fallen victim to them. Christianity teaches the evilness of man, that he is a no-good, unworthy sinner, that he is born in sin and that his every instinct is evil. Communism preaches that the productive, creative

element of our society, namely the "bourgeois" as they call them, is rotten and evil, and must be destroyed. It can be safely said that any sound, healthy society that turned either to complete Christianity and practiced all of its principles, or any society that practiced pure communism, would soon destroy itself. Again we want to vigorously point out that contrary to what these Kosher Conservatives are always telling us, communism is by no means the same as socialism or collectivism. The latter are basic constructive elements of any healthy society, but communism is an undisguised Jewish slave-labor camp. Since I have gone into this matter in considerable detail in another chapter, we will not take further space to review this idea here. Both communism and Christianity preach the equality of man. Christianity preaches that we are all equal in the eyes of the Lord, whereas the communists preach that we all must become equal in the communist society. The latter argue that the only reason we are not equal is entirely due to environment, and this little quirk of Nature they are going to correct. By the time they get through processing us all in an equal environment, they assure us they will have leveled us all down to where we are all equal.

This will only be too true, for the White Race will be leveled down to where they are all equal to a horde of miserable slaves, whereas every Jew, on the other hand, will be a king. Not only do both communism and Christianity preach the equality of the individual, but they also preach the equality of races, another vicious lie thrown in the face of Nature. Both creeds have a very tricky dogma that is rather nebulous and confusing, not to say contradictory, in itself. They both, therefore, have set up a hierarchy that interprets what the correct dogma of the day is and everyone is to toe the line or suffer the consequences of an entrenched power structure. Christianity and communism both have had their schisms. In the case of Christianity, the followers that differed were called heretics and in the case of communism, those that stray from the official line are called deviationists. In the case of Christianity, the Great Schism, of course, was during the Reformation when the Protestant segment developed and broke away from the Catholic Church. It then proceeded to split and splinter in a thousand different directions from there on out, all to the detriment and destruction of the White Race. The first great split, of course, was when the Byzantine Empire split from the Roman or Western half.

Among the communists there were a number of schisms such as the Mensheviks and the Bolsheviks, and a number of other schisms, before the communists ever came to power. After they did come to power, there were the Stalinist communists and the Trotskyite communists, the latter being vigorously pursued and purged from the ranks. Now we presumably have the Mao wing of the communist party and for a while we had the Tito deviationists, and so on. In any case, the main idea in Christianity and communism is the same: On top of a confusing and impossible dogma sits a tight powerful hierarchy which dictates and interprets what the line of its followers must be, and terror, death and reprisal are the consequences to those who dare to think for themselves. It is not at all surprising that the archenemy of both these Jewish creeds is Adolf Hitler, because he dared to come out with a healthy, natural social structure that embodied those principles that were in harmony with the natural laws, and with the healthy instincts for the preservation of the White Race. We, therefore, find the Jewish

press, the communist press, and Christianity, all in chorus, denouncing Adolf Hitler, and telling us what a terrible, terrible man he was. All perpetrate and repeat over and over again the same Jewish lies about Hitler that the Jews themselves have dreamed up and supplied to their toadying stooges. The similarities between these creeds go on and on. Both preach the destruction of the present society. They especially zero in on the destruction and downgrading of the more creative and productive elements of society as a whole. Both denounce and vilify the better elements of established society and rejoice at human failures and weaknesses, thereby claiming to prove the correctness of their communist-Christian theory.

The Jews, who are the perpetrators of communism, envision the United Nations headquarters to finally rest in Israel and in particular, in Jerusalem. Christianity too, continuously keeps talking about Zion, the New Jerusalem, and looks to Jerusalem as the Holy Land, its origin and spiritual headquarters. Both of these Jewish creeds consistently follow policies which are disastrous to the welfare of the White Race. I have already gone into considerably detail about the catastrophic effects of Christianity on the great White Roman civilization. I have also pointed out previously that the Jews in communist Russia killed off 20,000,000 of the best White Russians. However, the programs and policies of both these creeds extend much further than these two major catastrophes of history and to point out how disastrous the effects of both Christianity and communism have been upon the fortunes of the White Race would require a whole volume in itself. I believe we have scattered throughout this book a mass of such examples that it is hardly necessary to again repeat them here. Another similarity that manifests itself in both of these Jewish creeds is that both have an incurable ability to put forth a profuseness of verbiage that is extremely vague and beclouded with confusion. Not only is the verbiage profuse, but incredibly lacking in substance. This is an old Jewish trick to confuse and confound the minds of their opposition, the latter being deceived into thinking that all this vast collection of words must have some higher meaning beyond their comprehension.

To further destroy and beat back the opposition, both creeds have developed to a high state the art of hurling vicious trigger words and hate words at their opponents. The Christians developed such hate-trigger words as atheist, heathen, heretic, apostate, blasphemy, pagan, sinner and anti-Christ. The communists have developed a whole stable of similar trigger words, and some of these are Fascist, Nazi, racist, bigot, prejudice, and anti-Semitic. Without anyone really stopping to analyze what each of these words mean and why they should be considered as bad, these words have been developed to a high state of implied evil so that by just merely calling these names, you need not really debate the issues, but mercilessly strike down your opponents without resorting to any debate or reasoning whatsoever. If the similarities between Christianity and communism seem rather striking, there is a very good reason for their parallel ideology. That reason is, of course, they were both concocted by the Jewish power structure for the common objective of destroying the White Race. Unfortunately, up to this point, both their ideologies have been devastatingly effective. It is partially the purpose of this book and the Creativity Movement to confront this devastating attack on

the mind of the White Race and expose these twin Jewish ideologies for what they are. Furthermore, I am firmly convinced, and it is my measured conclusion, that the Jews could never have foisted modern communism on a long suffering humanity, had they not First softened up, unhinged and confused the intellect of the White Race with the fallacious snares of Christianity. It is therefore the further objective of Creativity to help straighten out the befuddled thinking of the White Race to where they then can, and will, expunge both of these twin Jewish scourges from the face of this planet.

Christianity, Communism, the Jews and the Bible

The Holy Bible: A Book of Jewish Witchcraft

The Christian Mass and How it Ties into Jewish Ritual Murder

Mind Control Programming and the Bible

The Truth About the Bible

"Year Zero"

The Jewish Enforced Microchip Implants PDF

The above article is extremely serious. This is what the enemy race of alien Greys have, a microchip implant that controls their emotions, thoughts and everything else. The article contains numerous reference links along with excerpts that prove this is in the VERY near future for the entire world and is already happening

Satan's Library [Free pdf's, audio sermons and information]

BACK TO EXPOSING CHRISTIANITY

http://www.angelfire.com/dawn666blacksun/Founding_Fathers.html

15 captures

31 Aug 2014 - 28 Nov 2017

Jan MAR Feb

28

2014 2015 2016

About this capture

U.S Founding Fathers' Statements Concerning the Jews

"They (the Jews) work more effectively against us than the enemy's armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in. It is much to be lamented that each state, long ago, has not hunted them down as pests to society and the greatest enemies we have to the happiness of America."

Source: Maxims of George Washington by A.A. Appleton & Co.

As the American colonies rose in revolt against political oppression occasioned by the attempt of Jewish banking houses in Europe to consolidate their economic foothold in the New World, no man among the Founding Fathers was more alert to the designs of international Jewry than that shrewd elder statesman of the American Revolution, Benjamin Franklin. Perhaps Ben Franklin's most damning indictment of Jewry was contained in his famous prophecy at the Constitutional Convention of 1787 in Philadelphia. In one of the most anti-Jewish utterances of all time, he declared:

"I fully agree with General Washington, that we must protect this young nation from an insidious influence and impenetration. That menace, gentlemen, is the Jews. In whatever country Jews have settled in any great number, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have built up a state within a state; and when opposed have tried to strangle that country to death financially, as in the case of Spain and Portugal.

"For over 1700 hundred years, the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world give it to them in fee simple, they would at once find some reason for not returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only amongst themselves. They must subsist on other people not of their race. If you do not exclude them from these United States in the Constitution, in less than 200 years they will have swarmed here in such great numbers that they will dominate and devour the land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance, and jeopardized our liberty.

"If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews for all time, your children will curse you in your graves."

Franklin's remarks were recorded in "Chit Chat Around the Table During Intermissions," a section of the Diary of Charles Cotesworth Pinckney of South Carolina. Pickney (1746-1825) attended the Convention as a delegate, and took down excerpts of some of the outstanding addresses and discourses, which he later published in his diary. Perhaps the best proof of the Franklin prophecy--as with any prophecy--lies in its actual fulfillment. What Benjamin Franklin foresaw as an ominous possibility in 1787 has today--a little over two hundred years later--become painful reality.

http://see_the_truth.webs.com/

262 captures

6 Feb 2012 - 27 Jul 2023

Jun JUL Oct

19

2014 2015 2016

About this capture

Exposing Christianity

Because of being steeped in, believing in, and living a lie, in the advanced stages of Christianity, the Christian takes on an artificial appearance and begins to look like the lie:

The well-known pasty look with the smiley mask. The lie emerges in the physical self.

Christians incessantly claim that "The Devil Deceives" "The Devil Deceives..." What they fail to see is that everything they accuse the Devil of is really the God that they worship, known as Yaweh/Jehova.

Everything that the Christians accuse the "Devil" of, is really of their own God. This is proven in the Biblical scriptures:

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

It has been stated that "In the end, the truth will come out and many will want to join on at the last minute, but it will be too late for them..."

Concerning the Powers of the Mass Mind:

"The power of the united thought of a number of people is always far more than the sum of their separate thoughts: it would be more nearly represented by their product"

- The Astral Body and Other Phenomena by Lieut. Colonel Arthur E. Powell Š 1927

The Old Testament

The New Testament
and the Christian Religion

The Torah and Living Blood Sacrifice

Jehova: "A Murderer and a Liar from the Beginning"

The Truth About "Jesus Christ"

YHVH: The Truth About "Yaweh" "Jehova"
Taking the Mask Off of Christianity

Jehova and HUMAN BLOOD SACRIFICE

The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The Holy Bible: A Book of Jewish Witchcraft: Exposing the 911 Tragedy [It's in the Numbers]

Mind Control Programming and the Bible

Christianity, Communism, the Jews and the Bible

Communism's Christian Roots
EXPOSING COMMUNISM: THE TWIN AND REAL GOAL OF CHRISTIANITY

The Truth About the Bible

Illumination on the Illuminati

The Truth about the "New World Order"

Exposing the Christian "CHARITY" Racket:
Billions and billions of tax-exempt dollars are allocated to advance Communism

The New World Order and the Christian Churches

Murderers, Thieves, and Liars:
Christianity has Nothing of Its Own

The Stolen Year

Why Christianity Attacks and Suppresses Human Sexuality

The Inquisition:
A History of Christian Torture, Mass Murder and Destruction of Human Life.

Exposing the True Purpose of Christianity

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Subliminal Message of the Judeo/Christian Bible: Jewish Supremacy over Gentiles

Exposing Spiritual Corruption: Spiritual Alchemy & the Bible- Proof that Satan is our Creator God

The Ubiquitous Nazarene

Jesus: the Worst Sinner of them all

Numerous Biblical quotes of scriptures PROVE that Jesus stole, lied and advocated MURDER!

The "Society of Jesus" known as the Jesuits are nothing more than organized criminals, and assassins

The Ten Commandments:

Biblical proof of how Jehova murdered, stole and coveted incessantly ["A Murderer and a Liar from the Beginning"]

Angels: The Ugly Truth About Enemy Alien Beings

How Jehova's Witnesses have been Publicly Predicting the End of the World for Over 100 Years

Copy of a Catholic Confession Primer:

This exposes the hatred the Christian "God" has for anything of human nature

Exposing Christianity YouTube

Video Links [Exposing Biblical "Prophecies"]

Help Spread the Truth: Download, Share, Print, and/or Distribute, a Free PDF Copy of this Website

The following articles provide proof that everything in the Christian religion and in the bible has been STOLEN from other religions that predated it from all around the world. Christianity is a tool for removing spiritual/occult knowledge from the populace so this power can be kept in the hands of a few to manipulate and enslave the masses.

To really understand the Bible and see the truth, one must be very well educated in the occult. The mass mind is very powerful. When one studies long enough and acquires advanced knowledge of the occult, the truth is utterly shocking. The entire

Judeo/Christian Bible is a hoax of catastrophic proportions with a very clear objective using subliminal means and the channeled psychic energy of believers.

Whenever Christianity or its cohorts took control of a country or region, the ancient spiritual texts and records were removed and/or destroyed and those who had spiritual knowledge were mass murdered by the Inquisition. This took out of circulation the very knowledge those in power have used and still use to manipulate the ignorant population using spiritual/occult power. The Bible is one of the most powerful subliminal tools used by a select few to enslave the masses. Most people are unaware of this because they lack knowledge regarding the occult, thought power, and psychic energy. The powers that be work to reinforce the belief that the occult, powers of the mind and spirit are nonsense or just plain bunk.

Destroying the ancient records allowed an alternative invented "history" to be written which has disconnected humanity from its true origins. Controlling history is important because if one manipulates how people see what we call the past, this influences the present and the future.

The entire Bible is an extremely powerful subliminal tool full of occult numbers, messages, allegories, and stolen material, which has been corrupted from ancient religions. In addition, this book has been infused with psychic energy and power to instill fear and to make it believable. When one's eyes are opened and one has the necessary knowledge, the *spell* will no longer be effective. The entire underlying theme of the Judeo/Christian Bible is the establishment of the fictitious history of the Jewish people in the mass mind. What the mass mind believes has power and the energy to make manifest in reality as thoughts are energy

There are vacuum-sealed vaults in the Vatican library containing thousands upon thousands of ancient esoteric books from around the world that have been stolen and hoarded over the years and kept out of public circulation. The Catholic Church, which is the root of the Christian religion, is controlled by a secret society that has abused occult power to enslave the masses. The end goal is the total enslavement of humanity, which they have worked towards relentlessly and ruthlessly.

All of this has directly affected each and every one of us. Humanity has suffered unnecessarily because of the denial of this knowledge. People have been coerced over the centuries into paying for their own damnation to the tune of billions and billions of dollars to keep this lie prospering and continuing strong. The survival and prosperity of this vicious hoax on humanity requires only ONE thing- A LACK OF KNOWLEDGE!

Contrary to what most people have been indoctrinated with, Judaism, Christianity and Islam are relatively new religions. Humanity goes back tens of thousands of years. These three have worked relentlessly to keep us from spiritual/occult knowledge and using this power, of which all of us have.

These so-called "religions" are built upon murder, torture, and lies and the only way any lie of this magnitude can survive is to create more and more lies and destroy the peoples who know the truth. Christianity is nothing more than a program. There is nothing religious or spiritual about it. Millions of people suffer depression, hopelessness, and confusion about life. The soul needs light and very few know this or actively practice the power meditation that will literally "save" their own souls. Because of a lack of knowledge and ignorance of the occult, Humanity as a whole has been placed under a powerful spell using occult power and indoctrinated not to question, concerning these three so-called "religions." This has been reinforced by centuries of Christians being duped into supplying their psychic energy and souls to be channeled into perpetuating this lie, which in the end, will only benefit a select few.

Everything that the Christians accuse the "Devil" of, is really of their own God.

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

Link: The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Links:

JOY OF SATAN

SKEPTICS ANNOTATED BIBLE

eXTReMe Tracker

© Copyright 2005, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://see_the_truth.webs.com/YHVH.htm

92 captures
25 Mar 2012 - 2 Dec 2022
May JUN Jun
24
2014 2015 2016

About this capture

YHVH: The Truth About "Yaweh" "Jehova" Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVH" known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the four elements that are so important in any magickal working. "YHVH" is used extensively in (Jewish) magick. The Jews stole the Kabbalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from the beginning. Most of the Catholic popes were of Jewish origins, such as the late John Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's

wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

They cut us off from our Gods, our traditions and our spiritual and religious heritage through mass murder, replacing our history with nothing but lies and through fear of the unknown since all Gentile knowledge was taken out of circulation.

Their angelic filth- most have names with the classic seven letters: Gabriel, Raphael, etc. These seven represent the seven chakras and were used to bind the Gentile Gods and make slaves of them using the "Goetia." The Goetic black books or "grimoires" all originated with the Jews, such as "The Key of Solomon," and "The Sacred Magic of Abramelin the Mage" and many more, (these can easily be found online, by typing their titles into a search engine) all originally written in Hebrew as most Gentiles cannot read Hebrew. All use the Hebrew symbols and chants and direct intense blasphemy against the Gentile Gods who have been turned into devils, demons and hideous monsters to be degraded. The Gentile Gods are no longer bound and some of those complacent prophecies slipped such as "Azazel being bound until the end of time." I can assure you he is now totally free.

Christianity goes in steps. Because it is fictitious, it is spiritually unreliable. Certain Christians have at times tapped into this energy vortex and obtained results. Prayer groups and such put forth psychic energy. Deluded Christians are told to "have faith." Having faith is necessary for any spell or directed working of the mind to succeed. With Christianity, it is hit and mostly misses. The few and far in-between hits keep the deluded believing, unknowing this is not any "miracle" but only the power of the mind. The end objective is atheism. The atheist believes in nothing and disregards anything "supernatural" or of the occult. He/she is a sitting duck just waiting to be manipulated by those who possess occult knowledge and power.

More:

The Real Tetragrammaton: Further Exposing Christianity

The Origins of the Name "Satan"

The Ubiquitous Nazarene

BACK TO EXPOSING CHRISTIANITY

http://www.angelfire.com/empire/serpentis666/Al_Jilwah.html

190 captures
19 Jul 2006 - 10 Jul 2025
May JUL Sep
03
2014 2015 2016

About this capture

The Al Jilwah
The Black Book of Satan

Chapter I

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs, which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their respective offices everyone in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely.

No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshipping all gods. All of the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books.

To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give council to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If anyone obey me and conform to my commandments, he shall have joy, delight, and comfort.

Chapter II

I requite the descendants of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hands. I do not allow friendly association with other

people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in diverse manners to those who are faithful and under my command.

I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or third time into this world or into some other by the transmigration of souls.

Chapter III

I lead to the straight path without a revealed book; I direct aright my beloved and chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will.

Now the sons of Adam do not know the state of things that is to come. For this reason, they fall into many errors. The beasts of the earth, the birds of heaven and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another.

I reveal my wonders to those who seek them, and in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth and riches are in my hands, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

Chapter IV

I will not give my rights to other gods. I have allowed the creation of four substances, four times and four corners; because they are necessary things for creatures.

The books of Jews, Christians and Muslims, as of those who are without, accept in a sense, i.e., so far as they agree with and conform to my statutes. Whatsoever is contrary to these, they have altered; do not accept it. Three things are against me and I hate three things. But those who keep my secrets shall receive the fulfillment of my promises. Those who suffer for my sake I will surely reward in one of the worlds.

It is my desire that all my followers unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and sayings of such as are without.

I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

Chapter V

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that, that is dictated, and do not carry it before those who are without, Jews, Christians, Muslims and others; for they know not the nature of my teaching. Do not give them your books, lest thy alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Back to The Doctrines of Satan

http://www.angelfire.com/empire/serpentis666/Satanic_Doctrines.html

213 captures

20 Jul 2006 - 30 Nov 2025

May JUL Aug

06

2014 2015 2016

About this capture

The Doctrines of Satan

About the Doctrines of Satan and the Yezidis

The Al Jilwah

The Qu'ret Al-Yezid

Peace Be Unto Him

Satan's Poem

Satan's Poem 2

Satan's Poem 3

<http://www.angelfire.com/empire/serpentis666/Yezidis.html>

181 captures

1 Jun 2007 - 12 Feb 2025

May JUN Aug

23

2014 2015 2016

About this capture

The Yezidi Devil Worshippers of Iraq

There have been many conflicting articles concerning the Yezidi Devil worshippers of Iraq. The Yezidi people originally came from Southern Iraq and migrated north to Mount Lalish. It is believed they are descendants of the Assyrians who sought refuge after the fall of Nineveh in 612 BCE. ¹

Eridu also known as "Enkidu" was an ancient city in Southern Iraq. This was Father Satan's [Enki's] city. The Valley of Baten El Ghoul which is right over the buried ancient city is now known as "The Devil's Hole" and "Belly of the Beast." The Jordanians and many others consider it to be haunted. Demons have been seen by many who have spent the night there, mostly soldiers in bivouac [camps]. Those who have been there for any length of time claim it has a powerful energy which the followers of the Judeo/Christian/Muslim programs label as "evil."

Those who have spent the night there also claim the entire area is "bathed in a strange bluish grey light." "Apparitions" are also seen. [The above information was taken from

the book "Psychic Warrior" by David Moorehouse]. The author was a US Army soldier who was hit in the head by a mortar shell while camping with his platoon in that valley and experienced psychic phenomena and abilities he never had before the incident. He was eventually assigned to the US Army Psychic Warfare Dept.

Iraq has many ancient artifacts and evidence of Satan. Mount Lalesh is near the ancient Assyrian city of Nineveh and along a three hundred mile stretch are the Ziarahs; the Seven Towers of Satan with the center tower on Mount Lalesh. The "Seven Towers or Power houses -a high white cone shaped structure with bright rays flashing from its pinnacle."²

"...seven towers - the Towers of Satan [Ziarahs] -six of them trapezoidal in form, and one, the "center" on Mount Lalesh, shaped like a sharp, fluted point."
— The Satanic Rituals by Anton LaVey

The above excerpt is also an allegory, as the center is the odd one out, the heart chakra. It does have power, but not the power of the strongest chakra of the soul, the '666' chakra of the Sun. The powers of the heart chakra are minimal. This is why the enemy is always touting it in the mainstream books, and in the new age dogma out there that is readily available to the public.

Each tower is topped by a brilliant heliographic reflector, and was intended to serve as a power house from where a Satanic/Yezidi Priest could beam his will to influence events in the world.

The Yezidis have often been described as a secretive people who are not permitted to reveal their religion to outsiders; they keep their real beliefs hidden. Modern Yezidism has changed somewhat from the old ways due to outside interference. The Yezidi people have been severely persecuted and are very suspicious of outsiders. It is obvious their doctrines have been altered to conform to Christian beliefs as in the Qu'ret Al Yezid; Satan dictates he is a God and in other places it reads he is an "archangel."

Satan dictated the Al Jilwah directly to Yezidi prophet Sheik Adi in the 12th century. The Al Jilwah is the most important doctrine in Satanism and every Satanist should be familiar with its teachings. I asked Satan if the Al Jilwah was from him and he confirmed it was, but stated that the Muslims altered some of the Yezidi doctrines.

The Yezidis have been victims of mass-murder and genocide at the hands of others, mainly those of the Christian and Muslim religions. In the year 1415 CE, Muslims desecrated and burned the tomb of Sheik Adi, ransacking his grave and removing his bones and burning them in front of the Yezidis. "Some of the Yezidi multitude they took as prisoners and made slaves of them, and the others they murdered." Badr al-Din further ordered the execution of two hundred members of the sect and had Sheik Adi's bones disinterred and burned."³

In 1892, Farik 'Omar Pasa invited several Yezidi Chiefs to Mosul. His agenda was to collect 20 years of back taxes and to try to convert them to Islam. A few Christians were present at the meeting. He began to tell them that "if they would give up their Devil-worship, they would be rewarded with high place and rank, and would please the great Allah." When they refused to answer, Farik threw them into prison, marched on their village, and "slew about 500 of them." 4

Most Yezidis are illiterate and the few doctrines they have are passed down from generation to generation by word of mouth. In order to avoid persecution, the Yezidi people have purposely deceived outsiders concerning their beliefs and doctrines. This explains why there are so many conflicting accounts of their faith. The Yezidis have very few scriptures; in the Al-Jilwah, Satan instructs: "I lead to the straight path without a book."

"Melek Ta'us taught "first by oral tradition and secondly by this book Jilwe." 5

The Yezidi people are forbidden to say the name "Shaitan." They refer to Satan as "Melek Ta'us." Melek means "King." He is known as the Peacock Angel because of his beauty and pride. He is the "Proud One" and "Ruler of the Earth." He is a God of Light rather than of darkness and is concerned with the destinies of the world. 4 The Yezidis represent Satan by both the peacock and the snake. "The peacock represents the beauty of the worshipped God and the snake represents his wisdom because he is both beautiful and wise." Their holy relic is the copper sanjak, an image of the peacock. 6

The Yezidis play the flute and the tambourine at their festivals and dance; "a worship which led to every excess of debauchery and lust."7

"The Jalwah and the Resh are the authentic holy scriptures of the Yezidis. The Yezidis not only acknowledge the loss of many copies of their scriptures but also Shaikh Hayder's recording of the Book of Resh. The latter no doubt the Resh scripture was set down from memory." The Yezidis indeed avoid mentioning the very name "Satan" or any of his attributes, and have kept themselves aloof for centuries. Their books are a mystery. They also are forbidden to wear the color blue as this is the sacred color of Satan. 8

The Yezidis sometimes use the name "Ankar" for Satan and the name Angar-Manyu for Ahriman in Zoroastrianism. 9 The Mishaf [Scripture] Resh [Black] the Yezidis believe was written by Shaikh Hasan al-Basri has been called "Black" because the word Satan is covered in it. It measures 28 x 21 cm. and has a leather cover. The Yezidis also have a reputation for being adepts at black magick. 10

1 The Yezidis, their Life and Beliefs by Sami Said Ahmed 1975

2 Adventures in Arabia: Among the Bedouins, Druses, Whirling Dervishes & Yezidee

Devil Worshipers by W.B. Seabrook 1927

3 Yezidism- its Background, Observances and Textual Tradition
by Philip G. Kreyenbroek 1995

4 Ibid.

5 The Yezidis: A Study in Survival by J.S. Guest 1987

6 Peacock Angel by E.S. Drower 1941

7 Ibid

8 The Yezidis, their Life and Beliefs by Sami Said Ahmed 1975

9 Ibid

10 Devil Worship 1919: The Sacred Books and Traditions of the Yezidiz
by Isya Joseph

Back to The Doctrines of Satan

© Copyright 2005, 2015, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://www.angelfire.com/empire/serpentis666/AI_Jilwah.html

190 captures

19 Jul 2006 - 10 Jul 2025

May JUL Sep

03

2014 2015 2016

About this capture

The AI Jilwah
The Black Book of Satan

Chapter I

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs, which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their respective offices everyone in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely.

No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshipping all gods. All of the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books.

To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give council to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If anyone obey me and conform to my commandments, he shall have joy, delight, and comfort.

Chapter II

I requite the descendants of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hands. I do not allow friendly association with other people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in diverse manners to those who are faithful and under my command.

I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or third time into this world or into some other by the transmigration of souls.

Chapter III

I lead to the straight path without a revealed book; I direct aright my beloved and chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will.

Now the sons of Adam do not know the state of things that is to come. For this reason, they fall into many errors. The beasts of the earth, the birds of heaven and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another.

I reveal my wonders to those who seek them, and in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth and riches are in my hands, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

Chapter IV

I will not give my rights to other gods. I have allowed the creation of four substances, four times and four corners; because they are necessary things for creatures.

The books of Jews, Christians and Muslims, as of those who are without, accept in a sense, i.e., so far as they agree with and conform to my statutes. Whatsoever is contrary to these, they have altered; do not accept it. Three things are against me and I hate three things. But those who keep my secrets shall receive the fulfillment of my promises. Those who suffer for my sake I will surely reward in one of the worlds.

It is my desire that all my followers unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and sayings of such as are without.

I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

Chapter V

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may

dictate to you of the hidden things. Receive that, that is dictated, and do not carry it before those who are without, Jews, Christians, Muslims and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/QuretAlYezid.html>

168 captures

13 Dec 2003 - 29 Mar 2023

May JUN Sep

25

2014 2015 2016

About this capture

Qu'ret al-Yezid: The Revelation of Melek Ta'us

Wherefore, it is true that my knowledge encompasses the
Very truth of all that is,
And my wisdom is not separate from my heart,
And the manifestation of my descent is clear unto you,
And when it is revealed to the children of Adam it will
Be seen by all.
And many will tremble thereby.
All habitations and desert spaces are indeed of my own creation, set forth,
All fully within my strength, not that of the false gods;
Wherefore I am he that men come with their rightful worship,
Not the false gods of their books, wrongly written;
But they come to know me, a peacock of bronze and gold,
Wings spread over Kaaba, temple, and church, not to be overshadowed.
And in the secret cave of my wisdom it is known that there is no god but myself,
Archangel over all the host, Melek Ta'us.
Knowing this, who dares deny?

Knowing this, who dares fail to worship?
Knowing this, who dares worship the false gods of the Koran and bible?
Know that who knows me will I cast into paradisiacal gardens of my pleasure!
But the Yezid who knows me not will I cast into affliction.
Say then, I am the only and exalted archangel;
And I make prosperous whom I will,
And I enliven whom I will.
Say then, I alone am to be praised from the Towers of Lalish,
And from the mountain of Ararat to the western sea.
Say then, let the light of knowledge flash forth from the ziarahs,
Flash forth from the river of Euphrates to the hiddenness of Shamballah.
Let my Sanjak be carried from its safe place into the temple,
And let all the clans of Yezid know of my manifestation,
Even Sheikan, and Sinjar, and Haliteyeh, and Malliyeh, and Lepcho,
And the Kotchar who wander among the heathen.

— So saith Shaitan

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/PEACE.html>

155 captures

26 Apr 2004 - 1 Dec 2022

May JUN Sep

25

2014 2015 2016

About this capture

Peace Be Unto Him

My understanding surrounds the truth of things,
And the truth is mixed up in me,
And the truth of my descent is set forth by itself,
And when it was known, it was altogether in me
And all the habitable parts and deserts

And everything created is under me
And I am the ruling power preceding all that exists
And I am he that spoke a true saying
And I am the Just Judge and Ruler of the Earth
And I am he that men worship in my glory
Coming to me and kissing my feet
And I am he that spread over the heavens their height
And I am he that cried in the beginning
And I am he that of myself revealeth all things,
Verily the all-merciful has assigned unto me names,
The heavenly-throne, and the seat, and the heavens, and the earth.

In the secret of my knowledge, there is no god but me.
These things are subservient to my power.
O mine enemies, why do you deny me?
O men deny me not, but submit.
In the Day of Judgment, you will be happy in meeting me.
Who dies in my love, I will cast him
In the midst of paradise, by my will and pleasure;
But he that dies unmindful of me
Will be thrown into torture in misery and affliction.
I say I am the only one and the exalted;
I create and make rich those whom I will.
Praise it to myself, for all things are by my will,
And the universe is lighted by some of my gifts.

I am the king that magnifies himself,
And all the riches of creation are at my bidding.

I have made known unto you, o people, some of my ways.

— So saith Shaitan

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/SatansPoem.html>

149 captures

12 Nov 2004 - 27 Oct 2025

Jun JUL Aug

08

2014 2015 2016

About this capture

Satan's Poem

The Knowledgeable one knows that the peoples learning
contains some of the sea of my knowledge.

The lotus tree in the seventh heaven is the place of my
revelation.

For that I am all-hearing, the all-knowing;
glorified is my sanctity and elevated is my name.

Paradise is my wine and Hell is the heat of my scorching
wind.

Constellations prostrated to me until I was elevated.

Like the prostration of servants to the served.

And all those in the universe said to me

O God, Lead us into the straight path.

— So saith Shaitan

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/SatansPoem2.html>

149 captures

12 Nov 2004 - 13 Nov 2024

Jun JUL Aug

08

2014 2015 2016

About this capture

Satan's Poem II

My honor is presiding over everything.
And for this I am the one, the most strong and the most perfect
And I call in my strength who is the rule other than me.
I am the great and the most high.
O my worshippers believe in me, do not disregard me
For disbelief is of the characteristics of the selfish.
I give the infidels an ever close fire to drink
And breezes to those who believe in me.
Praise be to me glorified is my ability
Elevated is my sublimity, Here I am the King of the Earth.

— So saith Shaitan

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/SatansPoem2.html>

149 captures

12 Nov 2004 - 13 Nov 2024

Jun JUL Aug

08

2014 2015 2016

About this capture

Satan's Poem II

My honor is presiding over everything.
And for this I am the one, the most strong and the most perfect
And I call in my strength who is the rule other than me.
I am the great and the most high.
O my worshippers believe in me, do not disregard me
For disbelief is of the characteristics of the selfish.
I give the infidels an ever close fire to drink
And breezes to those who believe in me.

Praise be to me glorified is my ability
Elevated is my sublimity, Here I am the King of the Earth.

— So saith Shaitan

Back to The Doctrines of Satan

<http://www.angelfire.com/empire/serpentis666/SatansPoem3.html>

141 captures

13 Sep 2004 - 13 Nov 2024

Jun JUL Aug

06

2014 2015 2016

About this capture

Satan's Poem III

I have created the men of time
The seven earths and the seven heavens.
These are my suns shine on the worlds
Guide the perplexed and my secrets are hidden
I am who creates in the wombs as I like.
People and I made my miracles appear in my creations.
I am the being of beings and all the beings.
I am that who satisfied all the worlds in my creations.
I am God of Gods and all of the throne.
And all of heavens are of my inventions.
I am the one whose secret is venerated
To me are the thanks, praise to me, venerated is my being.

— So Saith Shaitan

Back to The Doctrines of Satan

http://www.angelfire.com/empire/serpentis666/Satanism_Sanskrit.html

139 captures

28 Sep 2009 - 25 Nov 2025

May JUL Aug

13

2014 2015 2016

About this capture

Satanism's Origins in the Far East

From years of research, and guidance from our Beloved Father Satan, we have discovered the true origins of Satanism. We have come to the conclusion, knowing Judaism, Christianity and Islam to be unparalleled and viscious hoaxes upon humanity, that the claims these programs make in regards to the origins of humanity being in the Middle East are lies and cover-ups to further delude and confuse people as to the truth. Spiritual knowledge and teachings came to Egypt and Mesopotamia from the Far East.

The Far East is also where Judaism and Christianity STOLE their doctrines from, after corrupting them and replacing them with imposter filth, with the goal to remove all spiritual knowledge from the populace, their trail of lies is replete with the murdered, the tortured, the damned and the spiritual degeneracy of humanity. More and more lies are necessary for these programs to cover up their stinking foundation of corpses, destruction of historical artifacts, and horrendous corruption.

When doing any personal research/study on your own regarding the Far East disciplines, it is very important to remember that unfortunately, these have been heavily polluted with Christian filth and lies like just about everything else. The TRUE goal of Satanism [the root word/name "SAT" of 'all names and variations of Satan' means "TRUTH" in Sanskrit, which is one of the worlds oldest languages], is to advance our souls and to empower ourselves. Meaningless crap such as references to certain 'morality' and 'personal conduct' should be weeded out as dross. These in truth have nothing whatsoever to do with obtaining the powers of the mind and soul. Knowledge and application of that knowledge is the only key.

"Right up to the thirteenth century, Yantra-Tantra practises thrived on a widespread basis

in the whole of Eastern India. In the Thirteenth century, muslim invaders destroyed the famed universities and centres of learning of Yantra-Tantra and ruined thousands of volumes of literature in the form of books, manuscripts and icons. People practising the art of Yantra-Tantra were massacred and those who were able to save their lives escaped to South India, Assam and countries like Nepal, Tibet, Burma, Ceylon and Java. In more recent times, the Chinese invaders who plundered Tibet further destroyed the monasteries and literature of Yantra-Tantra."

Reference: Power of Mantra and Yantra by P. Khurrana

As we can easily see from the above excerpt, Christianity and Islam are nothing more than formidable tools to destroy all true spirituality and replace it with false imposter lies and corruptions. Much has been destroyed. Satan leads us to the truth through our own study and through opening our souls and minds.

IMPORTANT! MOST OF THE TEACHINGS AND DOCTRINES OF THE ANCIENT RELIGIONS HAVE BEEN CORRUPTED. IGNORE THEM. THE EXERCISES, SUCH AS THOSE IN HATHA AND KUNDALINI YOGA, BREATHING EXERCISES, MARTIAL ARTS EXERCISES, ETC., THESE ARE ANOTHER MATTER AND THEY ARE VERY POWERFUL IN RAISING THE SO-CALLED WITCHPOWER, VRIL, CHI. THIS IS THE ESSENCE OF SATANISM.

The Far Eastern Origins of Satanism
MESSAGE FROM SATAN: IMPORTANT INFORMATION CONCERNING YOGA
Astaroth's Eight-Fold Path of Advanced Empowerment - Updated 10/15/09
Spiritual Code-Words
Resources [Books, DVD's, References]-Updated 10/15/09
11/21/10: IMPORTANT INFORMATION ON SERPENT YOGA AND EXPOSING
THE LIES IN THE MAINSTREAM YOGA DOCTRINES

© Copyright 2009, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://see_the_truth.webs.com/
262 captures
6 Feb 2012 - 27 Jul 2023
Jun JUL Oct
19
2014 2015 2016

About this capture

Exposing Christianity

Because of being steeped in, believing in, and living a lie, in the advanced stages of Christianity, the Christian takes on an artificial appearance and begins to look like the lie:

The well-known pasty look with the smiley mask. The lie emerges in the physical self.

Christians incessantly claim that "The Devil Deceives" "The Devil Deceives..." What they fail to see is that everything they accuse the Devil of is really the God that they worship, known as Yaweh/Jehova.

Everything that the Christians accuse the "Devil" of, is really of their own God. This is proven in the Biblical scriptures:

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

It has been stated that "In the end, the truth will come out and many will want to join on at the last minute, but it will be too late for them..."

Concerning the Powers of the Mass Mind:

"The power of the united thought of a number of people is always far more than the sum of their separate thoughts: it would be more nearly represented by their product"

- The Astral Body and Other Phenomena by Lieut. Colonel Arthur E. Powell Š 1927

The Old Testament

The New Testament
and the Christian Religion

The Torah and Living Blood Sacrifice

Jehova: "A Murderer and a Liar from the Beginning"

The Truth About "Jesus Christ"

YHVH: The Truth About "Yaweh" "Jehova"
Taking the Mask Off of Christianity

Jehova and HUMAN BLOOD SACRIFICE

The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The Holy Bible: A Book of Jewish Witchcraft: Exposing the 911 Tragedy [It's in the Numbers]

Mind Control Programming and the Bible

Christianity, Communism, the Jews and the Bible

Communism's Christian Roots

EXPOSING COMMUNISM: THE TWIN AND REAL GOAL OF CHRISTIANITY

The Truth About the Bible

Illumination on the Illuminati

The Truth about the "New World Order"

Exposing the Christian "CHARITY" Racket:

Billions and billions of tax-exempt dollars are allocated to advance Communism

The New World Order and the Christian Churches

Murderers, Thieves, and Liars:

Christianity has Nothing of Its Own

The Stolen Year

Why Christianity Attacks and Suppresses Human Sexuality

The Inquisition:

A History of Christian Torture, Mass Murder and Destruction of Human Life.

Exposing the True Purpose of Christianity

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Subliminal Message of the Judeo/Christian Bible: Jewish Supremacy over Gentiles

Exposing Spiritual Corruption: Spiritual Alchemy & the Bible- Proof that Satan is our Creator God

The Ubiquitous Nazarene

Jesus: the Worst Sinner of them all

Numerous Biblical quotes of scriptures PROVE that Jesus stole, lied and advocated

MURDER!

The "Society of Jesus" known as the Jesuits are nothing more than organized criminals, and assassins

The Ten Commandments:

Biblical proof of how Jehova murdered, stole and coveted incessantly ["A Murderer and a Liar from the Beginning"]

Angels: The Ugly Truth About Enemy Alien Beings

How Jehova's Witnesses have been Publicly Predicting the End of the World for Over 100 Years

Copy of a Catholic Confession Primer:

This exposes the hatred the Christian "God" has for anything of human nature

Exposing Christianity YouTube

Video Links [Exposing Biblical "Prophecies"]

Help Spread the Truth: Download, Share, Print, and/or Distribute, a Free PDF Copy of this Website

The following articles provide proof that everything in the Christian religion and in the bible has been STOLEN from other religions that predated it from all around the world. Christianity is a tool for removing spiritual/occult knowledge from the populace so this power can be kept in the hands of a few to manipulate and enslave the masses.

To really understand the Bible and see the truth, one must be very well educated in the occult. The mass mind is very powerful. When one studies long enough and acquires advanced knowledge of the occult, the truth is utterly shocking. The entire Judeo/Christian Bible is a hoax of catastrophic proportions with a very clear objective using subliminal means and the channeled psychic energy of believers.

Whenever Christianity or its cohorts took control of a country or region, the ancient spiritual texts and records were removed and/or destroyed and those who had spiritual knowledge were mass murdered by the Inquisition. This took out of circulation the very knowledge those in power have used and still use to manipulate the ignorant population using spiritual/occult power. The Bible is one of the most powerful subliminal tools used by a select few to enslave the masses. Most people are unaware of this because they lack knowledge regarding the occult, thought power, and psychic energy. The powers that be work to reinforce the belief that the occult, powers of the mind and spirit are nonsense or just plain bunk.

Destroying the ancient records allowed an alternative invented "history" to be written which has disconnected humanity from its true origins. Controlling history is important because if one manipulates how people see what we call the past, this influences the present and the future.

The entire Bible is an extremely powerful subliminal tool full of occult numbers, messages, allegories, and stolen material, which has been corrupted from ancient religions. In addition, this book has been infused with psychic energy and power to instill fear and to make it believable. When one's eyes are opened and one has the necessary knowledge, the *spell* will no longer be effective. The entire underlying theme of the Judeo/Christian Bible is the establishment of the fictitious history of the Jewish people in the mass mind. What the mass mind believes has power and the energy to make manifest in reality as thoughts are energy

There are vacuum-sealed vaults in the Vatican library containing thousands upon thousands of ancient esoteric books from around the world that have been stolen and hoarded over the years and kept out of public circulation. The Catholic Church, which is the root of the Christian religion, is controlled by a secret society that has abused occult power to enslave the masses. The end goal is the total enslavement of humanity, which they have worked towards relentlessly and ruthlessly.

All of this has directly affected each and every one of us. Humanity has suffered unnecessarily because of the denial of this knowledge. People have been coerced over the centuries into paying for their own damnation to the tune of billions and billions of dollars to keep this lie prospering and continuing strong. The survival and prosperity of this vicious hoax on humanity requires only ONE thing- A LACK OF KNOWLEDGE!

Contrary to what most people have been indoctrinated with, Judaism, Christianity and Islam are relatively new religions. Humanity goes back tens of thousands of years. These three have worked relentlessly to keep us from spiritual/occult knowledge and using this power, of which all of us have.

These so-called "religions" are built upon murder, torture, and lies and the only way any lie of this magnitude can survive is to create more and more lies and destroy the peoples who know the truth. Christianity is nothing more than a program. There is nothing religious or spiritual about it. Millions of people suffer depression, hopelessness, and confusion about life. The soul needs light and very few know this or actively practice the power meditation that will literally "save" their own souls. Because of a lack of knowledge and ignorance of the occult, Humanity as a whole has been placed under a powerful spell using occult power and indoctrinated not to question, concerning these three so-called "religions." This has been reinforced by centuries of Christians being duped into supplying their psychic energy and souls to be channeled into perpetuating this lie, which in the end, will only benefit a select few.

Everything that the Christians accuse the "Devil" of, is really of their own God.

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

Link: The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Links:

JOY OF SATAN

SKEPTICS ANNOTATED BIBLE

eXTReMe Tracker

© Copyright 2005, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://see_the_truth.webs.com/Conspiracy.htm

93 captures

20 May 2012 - 27 Jul 2023

Apr MAY Jun

08

2014 2015 2016

About this capture

How many more people will have to be slaughtered?

How many more countries and cities will have to be destroyed?

How much more of our ancient past will we lose in order to keep the LIE of Christianity going?

Throughout the ages after the manifestation of Judaism and Christianity, every attempt has been made from mass murder to the destruction and razing of entire cities, the burning of ancient libraries and centers of learning and the genocide of entire peoples in attempts to force a horrendous lie and to destroy the truth.

The one known as The "Devil" *not* the Judeo/Christian "God" was the Creator of Humanity!

Click on the image above for the proof!
http://see_the_truth.webs.com/Conspiracy.htm

93 captures

20 May 2012 - 27 Jul 2023

Apr MAY Jun

08

2014 2015 2016

About this capture

How many more people will have to be slaughtered?

How many more countries and cities will have to be destroyed?

How much more of our ancient past will we lose in order to keep the LIE of Christianity going?

Throughout the ages after the manifestation of Judaism and Christianity, every attempt has been made from mass murder to the destruction and razing of entire cities, the burning of ancient libraries and centers of learning and the genocide of entire peoples in attempts to force a horrendous lie and to destroy the truth.

The one known as The "Devil" *not* the Judeo/Christian "God" was the Creator of Humanity!

Click on the image above for the proof!

http://www.angelfire.com/empire/serpentis666/Origins_of_Satanism.html

82 captures

3 Feb 2015 - 30 Nov 2025

May JUL Sep

16

2014 2015 2016

About this capture

The True Origins of Satanism

Part 1: The Origins of Satanism

Part 2: The Earliest Origins of Satanism are in the Far East

Part 3: The Earliest Origins of Satanism are in the Far East II

© Copyright 2015, Joy of Satan Ministries;

Library of Congress Number: 12-16457

<http://www.exposingcommunism.com/Origins-of-Satanism.htm>

6 captures

03 Feb 2015 - 26 Jan 2021

Jun JUL Aug

25

2014 2015 2016

About this capture

The Origins of Satanism

Satanism is not a Christian invention

Satanism predates Christianity and all other religions

Satanism is not about spooks, goblins, vampires, Halloween monsters or other related entities

Satanism is not about "evil"

Satanism is not an invention of, or a "reaction" to Christianity

Satanism is not a creation of Anton LaVey

Satanism is not about death

True Satanism is about elevating and empowering humanity to reach equality with the Gods, which was our True Creator (Satan's) intention

"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

Due to centuries of misinformation, lies, and the systematic removal of knowledge, few people these days understand or even know what "Satanism" really is all about.

Christianity has been at liberty to dictate without any opposition, what they CLAIM Satanism to be. In order to accomplish this, the truth had to be destroyed. The Catholic Church (the original Christian Church, from which all Christian sects have evolved), heinously tortured to death and mass-murdered millions of innocent men, women and children in what was known as "The Inquisition." Some children who were burnt to death in what were known as "witch houses" were as young as two years of age.¹

Christians forever rant and rave concerning the "one world order" where all identities, cultures, personal privacies, and liberties will be lost and humanity, after being systematically bar-coded, will be lumped into a one-world slave state. What they fail to see is how their own so-called "religion" and bible have always been and are the roots of and blueprint for this regime. Everything in the Judeo/Christian Bible has been stolen and corrupted from religions predating Judaism, Christianity, and Islam from hundreds to thousands of years. Through Judaism and its tool of Christianity, all of the original spiritual teachings from around the world, (which are CONCEPTS) have been stolen

from, lumped together into the "one," and corrupted into Jewish archetypes and characters and fictitious places. This has given the Jewish people as a whole a false history, political power and "spiritual" authority to which they are not entitled.

The bible is a very powerful subliminal tool to control the masses. One can see this is a man-made work as there are endless contradictions. The bible has been systematically drummed into the minds of the populace from a very early age. A lie must always be enforced as opposed to the truth which can stand on its own. Because spiritual knowledge and occult power have been removed and kept in the hands of a "chosen" few, the unknowing populace has been helpless against it. The agenda here is to create a one-world slave state with the "chosen" few ruling at the top. The perpetrators of course blame Satan to create a necessary distraction, while they use occult power to accomplish their ends. They have a history of stealing from and blaming their enemies for everything they really are and do, while always holding themselves in the highest esteem and innocence.

The original religions now known as "Satanism" (by the way, "Satan" means "enemy" in Hebrew), were all based upon what is known as the "Magnum Opus" or Great Work. The one known as "Satan" is our True Creator God. He was prevented by the other Gods from finishing his work on humanity, that of the godhead. The godhead is physical and spiritual perfection. Now, if you continue to read on, I will prove this.

The serpent is seen everywhere in ancient relics and structures. The serpent was held sacred in all areas of the ancient world. Satan is the God Ea, aka ENKI, one of the first of the Nephilim to arrive on this planet and establish the first civilization. In Sumerian mythology, Enki's symbol was always the serpent.

The serpent represents the DNA, the life force and the kundalini and has survived as the emblem of the American Medical Association and Veterinary medicine, where it is symbolic of life and healing. Only with the coming of Judeo/Christianity, has this sacred symbol been desecrated and blasphemed. Nearly all of us are familiar with the term "fallen." This word has been used copiously by Christian clergy to refer to Satan and his Demons. In truth, "fallen" pertains to the kundalini serpent (which has always been associated with our Creator God Satan), which has fallen in humanity as a whole and now lies dormant at the base of the spine. Because of this, humanity as a whole is on a very low level of spiritual understanding. Thoughtless abuses of children and animals, senseless wars, brutality and endless corruption are the results of the fallen serpent.

The "Tree of Life" which was stolen from the ancient Pagan religions and found its way into the biblical book of Genesis, was seen in many parts of the ancient world in friezes upon walls of ancient temples and in some tombs. The "Tree of Life" is actually a map of the human soul. The trunk is the spine and the branches are the pathways for the chi (bioelectricity).

The serpent is what empowers the soul, bringing the all-knowing state of super consciousness known as "samadhi." The "Sun-God" in truth is the ball of condensed chi

(bioelectricity), which is visualized and circulated through each of the chakras (Gods) to empower and cleanse the soul, using specific meditations. This is stage one of the Magnum Opus.

The stolen accounts in the Judeo-Christian Bible of humans living for hundreds of years or more were taken from the objective of the Magnum Opus. This is where all so-called "witchcraft" leads to- alchemy of the soul. This is the highest and most profound working of the human mind, that of accomplishing the godhead of which is our birthright given to us from our Creator Satan.

The halo seen in many paintings is the witchpower of the risen kundalini. The Christians stole this concept from the original religions, both east and west. The Buddha is seen with a halo as are many of the Hindu Gods for one example.

The era in which the original religions reigned was known as the "Golden Age." Some 10,000 years ago, the Gods left us. This article is not to go into the details as to how or why. This will be covered in a separate article. The Gods are an extraterrestrial race of beings. As a matter of fact, there have been several different alien races that have lived here on planet Earth, and have taken an interest in human beings, either as friends, enemies, or neutrals.

The main Gods who interacted with humanity and are our creators (through genetic engineering) are the race of Gods known as the Nordics. They live throughout the galaxy in several different solar systems. They are highly advanced in knowledge, intelligence, and in spirit. Some are helpful to humans as are Satan and the Elder Gods who have been labeled as "Demons." Some are neutral and others are and have been working for our destruction. The background concerning the creation can be found in more detail in separate articles on this website. There has been a war over humanity in which Satan and his Demons wish to give us the knowledge to elevate ourselves to spiritual and physical perfection, while the enemy wishes to keep us spiritually ignorant in order to use our life force (souls) as a free energy supply.

In many writings of a spiritual or occult nature, the term "God" or "Gods" was also used to describe the seven chakras. Due to centuries of persecution of those who had spiritual knowledge, doctrines contained many allegories and code words. The number "seven" is repeated endlessly in the Judeo/Christian bible. This is a corruption of the seven chakras of the soul.

The original cross was equal armed, as seen in many of the Demon Sigils, with the points (representative of the chakras) flaring out. Other well-known examples are the Nazi Iron Cross and the Bikers' cross. In truth, this is the shape of the human soul, and represents the four elements (fire, earth, air and water) of which the human soul is comprised.

The number four was stolen and corrupted in the Judeo/Christian Bible as with the number seven, the most blatant example being the four gospels.

The Tarot, which originated in Egypt and is based upon the constellations (Egypt was the center of Spiritual Alchemy) has evolved into a deck of cards, of which modern playing cards originated after the trump was discarded. The Tarot has a hidden message and instructions for performing the Magnum Opus. From the Tarot, the Jewish invented "Torah" was stolen, with the original teachings being thoroughly corrupted. The Jewish "Torah" is also known as "The Five Books of Moses" (another fictitious Jewish character based upon Sargon and Thutmose) or the "Pentateuch." The five books were rip-offs from the five suits of the Tarot: Wands/Rods (the element of fire), Pentacles/Coins (the element of earth), Cups (the element of water) and Swords (the element of air), with the trump being the aether or quintessence. All five elements form the essence of the human soul (the fifth element of quintessence holds the four together) and are employed in the working of the Magnum Opus.

Each of the Jewish characters and archetypes in the Bible are imposters stolen from Pagan Gods. "Jesus" is NOT a real being, but a CONCEPT. For those deluded Christians who believe they have experienced "Jesus" in reality, they are communing with nefarious extraterrestrial beings. Aleister Crowley while in a trance state, drew a picture of what is known to be "Jehova" (a corruption of "YHVH" another rip-off of the four quarters and elements, making the 'name' pronouncable) and drew a grey. At that time, knowledge of ET's was not widespread and photos of them were non-existent. These same beings are said to have made a deal with the Vatican: souls in exchange for wealth and power in the hands of a few. To accomplish this end, all spiritual knowledge had to be removed. No scam can succeed if the victim has knowledge. In order to be effectively victimized, one must be unknowing. Satan is the bringer of knowledge and enlightenment. He has nothing to hide.

Getting back to the nazarene, the crucifix of which I might add was not seen in any place of worship until after the ninth century and is another rip-off of the four quarters, the Jewish archetype "Jesus/Yeshua" is a CONCEPT. The 33 years he was said to have lived represent the 33 vertebrae of the human spine of which the kundalini ascends. The crucifixion symbolizes the Magnum Opus: the torture, the death, and the resurrection. Origins that symbolize this work include the Egyptian phoenix (born again from the ashes), the Egyptian God Set, who was crucified on a furka, the tale of Isis and Osiris, where Osiris was mutilated into some nine parts and was resurrected by Isis.

The Jewish "Virgin Mary" is a corrupted imposter of Astaroth. Michael the archangel is the same and was stolen from Marduk. Archangel "Gabriel" was stolen from the Egyptian God Thoth, Raphael was stolen from Azazel and Uriel from Beelzebub. Again, another rip-off of the four quarters.

For further information, links are provided at the bottom of this article.

Human sexuality has always been severely regulated and frowned upon by the Christian Church. This is because sexuality and orgasm as the life force are essential to spiritual

advancement and the raising of the kundalini serpent. Because the church could not supervise sexual activity, they enforced a doctrine of extreme terror. The populace, stripped of all knowledge and spiritual power (ignorance= fear) fell victim to lies. "Hell" emerged on the scene. The word "Hell" was stolen from the Norse word "Hel" representing the Norse underworld. In truth, "Heaven" and "Hell" are code-words for the base and crown chakras. Every attempt was made by the church to replace any spiritual associations with these numbers and any significant numbers that were related to the human soul such as 144,000, which is the number of nadis within the human body to channel the life force. The number two became synonymous with Satan. The second chakra is sexual in nature and controls human sexuality, so of course any association with two was evil. Blockages in the second chakra keep an individual completely enslaved spiritually as the life force remains completely dormant in the first chakra.

With fear, human beliefs and thoughts can be controlled. Humanity was led to believe this omnipresent and "all-powerful" "God" could know their every little thought and action. Through fear, people began to monitor their own thoughts and actions. The seven sacraments (another rip-off of the seven chakras) of the Catholic Church enforced strict control over every stage of an individual's life. The most control was exercised through the so-called "sacrament" of "confession." Through confession, the church had even more control, that of knowing the deepest secrets of the frightened population. This enabled the ruling clergy to have power over kings, queens and other secular monarchy.

Satan tells us in the Black Book (The Al Jilwah), that many writings and texts have been altered. Upon researching the origins of various myths and religions, I find many authors are at a disagreement, both religious and secular. This is due to the Christian Church's systematic destruction and removal of ancient knowledge. To make matters worse, many of the remaining original documents that escaped destruction have been altered.

The Gods left us the truth, inscribed in stone. The pyramids (the pyramids are in the shape of the chakras) have stood against time. It is apparent these ancient monoliths were constructed for future humanity, left to us by the Gods who knew of our fate. These monuments speak for themselves. They were built to reflect the movements of the stars and act as a calendar for beginning the all-important work of the Magnum Opus. The Magnum Opus is normally commenced in the spring, when the Sun enters the sign of Aries, which is known as the "Vernal Equinox." The precise time for beginning this work is at 3 am, which is the hour of Satan. This is the true hour. The fictitious nazarene was said to have perished at 3 pm. 3 pm is actually 15:00, not three and is thus false.

The "Horned God" originates to Sumeria. The Sumerian Gods wore headgear with horns. This predates Judeo/Christianity by thousands of years. Pagan religions were known for their worship of the Horned God. Only with the coming of Christianity, were they repeatedly stamped out, but continued to resurface and survive. Again, the Horned God was maligned and labeled as "evil."

The Horned God is a symbol of the the chi, the bioelectrical life-force. This is represented by Mercury, as it is fleeting, until fixed through the Magnum Opus. The

glyph for the planet Mercury has the horns.

The carvings and the hieroglyphics on the Temple walls and the pyramids still remain with us today, as evidence of the truth for those who have enough spiritual knowledge to interpret them. This is why the Gods imprinted these into stone. Satanism is based upon the Magnum Opus. All of the Satanic symbols, the emphasis on witchcraft and knowledge; all of these represent the achievement of the godhead. The Magnum Opus is what Satanism is all about: humanity reaching physical and spiritual perfection.

Click on the links below for more information on the origins of Satanism:

The Earliest Origins of Satanism are in the Far East

The Temple of Solomon

Exposing Spiritual Corruption: Spiritual Alchemy & the Bible

Ancient Gentile Religious Texts: Replaced With Meaningless Rabbinical Drivel and Jewish Literary Filth

A History of the Baphomet

Ancient Egypt

The Serpent

The Goat of Mendes

References:

¹ Cassel Dictionary of Witchcraft by David Pickering, article on "Germany", page 108

The Lost Book of Enki; Memiores of an Extra-Terrestrial God by Zecharia Sitchin

Satan Wants You by Arthur Lyons, pp 24-26

The Biography of Satan by Kersey Graves, pp 146- 147

The People of the Sea- The Search for the Philistines by Trude and Moshe Dothan, pp 185- 186

Part 2: The Earliest Origins of Satanism are in the Far East

Part 3: The Earliest Origins of Satanism are in the Far East II

[Back to Previous Page](#)

<http://www.exposingcommunism.com/Origins-of-Satanism.htm>

6 captures

3 Feb 2015 - 26 Jan 2021

May JUL Jan

25

2014 2015 2021

[About this capture](#)

The Origins of Satanism

Satanism is not a Christian invention

Satanism predates Christianity and all other religions

Satanism is not about spooks, goblins, vampires, Halloween monsters or other related entities

Satanism is not about "evil"

Satanism is not an invention of, or a "reaction" to Christianity

Satanism is not a creation of Anton LaVey

Satanism is not about death

True Satanism is about elevating and empowering humanity to reach equality with the Gods, which was our True Creator (Satan's) intention

"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

Due to centuries of misinformation, lies, and the systematic removal of knowledge, few people these days understand or even know what "Satanism" really is all about.

Christianity has been at liberty to dictate without any opposition, what they CLAIM Satanism to be. In order to accomplish this, the truth had to be destroyed. The Catholic Church (the original Christian Church, from which all Christian sects have evolved), heinously tortured to death and mass-murdered millions of innocent men, women and children in what was known as "The Inquisition." Some children who were burnt to death in what were known as "witch houses" were as young as two years of age.¹

Christians forever rant and rave concerning the "one world order" where all identities,

cultures, personal privacies, and liberties will be lost and humanity, after being systematically bar-coded, will be lumped into a one-world slave state. What they fail to see is how their own so-called "religion" and bible have always been and are the roots of and blueprint for this regime. Everything in the Judeo/Christian Bible has been stolen and corrupted from religions predating Judaism, Christianity, and Islam from hundreds to thousands of years. Through Judaism and its tool of Christianity, all of the original spiritual teachings from around the world, (which are CONCEPTS) have been stolen from, lumped together into the "one," and corrupted into Jewish archetypes and characters and fictitious places. This has given the Jewish people as a whole a false history, political power and "spiritual" authority to which they are not entitled.

The bible is a very powerful subliminal tool to control the masses. One can see this is a man-made work as there are endless contradictions. The bible has been systematically drummed into the minds of the populace from a very early age. A lie must always be enforced as opposed to the truth which can stand on its own. Because spiritual knowledge and occult power have been removed and kept in the hands of a "chosen" few, the unknowing populace has been helpless against it. The agenda here is to create a one-world slave state with the "chosen" few ruling at the top. The perpetrators of course blame Satan to create a necessary distraction, while they use occult power to accomplish their ends. They have a history of stealing from and blaming their enemies for everything they really are and do, while always holding themselves in the highest esteem and innocence.

The original religions now known as "Satanism" (by the way, "Satan" means "enemy" in Hebrew), were all based upon what is known as the "Magnum Opus" or Great Work. The one known as "Satan" is our True Creator God. He was prevented by the other Gods from finishing his work on humanity, that of the godhead. The godhead is physical and spiritual perfection. Now, if you continue to read on, I will prove this.

The serpent is seen everywhere in ancient relics and structures. The serpent was held sacred in all areas of the ancient world. Satan is the God Ea, aka ENKI, one of the first of the Nephilim to arrive on this planet and establish the first civilization. In Sumerian mythology, Enki's symbol was always the serpent.

The serpent represents the DNA, the life force and the kundalini and has survived as the emblem of the American Medical Association and Veterinary medicine, where it is symbolic of life and healing. Only with the coming of Judeo/Christianity, has this sacred symbol been desecrated and blasphemed.

Nearly all of us are familiar with the term "fallen." This word has been used copiously by Christian clergy to refer to Satan and his Demons. In truth, "fallen" pertains to the kundalini serpent (which has always been associated with our Creator God Satan), which has fallen in humanity as a whole and now lies dormant at the base of the spine. Because of this, humanity as a whole is on a very low level of spiritual understanding. Thoughtless abuses of children and animals, senseless wars, brutality and endless corruption are the results of the fallen serpent.

The "Tree of Life" which was stolen from the ancient Pagan religions and found its way into the biblical book of Genesis, was seen in many parts of the ancient world in friezes upon walls of ancient temples and in some tombs. The "Tree of Life" is actually a map of the human soul. The trunk is the spine and the branches are the pathways for the chi (bioelectricity).

The serpent is what empowers the soul, bringing the all-knowing state of super consciousness known as "samadhi." The "Sun-God" in truth is the ball of condensed chi (bioelectricity), which is visualized and circulated through each of the chakras (Gods) to empower and cleanse the soul, using specific meditations. This is stage one of the Magnum Opus.

The stolen accounts in the Judeo-Christian Bible of humans living for hundreds of years or more were taken from the objective of the Magnum Opus. This is where all so-called "witchcraft" leads to- alchemy of the soul. This is the highest and most profound working of the human mind, that of accomplishing the godhead of which is our birthright given to us from our Creator Satan.

The halo seen in many paintings is the witchpower of the risen kundalini. The Christians stole this concept from the original religions, both east and west. The Buddha is seen with a halo as are many of the Hindu Gods for one example.

The era in which the original religions reigned was known as the "Golden Age." Some 10,000 years ago, the Gods left us. This article is not to go into the details as to how or why. This will be covered in a separate article. The Gods are an extraterrestrial race of beings. As a matter of fact, there have been several different alien races that have lived here on planet Earth, and have taken an interest in human beings, either as friends, enemies, or neutrals.

The main Gods who interacted with humanity and are our creators (through genetic engineering) are the race of Gods known as the Nordics. They live throughout the galaxy in several different solar systems. They are highly advanced in knowledge, intelligence, and in spirit. Some are helpful to humans as are Satan and the Elder Gods who have been labeled as "Demons." Some are neutral and others are and have been working for our destruction. The background concerning the creation can be found in more detail in separate articles on this website. There has been a war over humanity in which Satan and his Demons wish to give us the knowledge to elevate ourselves to spiritual and physical perfection, while the enemy wishes to keep us spiritually ignorant in order to use our life force (souls) as a free energy supply.

In many writings of a spiritual or occult nature, the term "God" or "Gods" was also used to describe the seven chakras. Due to centuries of persecution of those who had spiritual knowledge, doctrines contained many allegories and code words. The number "seven" is repeated endlessly in the Judeo-Christian bible. This is a corruption of the seven chakras of the soul.

The original cross was equal armed, as seen in many of the Demon Sigils, with the points (representative of the chakras) flaring out. Other well-known examples are the Nazi Iron Cross and the Bikers' cross. In truth, this is the shape of the human soul, and represents the four elements (fire, earth, air and water) of which the human soul is comprised.

The number four was stolen and corrupted in the Judeo/Christian Bible as with the number seven, the most blatant example being the four gospels.

The Tarot, which originated in Egypt and is based upon the constellations (Egypt was the center of Spiritual Alchemy) has evolved into a deck of cards, of which modern playing cards originated after the trump was discarded. The Tarot has a hidden message and instructions for performing the Magnum Opus. From the Tarot, the Jewish invented "Torah" was stolen, with the original teachings being thoroughly corrupted. The Jewish "Torah" is also known as "The Five Books of Moses" (another fictitious Jewish character based upon Sargon and Thutmose) or the "Pentateuch." The five books were rip-offs from the five suits of the Tarot: Wands/Rods (the element of fire), Pentacles/Coins (the element of earth), Cups (the element of water) and Swords (the element of air), with the trump being the aether or quintessence. All five elements form the essence of the human soul (the fifth element of quintessence holds the four together) and are employed in the working of the Magnum Opus.

Each of the Jewish characters and archetypes in the Bible are imposters stolen from Pagan Gods. "Jesus" is NOT a real being, but a CONCEPT. For those deluded Christians who believe they have experienced "Jesus" in reality, they are communing with nefarious extraterrestrial beings. Aleister Crowley while in a trance state, drew a picture of what is known to be "Jehova" (a corruption of "YHVH" another rip-off of the four quarters and elements, making the 'name' pronounceable) and drew a grey. At that time, knowledge of ET's was not widespread and photos of them were non-existent. These same beings are said to have made a deal with the Vatican: souls in exchange for wealth and power in the hands of a few. To accomplish this end, all spiritual knowledge had to be removed. No scam can succeed if the victim has knowledge. In order to be effectively victimized, one must be unknowing. Satan is the bringer of knowledge and enlightenment. He has nothing to hide.

Getting back to the nazarene, the crucifix of which I might add was not seen in any place of worship until after the ninth century and is another rip-off of the four quarters, the Jewish archetype "Jesus/Yeshua" is a CONCEPT. The 33 years he was said to have lived represent the 33 vertebrae of the human spine of which the kundalini ascends. The crucifixion symbolizes the Magnum Opus: the torture, the death, and the resurrection. Origins that symbolize this work include the Egyptian phoenix (born again from the ashes), the Egyptian God Set, who was crucified on a furka, the tale of Isis and Osiris, where Osiris was mutilated into some nine parts and was resurrected by Isis.

The Jewish "Virgin Mary" is a corrupted imposter of Astaroth. Michael the archangel is the same and was stolen from Marduk. Archangel "Gabriel" was stolen from the

Egyptian God Thoth, Raphael was stolen from Azazel and Uriel from Beelzebub. Again, another rip-off of the four quarters.

For further information, links are provided at the bottom of this article.

Human sexuality has always been severely regulated and frowned upon by the Christian Church. This is because sexuality and orgasm as the life force are essential to spiritual advancement and the raising of the kundalini serpent. Because the church could not supervise sexual activity, they enforced a doctrine of extreme terror. The populace, stripped of all knowledge and spiritual power (ignorance= fear) fell victim to lies. "Hell" emerged on the scene. The word "Hell" was stolen from the Norse word "Hel" representing the Norse underworld. In truth, "Heaven" and "Hell" are code-words for the base and crown chakras. Every attempt was made by the church to replace any spiritual associations with these numbers and any significant numbers that were related to the human soul such as 144,000, which is the number of nadis within the human body to channel the life force. The number two became synonymous with Satan. The second chakra is sexual in nature and controls human sexuality, so of course any association with two was evil. Blockages in the second chakra keep an individual completely enslaved spiritually as the life force remains completely dormant in the first chakra.

With fear, human beliefs and thoughts can be controlled. Humanity was led to believe this omnipresent and "all-powerful" "God" could know their every little thought and action. Through fear, people began to monitor their own thoughts and actions. The seven sacraments (another rip-off of the seven chakras) of the Catholic Church enforced strict control over every stage of an individual's life. The most control was exercised through the so-called "sacrament" of "confession." Through confession, the church had even more control, that of knowing the deepest secrets of the frightened population. This enabled the ruling clergy to have power over kings, queens and other secular monarchy.

Satan tells us in the Black Book (The Al Jilwah), that many writings and texts have been altered. Upon researching the origins of various myths and religions, I find many authors are at a disagreement, both religious and secular. This is due to the Christian Church's systematic destruction and removal of ancient knowledge. To make matters worse, many of the remaining original documents that escaped destruction have been altered.

The Gods left us the truth, inscribed in stone. The pyramids (the pyramids are in the shape of the chakras) have stood against time. It is apparent these ancient monoliths were constructed for future humanity, left to us by the Gods who knew of our fate. These monuments speak for themselves. They were built to reflect the movements of the stars and act as a calendar for beginning the all-important work of the Magnum Opus. The Magnum Opus is normally commenced in the spring, when the Sun enters the sign of Aries, which is known as the "Vernal Equinox." The precise time for beginning this work is at 3 am, which is the hour of Satan. This is the true hour. The fictitious nazarene was said to have perished at 3 pm. 3 pm is actually 15:00, not three and is thus false.

The "Horned God" originates to Sumeria. The Sumerian Gods wore headgear with horns. This predates Judeo/Christianity by thousands of years. Pagan religions were known for their worship of the Horned God. Only with the coming of Christianity, were they repeatedly stamped out, but continued to resurface and survive. Again, the Horned God was maligned and labeled as "evil."

The Horned God is a symbol of the the chi, the bioelectrical life-force. This is represented by Mercury, as it is fleeting, until fixed through the Magnum Opus. The glyph for the planet Mercury has the horns.

The carvings and the hieroglyphics on the Temple walls and the pyramids still remain with us today, as evidence of the truth for those who have enough spiritual knowledge to interpret them. This is why the Gods imprinted these into stone. Satanism is based upon the Magnum Opus. All of the Satanic symbols, the emphasis on witchcraft and knowledge; all of these represent the achievement of the godhead. The Magnum Opus is what Satanism is all about: humanity reaching physical and spiritual perfection.

Click on the links below for more information on the origins of Satanism:

[The Earliest Origins of Satanism are in the Far East](#)

[The Temple of Solomon](#)

[Exposing Spiritual Corruption: Spiritual Alchemy & the Bible](#)

[Ancient Gentile Religious Texts: Replaced With Meaningless Rabbinical Drivel and Jewish Literary Filth](#)

[A History of the Baphomet](#)

[Ancient Egypt](#)

[The Serpent](#)

[The Goat of Mendes](#)

References:

¹ Cassel Dictionary of Witchcraft by David Pickering, article on "Germany", page 108

[The Lost Book of Enki; Memiores of an Extra-Terrestrial God by Zecharia Sitchin](#)

[Satan Wants You by Arthur Lyons, pp 24-26](#)

[The Biography of Satan by Kersey Graves, pp 146- 147](#)

The People of the Sea- The Search for the Philistines by Trude and Moshe Dothan, pp 185- 186

Part 2: The Earliest Origins of Satanism are in the Far East

Part 3: The Earliest Origins of Satanism are in the Far East II

[Back to Previous Page](#)

http://see_the_truth.webs.com/inquisition.html

120 captures

5 Feb 2012 - 21 Mar 2023

Mar MAY Jun

05

2014 2015 2016

[About this capture](#)

The Inquisition:
A History of Christian Torture
Mass Murder and
Destruction of Human Life

"The Christian resolve to find the world evil and ugly, has made the world evil and ugly."
- Friedrich Nietzsche

Today, the Christian Church does not have the power it once had, yet, we have witnessed the Christian abuses of children, child rape, molestation and other vile acts that reveal the true nature of many Christians and the effects their "God" has upon his followers. The pedophilia scandals are just a small sample of what Christians are capable of. This is due to the evil energy they tie into. "God" and the "Devil" are backwards! This can be plainly seen in the Old Testament where that "God" of Christianity was "a Murderer and a Liar from the beginning."

Years ago, when the Christian church had complete control over government, human life and spirit, we can see from the inquisition, just how sick these people are and just what lengths they will go to get you to accept "Jesus." Just as is seen in the numerous

Christian abuses of children today, years ago, with the Inquisition, girls as young as nine and boys as young as ten were tried for witchcraft. Children much younger were tortured to extract testimony against their parents.¹ Children were then flogged while they watched their parents burn.

The Inquisition was early communism. The Catholic Church was the NKVD and KGB of the Middle Ages. For more detailed information, read *The Gulag Archipelago* by Aleksandr Solzhenitsyn. The Inquisition and communism, both Jewish programs are both nearly identical systems of mass murder, torture, and enslaving the masses.

"Christianity and communism are very close spiritually and ideologically. This is a fairly well known concept that has been adopted by various thinkers, from Thomas More to Lev Tolstoy. Few people know that the world's first socialist state was established in Paraguay and was based on the ideas of Catholic Jesuits before Marx created his teachings."

"The "Society of Jesus" - the Jesuit religious order - in the Catholic Church was roughly equivalent to the KGB in the Soviet Union."

Above quotes taken from "Pravda" [The main Communist Party Newspaper and leading newspaper of the former Soviet Union] From the article: Is there any difference between Christianity and Communism? 30/04/2013

Truth be known, nearly all of the inquisitors and high-ranking Catholic clergy were Jews.

A documented case in the Silesian town of Neisse reveals a huge oven was constructed, which over a ten year period, more than a thousand "condemned witches, some as young as two years old" were roasted alive.² Many victims were also extremely old, some in their 80's. This made no difference to the church.

The Christian Church murdered, tortured, mutilated and destroyed millions and millions of lives both directly through the Inquisition and indirectly through all of the wars they incited. The damage and destruction this foul religion has perpetrated against humanity is almost beyond comprehension. Most people aren't even aware of the facts. Between the years of 1450-1600, the Christian Church was responsible for the torture, and burning of some 30,000 alleged "witches."³

During the reign of the Roman Emperor Constantine CE 306-337 the doctrines of the Christian church were regarded as the foundation of law.⁴ Heretics [persons who opposed church teachings, or who were even accused of such] were sought out, tortured and eventually murdered. Heresy was an offense against the State as well as the Church. For hundreds of years, civil rulers tried to stamp out all heresy.

As early as CE 430, the Church leaders declared heresy punishable by death. In CE 906, "The Canon Episcopi" was the first Church body to expressly forbid the use of witchcraft.⁵ Before the Inquisition was fully underway, the Church accepted heretics back into the fold, under terms it considered reasonable. The following is an example:

For three Sundays, the heretic was stripped to the waist and whipped from the entrance of the town/village all the way to the church door. He/she was to permanently deny him/herself meat, eggs, and cheese except on Easter, Pentecost and Xmas, when he/she is to eat of them as a sign of his/her penance. For twenty days, twice a year he/she was to avoid fish and for three days in each week fish, wine and oil, fasting, if his/her health would permit.

He/she was to wear monastic vestments with a small cross, sewn on each breast. He/she was to hear mass daily. Seven times a day, he/she was to recite the canonical hours and in addition, at Paternoster ten times each day and twenty times each night. He/she was to observe total abstinence from sex. Every month he/she was to report to a priest who was to keep the heretic under close observation. He/she was to be segregated from the rest of the community.⁶

There is no precise date for the beginning of the Inquisition, most sources agree it manifested during the first six years of the reign of the Catholic Pope, Gregory IX, between 1227 and 1233. Pope Gregory IX who ruled from 1227-1241 is often referred to as the "Father of the Inquisition."

The Inquisition was a campaign of torture, mutilation, mass murder, and destruction of human life perpetrated by Christians and their Jewish root. The Church increased in power until it had total control over human life, both secular and religious. The Vatican wasn't satisfied with the progress made by regional leaders in rooting out heresy. Pope Innocent III commissioned his own inquisitors who answered directly to him. Their authority was made official in the papal bull of March 25th, 1199.⁷ Innocent declared "anyone who attempted to construe a personal view of God which conflicted with the Church dogma must be burned without pity."⁸

In 1254, to ease the job of the inquisitors, Pope Innocent IV decreed that accusers could remain anonymous, preventing the victims from confronting them and defending themselves. Many churches had a chest where informants could slip written accusations against their neighbors. Three years later, he authorized and officially condoned torture as a method of extracting confessions of heresy. ⁹

Victims were tortured in one room, and then, if they confessed, they were led away from the chamber into another room to confess to the inquisitors. This way it could be claimed the confessions were given without the use of force. The Inquisitional law replaced common law. Instead of innocent until proven guilty, it was guilty until proven innocent.

Inquisitors grew very rich, accepting bribes and fines from the wealthy who paid to avoid being prosecuted. The wealthy were prime targets for the church who confiscated their property, land and everything they had for generations. The Inquisition took over all of the victims' possessions upon accusation. There was very little if any chance of proving

one's self innocent, so this is one way the Catholic Church grew very wealthy. Pope Innocent stated that since "God" punished children for the sins of their parents, they had no right to be legal heirs to the property of their parents. Unless children came forth freely to denounce their parents, they were left penniless. Inquisitors even accused the dead of heresy, in some cases, as much as seventy years after their death. They exhumed and burned the victim's bones and confiscated all property from their heirs, leaving them with nothing. 10

The actions of the inquisitors had devastating effects on the economy that left entire communities totally impoverished while the church glutted with wealth. They also crippled the economy by holding certain professions suspect. Inquisitors believed the printed word to be a threat to the church and interfered with the communication brought about by the invention of the printing press in the 15th century. Maps, cartographers, traveling merchants and traders were all placed under intense suspicion; a threat to the church.

Although the church had begun murdering people it deemed heretics in the 4th century and again in 1022 at Orléan, papal statutes of 1231 insisted heretics suffer death by fire. Burning people to death prevented the spilling of blood. John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The pedophilia witnessed today is just a small example of the insanity and the twisted, warped minds of most Christians and where any power that they obtain leads to.

The Witch hunts, 1450-1750 were what R H Robbins [The Encyclopedia of Witchcraft and Demonology] called "the shocking nightmare, the foulest crime and deepest shame of western civilization." In this 300-year period, the church stepped up the mass murder and systematic torture of innocent human beings. Torturers were allowed as much time as they needed to torture their victims. Most courts demanded that prior to the torture, the victim be thoroughly shaved, claiming that any Demon left undetected in the victim's body hair might intervene to deaden the pain that the torturers inflicted or answer for the victim.¹¹

Doctors would be in attendance if it seemed the victim might die from the torture. The victim would then be allowed to recover a little before more torture was applied. If the victim died during the torture, inquisitors claimed the Devil intervened with the purpose of sparing the victim further pain or preventing them from revealing his secrets.¹² Those who fainted had vinegar poured into their nostrils to revive them. The victim's families were required under law to reimburse the courts for the costs of torture. Entire estates were seized by the church. Priests blessed the torture instruments prior to their being used. Certain devices were employed to inflict the maximum pain; indisputable evidence of the sick Christian mind:

Judas Cradle

The victim was pulled up by a rope or chain and then lowered to the point. The torturer controlled the pressure by attaching weights to the victim or rocking or raising and dropping the victim from various heights.

Brodequin [The Boots]

The brodequin was used to crush the legs by tightening the device by hand, or using a mallet for knocking in the wedges to smash the bones until the bone marrow spurted out. People who passed out were further condemned as the losing of consciousness to be a trick from the Devil in order to escape pain.

Burning the feet.

Oil, lard and grease were applied to the feet before roasting them over a fire. A screen was used to control or increase the pain as exposure to the fire was applied on and off for maximum suffering. Also, as a variation, some victims were forced to wear large leather or metal boots into which boiling water or molten lead was poured.

Hanging and the Strappado

The victim's hands were bound behind the back. They were then yanked up to the ceiling of the torture chamber by a pulley and a rope. Dislocation ensued. Christians preferred this method, as it left no visible marks of torture. Heavy weights were often strapped to the victim to increase the pain and suffering.

Squassation was a more extreme form of the torture. This method entailed strapping weights as much as hundreds of pounds, pulling limbs from their sockets. Following this, the Christian inquisitor would quickly release the rope so they would fall towards the floor. At the last second, the Christian inquisitioner would again yank the rope. This dislocated virtually every bone in the victim's body. Four applications were considered enough to kill even the strongest of victims.

Many were hung upside down as well until strangulation ensued.

Heretic's Fork

This device was often used to silence the victim on the way to the burning stake, so they could not reveal what had occurred in the torture chamber or defend themselves in any way.

Ripping the flesh

Christian clergy delighted in the tearing and ripping of the flesh. The Catholic church learned a human being could live until the skin was peeled down to the waist when skinned alive. Often, the rippers were heated to red hot and used on women's breasts and in the genitalia of both sexes.

Breast Rippers

The Iron Torture Chair was studded with spikes. The victim was strapped in nude and a fire was lit beneath the chair. Heavy objects were also be used. They were placed upon the victim to increase the pain of the spikes. Blows with mallets were also inflicted. Often, other torturous devices were applied with the chair such as the flesh ripping pincers, shown above and leg crushing vices.

Skull Crusher

This one speaks for itself. Christian clergy preferred this device because it did not leave visible marks, unless the skull was completely crushed, which happened.

The Rack

The Rack, aka the Ladder was another device that was used extensively. The procedure was to place the nude or near nude victim horizontally on the ladder or rack. Ropes were used to bind the arms and legs like a tourniquet. The knot could be steadily twisted to draw tight the ropes and stretch the victim to where the muscles and ligaments tore and bones broke. Often, heavy objects were placed upon the victim to increase the pain. This was considered by the church to be "one of the milder forms of torture."

The Wheel

The nude victim, was stretched out, lying face downward on the ground or on the execution dock, with his or her arms and legs spread, and tied to stakes or iron rings. Wooden crosspieces were placed under the wrists, elbows, ankles, knees and hips. The inquisitor then smashed limb after limb and joint after joint, including the shoulders and hips, with the iron-tyred edge of the wheel, taking care not to bring about the death of the victim. There were splinters of smashed bones, blood spurted everywhere, and the victim's entire skeleton was crushed and smashed. Thereafter the shattered limbs were "braided" into the spokes of the large wheel.

The wheel has to be one of the most gruesome of all torture devices. The idea is, that the victims' limbs are shattered and entwined around the spokes of the wheel, attaching them to it.

The Thumbscrew

The thumbscrew was a device where the victim's thumbs were placed and systematically crushed. Similar devices were used on the toes. Thumbscrews were often applied at the same time as the strappado and other torture devices to inflict more pain.

The Water Torture

The victim was stripped and bound to a bench or table and a funnel was inserted and pressed down into his throat. Water was poured into the funnel in jugs full with his/her

nose being pinched, forcing him/her to swallow. After this was repeated enough times to where the victim's stomach was almost to burst, the bench or table was then tilted, with the victim's head pointing to the floor. The water in the stomach put painful pressure on the victim's lungs and heart. There was not only the incredible pain with this, but also, the feeling of suffocation. Inquisitors would also beat upon the stomach with mallets to the point of internal rupture. In another variation, the victim was forced to swallow large quantities of water together with lengths of knotted cord. The cords were then violently yanked from the victim's mouth resulting in disemboweling.

The Iron Maiden also known as the "Virgin Mary"

Covering the front side of this device was a statue of the Virgin Mary, inside were spikes, sharp knives or nails. Levers would move the arms of the statue, crushing the victim against the knives and nails.

Other devices and methods:

Forced feeding of overly salted foods that resulted in extreme thirst, then, the denial of water.

Immersion in scalding water laced with Lime.

Yanking back and forth by 2 or more inquisitors with ropes attached to a spiked iron collar. This tore the flesh on the victim's neck. Variations used screws that could be tightened.

The prayer stool. A spike board on which the victim was forced to kneel.

Stocks which were fitted with iron spikes

Slowly roasting victims over fire.

"Walking a Witch" entailed forcing a victim to walk back and forth for days on end until completely exhausted. A variation of this was having the victim sit cross legged upon a wooden stool, being deprived of movement or sleep. Some victims were as much as 80 years old.

"Thrawing." Similar to the spiked iron collar, only a rope was tied tightly around the head and the victim was yanked back and forth.

"Turkas." These were a variation of pincers used to pull out fingernails.

Many were thrown in filthy dungeons with no light or human contact, in addition, often being chained or confined in the stocks.

"Scoring above the Breath" the ancient belief that bleeding a witch above the mouth and nose would break a spell incited inquisitors to tear flesh, stick with needles and other instruments upon the victim's face.

Galileo Galilei, the famous Italian astronomer and physicist was one of the most noted victims of the Inquisition. A letter in which he attempted to demonstrate the Copernican theory, that the Earth is not the center of the universe, was forwarded by some of his enemies to the inquisitors in Rome. He was tried in 1633 and found guilty of heresy. He was forced to recant [publicly withdraw his statement] and was sentenced to life imprisonment under house arrest.

In 1979, Pope John Paul II declared that the Roman Catholic Church "may have been mistaken in condemning him," and he established a commission to study the case.¹³ In 1993, the Catholic Church "officially" pardoned Galileo. In other words, they forgave him for teaching that the planets revolve around the Sun, not the Earth.

Loss of human life:

Salzburg, Austria, 1677-1681 over 100 murdered

Basque region of the Pyrenees; 1608, Lawyer Pierre de Lancre was sent to the region to "root out and destroy those who worshipped Pagan Gods." Over 600 tortured and murdered.

Witch judge Henri Boguet c. 1550-1619 sent some 600 victims to their deaths in Burgundy, many of them young children who were systematically tortured and then burned alive.

A pregnant woman was burned alive and from the trauma, she gave birth before she died. The baby was tossed back into the flames.

Swedish town of Mora, 1669, more than 300 murdered. Among them, 15 children.

Thirty-six children between the ages of 9 and 15 were made to run the gauntlet and were beaten with rods upon their hands once a week for an entire year. Twenty of the youngest children, all under the age of 9 were whipped on their hands at the church door for 3 Sundays in succession. Many more were severely beaten for witchcraft offenses.

In Scotland, under the rule of Oliver Cromwell, a total of 120 in a single month were murdered in 1661. Estimates of the total dead have been as high as 17,000 between 1563 and 1603.

In Würzburg, Germany, the Chancellor wrote a graphic account in the year of 1629:

"...there are three hundred children of three or four years, who are said to have had intercourse with the Devil. I have seen children of seven put to death, and brave little scholars of ten, twelve, fourteen and fifteen years of age..."

Between the years of 1623 and 1633, some 900 "witches" were put to death throughout Würzburg. This was largely maintained by the Jesuits.

The Chronicler of Treves reported in 1586 that the entire female population of two villages was wiped out by inquisitors. Only two women were left alive.

Noted cases included the Knights Templar, Joan of Arc who was chained by the neck, hands and feet and locked in a cramped iron cage, Galileo, who stated that the Earth revolved around the Sun and was not the center of the universe as the church taught(See above).

The above accounts were taken from Cassel Dictionary of Witchcraft by David Pickering.

On Sunday, March 12th, 2002, the Pope John Paul II apologized for the "errors of his church for the last 2000 years."

REFERENCES:

¹The Dark Side of Christian History by Helen Ellerbe, page 124

²Cassel Dictionary of Witchcraft by David Pickering, article on "Germany", page 108

³Cassel Dictionary of Witchcraft by David Pickering, article on "Inquisition", page 146

⁴World Book Encyclopedia article on "Inquisition." ©1989

⁵Wizards and Sorcerers by Tom Ogden, article on "Inquisition."

6 The Dark Side of Christian History by Helen Ellerbe, page 77
7Wizards and Sorcerers by Tom Ogden, article on "Inquisition."
8The Dark Side of Christian History by Helen Ellerbe, page 77
9Wizards and Sorcerers by Tom Ogden
10The Dark Side of Christian History by Helen Ellerbe, page 80
11Cassel Dictionary of Witchcraft by David Pickering article on "Torture."
12Cassel Dictionary of Witchcraft by David Pickering, article on "torture."
13World Book Encyclopedia article on "Galileo." ©1989

BACK TO EXPOSING CHRISTIANITY

http://dawn666blacksun.angelfire.com/NEW_WORLD_ORDER.html

41 captures

16 Jun 2014 - 28 Jul 2025

Jun AUG Sep

01

2014 2015 2016

About this capture

The Truth About the "New World Order"

There is a lot of confusion concerning Freemasonry, The New World Order, The United States, and where these all stand in regards to True Satanism. The reason for the confusion is because of infiltration. The ORIGINAL Freemasons who were mainly responsible for establishing the United States of America, designing Washington DC and many other US Cities where the architecture is specially designed and geographically arranged for a future goal, using occult knowledge, had a completely different idea of a New World Order.

This NWO that our Founding Fathers (Whom were almost all Freemasons) had in mind was based upon Luciferian Principles. The goals of this NWO were:

1. To establish a free country where citizens could escape the severe oppression of Christianity and learn the ancient secrets of the past for themselves without any fear of losing their lives.
2. The United States was to be "The New Atlantis" and was meant to set a precedent for other nations of the world to follow in regards to spiritual knowledge.
3. To establish a free nation where each individual could become the best he/she could be.

4. The other goals of this NWO can be found in the original doctrines of the United States.

Now, what happened to the above and where this *other* NWO, which is of the Jews is going today is another story. I remember asking Father Satan about Freemasonry some time ago as I was confused by conflicting information. His reply was "They have been infiltrated" and he also told me the Freemasonry of today is much different from the original, which was based upon Luciferian Principles.

I read soon after this how Mayer Amschel Rothschild, father of the multi-trillion dollar Jewish banking dynasty used his trusted position:

Here is an excerpt from the book "Rule by Secrecy" by Jim Marrs, © 2000, pages 58 - 59:

"This secretive banking dynasty was begun by Mayer Amschel Bauer, a German Jew born on February 23, 1744, in Frankfurt..."

"Young Mayer studied to become a Rabbi. He was particularly schooled in Hashkalah, a blending of religion, Hebrew law, and reason"

"The death of his parents forced Mayer to leave rabbinical school and become an apprentice at a banking house.

Quickly learning the trade, he became court financial agent to William IX, royal administrator of the Hesse-Kassel region, and a prominent Freemason. He ingratiated himself to William, who was only one year older than himself, by joining his interest in Freemasonry and antiquities. Mayer would search out ancient coins and sell them to his benefactor at greatly reduced prices. Considering his rabbinical training, coupled with his serious searches for antiquities, he surely developed a deep understanding of the ancient mysteries particularly those of the Jewish Cabala. It was during this same period that the metaphysics of the Cabala began to fuse with the traditions of Freemasonry."

**

The Jews infiltrate every source of Gentile power they can. From the inside, they either gain total control or they seek to rot it out and destroy it, through corruption.

The Jewish NWO is a world slave state, headed and run by the Jews. This NWO is the exact opposite of what was intended by the original Freemasons who were Gentiles:

1. The Jewish messiah in the form of "Jesus" (A sympathetic magick connection of where all of the Christian prayers and psychic energy has been shafted into) will unite the Jews and establish a one world government communist state run out of Israel (Stolen from the Palestinians, based upon the fictitious history of the Jews in the Bible, and especially selected because of its being at the crossroads of the three major continents of Europe, Africa, and Asia, and centered upon powerful ley lines) where the

Jews will have total rule and control over the Gentiles of every nation, culture, and race of the world.

2. People will be bar-coded like cattle (the meaning of the derogatory Jewish word "goyim" for Gentiles) are branded to ensure this total control. Microchip implants are another possibility to ensure Gentiles can be tracked like animals.

3. All spiritual knowledge will be systematically removed from the Gentile populace (The true goals of both Christianity and Communism) through mass murder and torture as was done during the Inquisition and recently (1950's) as Chinese Communist Chairman Mao Tse-Tung marched on Tibet and burned their monasteries and slaughtered and tortured to death their religious leaders. Tibet, because of its seclusion in the Himalayan Mountains contained much in the way of ancient doctrines of the original spiritual teachings, long before the arrival of Judaism, Christianity, and their cohorts.

4. Spiritual knowledge and occult power will firmly be in the hands of the Jews for total world control.

5. Nearly all uninvolved, lukewarm, and neutral Jews will only be too glad to join this new ruling class of their brethren should the time come.

6. The race-mixing program will further erase all racial and cultural identities for total control. With a loss of self through the destruction of racial and cultural identity, history can be rewritten any way the Jews see fit. They have been doing this for ages, unbeknownst to the majority of the Gentile populace. This has already been done with Satanism (Humanity's Original Religion), where the original teachings, Priests, Priestesses, other spiritual leaders and people with knowledge, along with libraries were systematically destroyed. The Christian Church has been at liberty to define Satanism any way the see fit, given there is little remaining of the past in regards to knowledge and truth. The Bible is nothing more than a fabricated history of the Jewish people of which they never had. Because of the mass indoctrination and force fed beliefs, the mass mind has created a powerful thoughtform that has aided the Jewish people in their quest for world takeover.

7. Human beings will be nothing more than lost souls with no identity, freedom, knowledge or individuality; just a number in total service of a Jewish run slave state.

The above is completely opposite from the intended NWO of the original Freemasons who were Gentiles. Unfortunately, again, this is playing both sides against the middle for total control. Modern rituals in Freemasonry which are geared to the second coming of that filthy messiah and a fusion of all religions of the world are now quite different from those years ago upon which the records have been removed and sealed in secrecy.

** See: The Second Messiah: Templars, the Turin Shroud, and the Great Secret of Freemasonry by Christopher Knight and Robert Lomas.
Published New York : Barnes & Noble, 2000.

It is all too blatant once the spell is broken, how the Jews have wrested control of, and abused occult power in their quest to become "God." If one does the necessary research and studying, one can blatantly see the correlation between the Judeo-Christian Bible, Communism, and the Jewish version of the New World Order. Though the book: "Deadly Deception: Freemasonry Exposed by One of Its Top Leaders" by James D. Shaw and Tom C. McKenney, was written from a Christian perspective, it contains much useful information regarding Modern Freemasonry. Upon reaching the 33rd degree (this now a days is much different from the original rank where spiritual knowledge was obtained and the 33 degrees represented the spinal column and the kundalini), the Freemason is usually invited to join the Illuminati, a communist organization with the goals of a Jewish run New World Order.

The Judeo-Christian Bible is, like the goal of the modern day Jew infiltrated Freemasonry, "All religions are one." This is quite blatant given everything in the Christian religion has been stolen from religions all over the world, both east and west and their nazarene (the psychic connection for the Jewish messiah), is comprised of some 18+ Gentile Pagan Gods, like Odin who hung from a tree. Anyone who is familiar with the occult and powers of the mind knows there must be a connection in which to channel the psychic energy.

The Jews have infiltrated nearly every Gentile Occult Organization. The Golden Dawn is chock full of Hebrew symbols, Hebrew angel, god names, Jewish aleph-bet, and so forth. Wicca is also going this way with the emphasis in some groups on Jewish angels, the Jewish "Three-fold" which is a spin-off of the six-pointed (division of three) "Star of David" which the Jews adopted recently (within the past 100-150 years) and was stolen from the Hindu "Star of Vishnu." The emphasis on the number one (Jewish monotheism, where they, themselves become "God") is unnatural as it takes two to create and even asexual creatures must connect to reproduce at some point.

The truth is: Gentile psychic power, through Christianity and on the other side (The Jews play both sides against the middle and control both sides), the Occult Lodges is being systematically channeled into making the coming of the Jewish messiah, along with a Jewish run New World Order a reality.

Because of the total infiltration and control of key positions, many Gentiles, namely Christians, are confused and lump this NWO into one, where it is really two separate ideas. Because of the occult power used, they are blind to the fact that this monster is in their own back yard so to speak and they are duped into fervently working for it. The Founding Fathers of the United States used occult power for benevolent purposes in establishing a free nation where ancient teachings and spiritual knowledge could flourish without fear of reproach. It should also be blatantly obvious, there is NOTHING "spiritual" about the Christian "religion." It is and always was plain materialism. Christians have no knowledge of the anatomy of their soul, how to heal themselves or others or anything else of a spiritual nature. The entire so-called "religion" is nothing but

false and counterfeit. Christians who reach the advanced stages of Christianity take on an artificial pastey look- that infamous Christian pasted on smile. This is because their entire lives revolve around lies, to the point where they begin to take on an artificial appearance and physically resemble the lies they are so steeped in. This is part of their punishment, which will eventually lead to their eternal damnation through the degeneration of their souls due to their rebuking spiritual knowledge, and cursing and blaspheming humanity's True Creator God whom is none other than "Satan."

SEE RELATED ARTICLES:

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

YHVH: The Truth About "Yaweh" "Jehova" Taking the Mask Off of Christianity

Exposing The Old Testament

The New Testament and the Christian Religion

Ancient Gentile Religious Texts:
Replaced With Meaningless Rabbinical Drivel and Jewish Literary Filth

The Stolen Kabbalah

Christianity and Communism: Jewish Twins

U.S Founding Fathers' Statements Concerning the Jews

http://dawn666blacksun.angelfire.com/NEW_WORLD_ORDER.html

41 captures

16 Jun 2014 - 28 Jul 2025

Jun AUG Sep

01

2014 2015 2016

About this capture

The Truth About the "New World Order"

There is a lot of confusion concerning Freemasonry, The New World Order, The United States, and where these all stand in regards to True Satanism. The reason for the confusion is because of infiltration. The ORIGINAL Freemasons who were mainly responsible for establishing the United States of America, designing Washington DC and many other US Cities where the architecture is specially designed and geographically arranged for a future goal, using occult knowledge, had a completely different idea of a New World Order.

This NWO that our Founding Fathers (Whom were almost all Freemasons) had in mind was based upon Luciferian Principles. The goals of this NWO were:

1. To establish a free country where citizens could escape the severe oppression of Christianity and learn the ancient secrets of the past for themselves without any fear of losing their lives.
2. The United States was to be "The New Atlantis" and was meant to set a precedent for other nations of the world to follow in regards to spiritual knowledge.
3. To establish a free nation where each individual could become the best he/she could be.
4. The other goals of this NWO can be found in the original doctrines of the United States.

Now, what happened to the above and where this *other* NWO, which is of the Jews is going today is another story. I remember asking Father Satan about Freemasonry some time ago as I was confused by conflicting information. His reply was "They have been infiltrated" and he also told me the Freemasonry of today is much different from the original, which was based upon Luciferian Principles.

I read soon after this how Mayer Amschel Rothschild, father of the multi-trillion dollar Jewish banking dynasty used his trusted position:

Here is an excerpt from the book "Rule by Secrecy" by Jim Marrs, © 2000, pages 58 - 59:

"This secretive banking dynasty was begun by Mayer Amschel Bauer, a German Jew born on February 23, 1744, in Frankfurt..."

"Young Mayer studied to become a Rabbi. He was particularly schooled in Hashkalah, a blending of religion, Hebrew law, and reason"

"The death of his parents forced Mayer to leave rabbinical school and become an apprentice at a banking house.

Quickly learning the trade, he became court financial agent to William IX, royal

administrator of the Hesse-Kassel region, and a prominent Freemason. He ingratiated himself to William, who was only one year older than himself, by joining his interest in Freemasonry and antiquities. Mayer would search out ancient coins and sell them to his benefactor at greatly reduced prices. Considering his rabbinical training, coupled with his serious searches for antiquities, he surely developed a deep understanding of the ancient mysteries particularly those of the Jewish Cabala. It was during this same period that the metaphysics of the Cabala began to fuse with the traditions of Freemasonry."

**

The Jews infiltrate every source of Gentile power they can. From the inside, they either gain total control or they seek to rot it out and destroy it, through corruption.

The Jewish NWO is a world slave state, headed and run by the Jews. This NWO is the exact opposite of what was intended by the original Freemasons who were Gentiles:

1. The Jewish messiah in the form of "Jesus" (A sympathetic magick connection of where all of the Christian prayers and psychic energy has been shafted into) will unite the Jews and establish a one world government communist state run out of Israel (Stolen from the Palestinians, based upon the fictitious history of the Jews in the Bible, and especially selected because of its being at the crossroads of the three major continents of Europe, Africa, and Asia, and centered upon powerful ley lines) where the Jews will have total rule and control over the Gentiles of every nation, culture, and race of the world.

2. People will be bar-coded like cattle (the meaning of the derogatory Jewish word "goyim" for Gentiles) are branded to ensure this total control. Microchip implants are another possibility to ensure Gentiles can be tracked like animals.

3. All spiritual knowledge will be systematically removed from the Gentile populace (The true goals of both Christianity and Communism) through mass murder and torture as was done during the Inquisition and recently (1950's) as Chinese Communist Chairman Mao Tse-Tung marched on Tibet and burned their monasteries and slaughtered and tortured to death their religious leaders. Tibet, because of its seclusion in the Himalayan Mountains contained much in the way of ancient doctrines of the original spiritual teachings, long before the arrival of Judaism, Christianity, and their cohorts.

4. Spiritual knowledge and occult power will firmly be in the hands of the Jews for total world control.

5. Nearly all uninvolved, lukewarm, and neutral Jews will only be too glad to join this new ruling class of their brethren should the time come.

6. The race-mixing program will further erase all racial and cultural identities for total control. With a loss of self through the destruction of racial and cultural identity, history

can be rewritten any way the Jews see fit. They have been doing this for ages, unbeknownst to the majority of the Gentile populace. This has already been done with Satanism (Humanity's Original Religion), where the original teachings, Priests, Priestesses, other spiritual leaders and people with knowledge, along with libraries were systematically destroyed. The Christian Church has been at liberty to define Satanism any way the see fit, given there is little remaining of the past in regards to knowledge and truth. The Bible is nothing more than a fabricated history of the Jewish people of which they never had. Because of the mass indoctrination and force fed beliefs, the mass mind has created a powerful thoughtform that has aided the Jewish people in their quest for world takeover.

7. Human beings will be nothing more than lost souls with no identity, freedom, knowledge or individuality; just a number in total service of a Jewish run slave state.

The above is completely opposite from the intended NWO of the original Freemasons who were Gentiles. Unfortunately, again, this is playing both sides against the middle for total control. Modern rituals in Freemasonry which are geared to the second coming of that filthy messiah and a fusion of all religions of the world are now quite different from those years ago upon which the records have been removed and sealed in secrecy.

** See: *The Second Messiah: Templars, the Turin Shroud, and the Great Secret of Freemasonry* by Christopher Knight and Robert Lomas.
Published New York : Barnes & Noble, 2000.

It is all too blatant once the spell is broken, how the Jews have wrested control of, and abused occult power in their quest to become "God." If one does the necessary research and studying, one can blatantly see the correlation between the Judeo-Christian Bible, Communism, and the Jewish version of the New World Order. Though the book: *"Deadly Deception: Freemasonry Exposed by One of Its Top Leaders"* by James D. Shaw and Tom C. McKenney, was written from a Christian perspective, it contains much useful information regarding Modern Freemasonry. Upon reaching the 33rd degree (this now a days is much different from the original rank where spiritual knowledge was obtained and the 33 degrees represented the spinal column and the kundalini), the Freemason is usually invited to join the Illuminati, a communist organization with the goals of a Jewish run New World Order.

The Judeo-Christian Bible is, like the goal of the modern day Jew infiltrated Freemasonry, "All religions are one." This is quite blatant given everything in the Christian religion has been stolen from religions all over the world, both east and west and their nazarene (the psychic connection for the Jewish messiah), is comprised of some 18+ Gentile Pagan Gods, like Odin who hung from a tree. Anyone who is familiar with the occult and powers of the mind knows there must be a connection in which to channel the psychic energy.

The Jews have infiltrated nearly every Gentile Occult Organization. The Golden Dawn is chock full of Hebrew symbols, Hebrew angel, god names, Jewish aleph-bet, and so

forth. Wicca is also going this way with the emphasis in some groups on Jewish angels, the Jewish "Three-fold" which is a spin-off of the six-pointed (division of three) "Star of David" which the Jews adopted recently (within the past 100-150 years) and was stolen from the Hindu "Star of Vishnu." The emphasis on the number one (Jewish monotheism, where they, themselves become "God") is unnatural as it takes two to create and even asexual creatures must connect to reproduce at some point.

The truth is: Gentile psychic power, through Christianity and on the other side (The Jews play both sides against the middle and control both sides), the Occult Lodges is being systematically channeled into making the coming of the Jewish messiah, along with a Jewish run New World Order a reality.

Because of the total infiltration and control of key positions, many Gentiles, namely Christians, are confused and lump this NWO into one, where it is really two separate ideas. Because of the occult power used, they are blind to the fact that this monster is in their own back yard so to speak and they are duped into fervently working for it. The Founding Fathers of the United States used occult power for benevolent purposes in establishing a free nation where ancient teachings and spiritual knowledge could flourish without fear of reproach. It should also be blatantly obvious, there is NOTHING "spiritual" about the Christian "religion." It is and always was plain materialism. Christians have no knowledge of the anatomy of their soul, how to heal themselves or others or anything else of a spiritual nature. The entire so-called "religion" is nothing but false and counterfeit. Christians who reach the advanced stages of Christianity take on an artificial pasty look- that infamous Christian pasted on smile. This is because their entire lives revolve around lies, to the point where they begin to take on an artificial appearance and physically resemble the lies they are so steeped in. This is part of their punishment, which will eventually lead to their eternal damnation through the degeneration of their souls due to their rebuking spiritual knowledge, and cursing and blaspheming humanity's True Creator God whom is none other than "Satan."

SEE RELATED ARTICLES:

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

YHVH: The Truth About "Yaweh" "Jehova" Taking the Mask Off of Christianity

Exposing The Old Testament

The New Testament and the Christian Religion

Ancient Gentile Religious Texts:

Replaced With Meaningless Rabbinical Drivel and Jewish Literary Filth

The Stolen Kabalah

Christianity and Communism: Jewish Twins

U.S Founding Fathers' Statements Concerning the Jews

http://see_the_truth.webs.com/inquisition.html

120 captures

5 Feb 2012 - 21 Mar 2023

Mar MAY Jun

05

2014 2015 2016

About this capture

The Inquisition:

A History of Christian Torture

Mass Murder and

Destruction of Human Life

"The Christian resolve to find the world evil and ugly, has made the world evil and ugly."
- Friedrich Nietzsche

Today, the Christian Church does not have the power it once had, yet, we have witnessed the Christian abuses of children, child rape, molestation and other vile acts that reveal the true nature of many Christians and the effects their "God" has upon his followers. The pedophilia scandals are just a small sample of what Christians are capable of. This is due to the evil energy they tie into. "God" and the "Devil" are backwards! This can be plainly seen in the Old Testament where that "God" of Christianity was "a Murderer and a Liar from the beginning."

Years ago, when the Christian church had complete control over government, human life and spirit, we can see from the inquisition, just how sick these people are and just what lengths they will go to get you to accept "Jesus." Just as is seen in the numerous Christian abuses of children today, years ago, with the Inquisition, girls as young as nine and boys as young as ten were tried for witchcraft. Children much younger were tortured to extract testimony against their parents.¹ Children were then flogged while they

watched their parents burn.

The Inquisition was early communism. The Catholic Church was the NKVD and KGB of the Middle Ages. For more detailed information, read *The Gulag Archipelago* by Aleksandr Solzhenitsyn. The Inquisition and communism, both Jewish programs are both nearly identical systems of mass murder, torture, and enslaving the masses.

"Christianity and communism are very close spiritually and ideologically. This is a fairly well known concept that has been adopted by various thinkers, from Thomas More to Lev Tolstoy. Few people know that the world's first socialist state was established in Paraguay and was based on the ideas of Catholic Jesuits before Marx created his teachings."

"The "Society of Jesus" - the Jesuit religious order - in the Catholic Church was roughly equivalent to the KGB in the Soviet Union."

Above quotes taken from "Pravda" [The main Communist Party Newspaper and leading newspaper of the former Soviet Union] From the article: Is there any difference between Christianity and Communism? 30/04/2013

Truth be known, nearly all of the inquisitors and high-ranking Catholic clergy were Jews.

A documented case in the Silesian town of Neisse reveals a huge oven was constructed, which over a ten year period, more than a thousand "condemned witches, some as young as two years old" were roasted alive.² Many victims were also extremely old, some in their 80's. This made no difference to the church.

The Christian Church murdered, tortured, mutilated and destroyed millions and millions of lives both directly through the Inquisition and indirectly through all of the wars they incited. The damage and destruction this foul religion has perpetrated against humanity is almost beyond comprehension. Most people aren't even aware of the facts. Between the years of 1450-1600, the Christian Church was responsible for the torture, and burning of some 30,000 alleged "witches."³

During the reign of the Roman Emperor Constantine CE 306-337 the doctrines of the Christian church were regarded as the foundation of law.⁴ Heretics [persons who opposed church teachings, or who were even accused of such] were sought out, tortured and eventually murdered. Heresy was an offense against the State as well as the Church. For hundreds of years, civil rulers tried to stamp out all heresy.

As early as CE 430, the Church leaders declared heresy punishable by death. In CE 906, "The Canon Episcopi" was the first Church body to expressly forbid the use of witchcraft.⁵ Before the Inquisition was fully underway, the Church accepted heretics back into the fold, under terms it considered reasonable. The following is an example:

For three Sundays, the heretic was stripped to the waist and whipped from the entrance of the town/village all the way to the church door. He/she was to permanently deny him/herself meat, eggs, and cheese except on Easter, Pentecost and Xmas, when

he/she is to eat of them as a sign of his/her penance. For twenty days, twice a year he/she was to avoid fish and for three days in each week fish, wine and oil, fasting, if his/her health would permit.

He/she was to wear monastic vestments with a small cross, sewn on each breast. He/she was to hear mass daily. Seven times a day, he/she was to recite the canonical hours and in addition, at Paternoster ten times each day and twenty times each night. He/she was to observe total abstinence from sex. Every month he/she was to report to a priest who was to keep the heretic under close observation. He/she was to be segregated from the rest of the community.⁶

There is no precise date for the beginning of the Inquisition, most sources agree it manifested during the first six years of the reign of the Catholic Pope, Gregory IX, between 1227 and 1233. Pope Gregory IX who ruled from 1227-1241 is often referred to as the "Father of the Inquisition."

The Inquisition was a campaign of torture, mutilation, mass murder, and destruction of human life perpetrated by Christians and their Jewish root. The Church increased in power until it had total control over human life, both secular and religious. The Vatican wasn't satisfied with the progress made by regional leaders in rooting out heresy. Pope Innocent III commissioned his own inquisitors who answered directly to him. Their authority was made official in the papal bull of March 25th, 1199.⁷ Innocent declared "anyone who attempted to construe a personal view of God which conflicted with the Church dogma must be burned without pity."⁸

In 1254, to ease the job of the inquisitors, Pope Innocent IV decreed that accusers could remain anonymous, preventing the victims from confronting them and defending themselves. Many churches had a chest where informants could slip written accusations against their neighbors. Three years later, he authorized and officially condoned torture as a method of extracting confessions of heresy. ⁹

Victims were tortured in one room, and then, if they confessed, they were led away from the chamber into another room to confess to the inquisitors. This way it could be claimed the confessions were given without the use of force. The Inquisitional law replaced common law. Instead of innocent until proven guilty, it was guilty until proven innocent.

Inquisitors grew very rich, accepting bribes and fines from the wealthy who paid to avoid being prosecuted. The wealthy were prime targets for the church who confiscated their property, land and everything they had for generations. The Inquisition took over all of the victims' possessions upon accusation. There was very little if any chance of proving one's self innocent, so this is one way the Catholic Church grew very wealthy. Pope Innocent stated that since "God" punished children for the sins of their parents, they had no right to be legal heirs to the property of their parents. Unless children came forth

freely to denounce their parents, they were left penniless. Inquisitors even accused the dead of heresy, in some cases, as much as seventy years after their death. They exhumed and burned the victim's bones and confiscated all property from their heirs, leaving them with nothing. 10

The actions of the inquisitors had devastating effects on the economy that left entire communities totally impoverished while the church gluttoned with wealth. They also crippled the economy by holding certain professions suspect. Inquisitors believed the printed word to be a threat to the church and interfered with the communication brought about by the invention of the printing press in the 15th century. Maps, cartographers, traveling merchants and traders were all placed under intense suspicion; a threat to the church.

Although the church had begun murdering people it deemed heretics in the 4th century and again in 1022 at Orléan, papal statutes of 1231 insisted heretics suffer death by fire. Burning people to death prevented the spilling of blood. John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The pedophilia witnessed today is just a small example of the insanity and the twisted, warped minds of most Christians and where any power that they obtain leads to.

The Witch hunts, 1450-1750 were what R H Robbins [The Encyclopedia of Witchcraft and Demonology] called "the shocking nightmare, the foulest crime and deepest shame of western civilization." In this 300-year period, the church stepped up the mass murder and systematic torture of innocent human beings. Torturers were allowed as much time as they needed to torture their victims. Most courts demanded that prior to the torture, the victim be thoroughly shaved, claiming that any Demon left undetected in the victim's body hair might intervene to deaden the pain that the torturers inflicted or answer for the victim.¹¹

Doctors would be in attendance if it seemed the victim might die from the torture. The victim would then be allowed to recover a little before more torture was applied. If the victim died during the torture, inquisitors claimed the Devil intervened with the purpose of sparing the victim further pain or preventing them from revealing his secrets.¹² Those who fainted had vinegar poured into their nostrils to revive them. The victim's families were required under law to reimburse the courts for the costs of torture. Entire estates were seized by the church. Priests blessed the torture instruments prior to their being used. Certain devices were employed to inflict the maximum pain; indisputable evidence of the sick Christian mind:

Judas Cradle

The victim was pulled up by a rope or chain and then lowered to the point. The torturer controlled the pressure by attaching weights to the victim or rocking or raising and

dropping the victim from various heights.

Brodequin [The Boots]

The brodequin was used to crush the legs by tightening the device by hand, or using a mallet for knocking in the wedges to smash the bones until the bone marrow spurted out. People who passed out were further condemned as the losing of consciousness to be a trick from the Devil in order to escape pain.

Burning the feet.

Oil, lard and grease were applied to the feet before roasting them over a fire. A screen was used to control or increase the pain as exposure to the fire was applied on and off for maximum suffering. Also, as a variation, some victims were forced to wear large leather or metal boots into which boiling water or molten lead was poured.

Hanging and the Strappado

The victim's hands were bound behind the back. They were then yanked up to the ceiling of the torture chamber by a pulley and a rope. Dislocation ensued. Christians preferred this method, as it left no visible marks of torture. Heavy weights were often strapped to the victim to increase the pain and suffering.

Squassation was a more extreme form of the torture. This method entailed strapping weights as much as hundreds of pounds, pulling limbs from their sockets. Following this, the Christian inquisitor would quickly release the rope so they would fall towards the floor. At the last second, the Christian inquisitioner would again yank the rope. This dislocated virtually every bone in the victim's body. Four applications were considered enough to kill even the strongest of victims.

Many were hung upsidedown as well until strangulation ensued.

Heretic's Fork

This device was often used to silence the victim on the way to the burning stake, so they could not reveal what had occurred in the torture chamber or defend themselves in any way.

Ripping the flesh

Christian clergy delighted in the tearing and ripping of the flesh. The Catholic church learned a human being could live until the skin was peeled down to the waist when skinned alive. Often, the rippers were heated to red hot and used on women's breasts and in the genitalia of both sexes.

Breast Rippers

The Iron Torture Chair was studded with spikes. The victim was strapped in nude and a fire was lit beneath the chair. Heavy objects were also be used. They were placed upon the victim to increase the pain of the spikes. Blows with mallets were also inflicted. Often, other torturous devices were applied with the chair such as the flesh ripping pincers, shown above and leg crushing vices.

Skull Crusher

This one speaks for itself. Christian clergy preferred this device because it did not leave visible marks, unless the skull was completely crushed, which happened.

The Rack

The Rack, aka the Ladder was another device that was used extensively. The procedure was to place the nude or near nude victim horizontally on the ladder or rack. Ropes were used to bind the arms and legs like a tourniquet. The knot could be steadily twisted to draw tight the ropes and stretch the victim to where the muscles and ligaments tore and bones broke. Often, heavy objects were placed upon the victim to increase the pain. This was considered by the church to be "one of the milder forms of torture."

The Wheel

The nude victim, was stretched out, lying face downward on the ground or on the execution dock, with his or her arms and legs spread, and tied to stakes or iron rings. Wooden crosspieces were placed under the wrists, elbows, ankles, knees and hips. The inquisitor then smashed limb after limb and joint after joint, including the shoulders and hips, with the iron-tyred edge of the wheel, taking care not to bring about the death of the victim. There were splinters of smashed bones, blood spurted everywhere, and the victim's entire skeleton was crushed and smashed. Thereafter the shattered limbs were "braided" into the spokes of the large wheel.

The wheel has to be one of the most gruesome of all torture devices. The idea is, that the victims' limbs are shattered and entwined around the spokes of the wheel, attaching them to it.

The Thumbscrew

The thumbscrew was a device where the victim's thumbs were placed and systematically crushed. Similar devices were used on the toes. Thumbscrews were often applied at the same time as the strappado and other torture devices to inflict more pain.

The Water Torture

The victim was stripped and bound to a bench or table and a funnel was inserted and pressed down into his throat. Water was poured into the funnel in jugs full with his/her nose being pinched, forcing him/her to swallow. After this was repeated enough times to where the victim's stomach was almost to burst, the bench or table was then tilted, with the victim's head pointing to the floor. The water in the stomach put painful pressure on

the victim's lungs and heart. There was not only the incredible pain with this, but also, the feeling of suffocation. Inquisitors would also beat upon the stomach with mallets to the point of internal rupture. In another variation, the victim was forced to swallow large quantities of water together with lengths of knotted cord. The cords were then violently yanked from the victim's mouth resulting in disemboweling.

The Iron Maiden also known as the "Virgin Mary"

Covering the front side of this device was a statue of the Virgin Mary, inside were spikes, sharp knives or nails. Levers would move the arms of the statue, crushing the victim against the knives and nails.

Other devices and methods:

Forced feeding of overly salted foods that resulted in extreme thirst, then, the denial of water.

Immersion in scalding water laced with Lime.

Yanking back and forth by 2 or more inquisitors with ropes attached to a spiked iron collar. This tore the flesh on the victim's neck. Variations used screws that could be tightened.

The prayer stool. A spike board on which the victim was forced to kneel.

Stocks which were fitted with iron spikes

Slowly roasting victims over fire.

"Walking a Witch" entailed forcing a victim to walk back and forth for days on end until completely exhausted. A variation of this was having the victim sit cross legged upon a wooden stool, being deprived of movement or sleep. Some victims were as much as 80 years old.

"Thrawing." Similar to the spiked iron collar, only a rope was tied tightly around the head and the victim was yanked back and forth.

"Turkas." These were a variation of pincers used to pull out fingernails.

Many were thrown in filthy dungeons with no light or human contact, in addition, often being chained or confined in the stocks.

"Scoring above the Breath" the ancient belief that bleeding a witch above the mouth and nose would break a spell incited inquisitors to tear flesh, stick with needles and other instruments upon the victim's face.

Galileo Galilei, the famous Italian astronomer and physicist was one of the most noted victims of the Inquisition. A letter in which he attempted to demonstrate the Copernican theory, that the Earth is not the center of the universe, was forwarded by some of his enemies to the inquisitors in Rome. He was tried in 1633 and found guilty of heresy. He was forced to recant [publicly withdraw his statement] and was sentenced to life imprisonment under house arrest.

In 1979, Pope John Paul II declared that the Roman Catholic Church "may have been mistaken in condemning him," and he established a commission to study the case.¹³ In 1993, the Catholic Church "officially" pardoned Galileo. In other words, they forgave him for teaching that the planets revolve around the Sun, not the Earth.

Loss of human life:

Salzburg, Austria, 1677-1681 over 100 murdered

Basque region of the Pyrenees; 1608, Lawyer Pierre de Lancre was sent to the region to "root out and destroy those who worshipped Pagan Gods." Over 600 tortured and murdered.

Witch judge Henri Boguet c. 1550-1619 sent some 600 victims to their deaths in Burgundy, many of them young children who were systematically tortured and then burned alive.

A pregnant woman was burned alive and from the trauma, she gave birth before she died. The baby was tossed back into the flames.

Swedish town of Mora, 1669, more than 300 murdered. Among them, 15 children. Thirty-six children between the ages of 9 and 15 were made to run the gauntlet and were beaten with rods upon their hands once a week for an entire year. Twenty of the youngest children, all under the age of 9 were whipped on their hands at the church door for 3 Sundays in succession. Many more were severely beaten for witchcraft offenses.

In Scotland, under the rule of Oliver Cromwell, a total of 120 in a single month were murdered in 1661. Estimates of the total dead have been as high as 17,000 between 1563 and 1603.

In Würzburg, Germany, the Chancellor wrote a graphic account in the year of 1629: "...there are three hundred children of three or four years, who are said to have had intercourse with the Devil. I have seen children of seven put to death, and brave little scholars of ten, twelve, fourteen and fifteen years of age..."

Between the years of 1623 and 1633, some 900 "witches" were put to death throughout Würzburg. This was largely maintained by the Jesuits.

The Chronicler of Treves reported in 1586 that the entire female population of two villages was wiped out by inquisitors. Only two women were left alive.

Noted cases included the Knights Templar, Joan of Arc who was chained by the neck, hands and feet and locked in a cramped iron cage, Galileo, who stated that the Earth revolved around the Sun and was not the center of the universe as the church taught(See above).

The above accounts were taken from Cassel Dictionary of Witchcraft by David Pickering.

On Sunday, March 12th, 2002, the Pope John Paul II apologized for the "errors of his church for the last 2000 years."

REFERENCES:

¹The Dark Side of Christian History by Helen Ellerbe, page 124

²Cassel Dictionary of Witchcraft by David Pickering, article on "Germany", page 108

³Cassel Dictionary of Witchcraft by David Pickering, article on "Inquisition", page 146

⁴ World Book Encyclopedia article on "Inquisition." ©1989

⁵ Wizards and Sorcerers by Tom Ogden, article on "Inquisition."

⁶ The Dark Side of Christian History by Helen Ellerbe, page 77

⁷Wizards and Sorcerers by Tom Ogden, article on "Inquisition."

⁸The Dark Side of Christian History by Helen Ellerbe, page 77

9Wizards and Sorcerers by Tom Ogden

10The Dark Side of Christian History by Helen Ellerbe, page 80

11Cassel Dictionary of Witchcraft by David Pickering article on "Torture."

12Cassel Dictionary of Witchcraft by David Pickering, article on "torture."

13World Book Encyclopedia article on "Galileo." ©1989

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/Bible_Conspiracy.htm

83 captures

19 Feb 2012 - 1 Feb 2023

Mar MAY Aug

22

2014 2015 2016

About this capture

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Bible is a Jewish conspiracy. Christians are deluded under a powerful spell. Christianity is nothing more than a vicious program, with the goals of:

Forcing the Gentiles to give up all occult knowledge and power so all psychic power is in the hands of select Jews for total control.

Indoctrinating the the Gentile masses into pacifism and a slave-like mentality of servitude

Encouraging the Gentiles into giving up all money and worldly goods which is funneled into the hands of the ruling Jews and their Gentile lackeys like Billy Graham

Preparing the Gentile masses for a one world communist slave state with the ruling Jews in control.

Channeling Gentile psychic energy and prayers into the "Second coming of Christ" which is in reality the Jewish Messiah as any working of the mind must have a connection.

Cutting the Gentiles off from their own Tribal Gods and Demi-Gods, whose identities have been altered and replaced with fictitious Jewish characters. Our True Creator God has been denegated, viciously and heinously insulted and blasphemed and relegated to the enemy of humanity.

"May his name and memory be blotted out."

--The Jewish Talmud

"We shall destroy God"

--Quote from the Protocols of the Learned Elders of Zion

The list is endless and it is so glaringly obvious what was done. Now, we all know the Nazarene is fictitious. The Jews themselves know it and don't believe in him as he is a lie based upon some 20+ crucified "saviors" stolen from Gentile pantheons around the world.

I have put a lot of effort and time into researching the Bible, as so many people have serious hang-ups because of intense indoctrination with Christiainty and the psychic power that has gone into it. It is obvious the Bible is a hoax and a lie.

"We shall now endeavor to answer the question which must naturally arise in the minds of all who see for the first time, the similarity in the legends of the Hebrews and those of other nations, namely: have the Hebrews copied from other nations, or, have other nations copied from the Hebrews? To answer this question we shall; first give a brief account or history of the Pentateuch and other books of the Old Testament from which we have taken legends, and show about what time they were written; and second, show that other nations were possessed of these legends long before that time, and that the Jews copied from them."

- Bible Myths And Their Parallels in Other Religions By T. W. Doane © 1882, page 92

The Creation:

"Structurally, Genesis 1-11 presents a fascinating insight into how the Bible evolved from a collection of polytheistic myths and legends from various cultures into a mostly coherent monotheistic account of Israelite history."

- 101 Myths of the Bible by Gary Greenburg © 2000; page 3

In summary, every character in the bible was stolen from Pagan Gentile religions and replaced with a Jewish character:

Jewish monotheism was stolen from Egyptian Akhenaton

The Jewish creation was stolen from the Egyptian Creation ¹

The Jewish Yahweh's use of the word to create was stolen from the Egyptians (Jewish Yaweh replaces Ptah) ²

"Let there be Light" was stolen from the Theban Creation epic.³

The "firmament in the midst of the waters..." was stolen from the Egyptian Creation⁴

Adam and Eve were stolen from the Egyptian Geb and Nut ⁵

Eve coming from Adam's rib was stolen from the Epic of Enki and

Ninhursag: "My brother what hurts thee?

"My rib hurts me"

ANET, 41.

Ninti who's name means

"Lady of the Rib" cured Enki's rib⁶

Adam and Eve's punishment and loss of immortality were stolen from the

Mesopotamian story of Adapa

(Jewish Yaweh replaces Sumerian Enki)⁷

Jewish Cain, Abel and Seth were stolen from Osiris, Set and Horus⁸

The conflict between Cain and Abel was stolen from Set and Osiris and as the story goes on, it is later based upon the Sumerian Dumuzi and Enkimdu ⁹

Jewish Samson was stolen from Heracles,

The putting out of his eyes is based on Oedipus

The pulling down of the pillars was stolen from the Egyptian tale about Re-Herakhte¹⁰

The Jewish story of Jacob and the Ladder was stolen from the Egyptian Funerary Rituals for the deceased King

"Hail to thee, O Ladder of God, Hail to thee, O Ladder of Set. Stand up O Ladder of God, Stand up O Ladder of Set, stand up O Ladder of Horus, whereon Osiris went forth into heaven." "The Egyptian Ladder consisting of the bodies of two Egyptian deities upon which Osiris ascends into heaven, has been replaced by a ladder with several supernatural beings, angels, climbing up and down between earth and heaven."¹¹

Jewish Moses was stolen from several Gods and kings, depending on what stage of his life story:

Sargon (the birth and abandonment in the river, being rescued by royalty, etc)

The wanderings in the desert were based upon the Sun-God Bacchus as seen in the Hymns of Orpheus 12

The Hebrew stint of "40 years in the desert" claimed in the Jewish book of Exodus and the subsequent "40 day and 40 nights" wanderings in the desert of the Jewish Nazarene were stolen from:

"The struggle of Set and Horus in the desert lasted forty days, as commemorated in the forty days of the Egyptian Lent, during which time Set, as the power of drought and sterility, made war on Horus in the water and the buried germinating grain....These forty days have been extended into forty years, and confessedly so by the Jews."13
Jewish Joshua was stolen from the Egyptian Deities Shu and Nun.14

Jewish Deborah was stolen from the Egyptian Goddess Neith 15

Jewish Noah was stolen from Sumerian Ziusudra
The fictitious Jewish God Yaweh in the Noah story replaced the Sumerian God Enlil, aka Beelzebub

Noah's son Jewish Ham was stolen from Belus 16

Jewish Nimrod was stolen from the Egyptian Pharaoh Sesostris17

Jewish Abraham was stolen from King Hariscandra of the Hindu Sankhayana-Sutras
Jewish Isaac was stolen from King Hariscandra's son Rohita
The fictitious Jewish God Yaweh in this story replaced the Hindu God Varuna18

Jewish character Daniel was stolen from Egyptian Neferti 19

Jewish Jonah and the whale; Jonah was stolen from the Hindu character "Saktideva" found in the Somadeva Bhatta.

The "Twelve Tribes of Israel" like the Twelve Disciples of Christ are based upon the twelve signs of the Zodiac.

Jewish Lot and his wife were stolen from the Greek Orpheus and Eurydice
Jewish Yaweh replaces the Greek God Hades

Jewish Jacob and Jewish Esau were stolen from Horus and Set20

Jewish Rebekah was stolen from The Egyptian Goddess Isis21

Jewish Joseph with the eleven brothers was stolen from Egyptian Psammetichus22

Jewish story of Joseph and Potipher's wife stolen from Egyptian Anubis and Bata23

"The Ten Plagues" against Egypt were grossly exaggerated and altered and stolen from the Ipuwer Papyrus 24

The Ten commandments was stolen from The Code of Hammurabi Jewish Yaweh replaces the Sumerian Sun God Shamash aka Azazel²⁵

Jewish David killing Philistine Goliath were stolen from Thor throwing a hammer at Hrungnir and striking him in the forehead.²⁶

The Jewish Job was stolen from Ugaritic Keret and Jewish Yaweh replaces the God "El."

The Jewish "Job," was stolen from a story written in the Ugaritic language (Cuneiform Script), composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and Jehova. Keret's family tragedies and illness are comparable with the story of Job. In the original tale, "Satan" never even entered into the picture.

Here, Jewish Jehova replaces El²⁷

By creating opposing Gods, one "good" and the other "evil" the Jews have been able to manipulate the world beyond belief.

The Jewish book of Proverbs, along with the writings in the book of Ecclesiastes were stolen from the Teachings of Egyptian Ptah-Hotep.²⁸

Many of the writings in the Jewish book of Joshua were stolen from The El Amarna Letters²⁹

The Jewish book of Judges is comprised of material stolen from:

The Story of Aqhat

The Diary of Wen-Amon

The Gezer Almanac³⁰

The Jewish books of Samuel and Kings contain stolen material from:

The Mari Prophecies

The Stele of Mesha

The Karatepe Inscription

The Annals of Shalmaneser III

The Black Obelisk of Shalmaneser III

The Annals of Tiglath-Pileser III

The Annals of Sargon II

The Siloam Inscription

The Yavne-Yam Inscription

The Lachish Letters

The Arad Ostraca
The Annals of Sennacherib
The Annals of Nebuchadnezzar II
More stolen material in the biblical books of Ezra and Nehemiah from:
The Cylinder of Cyrus³¹

Jewish Mordecai stolen from the Babylonian God Marduk³²

Jewish Esther and the Jewish book of Esther was stolen from Ishtar, aka Astaroth, Astarte, Ashtar.³³

The Jewish Virgin Mary "Queen of Heaven" was stolen from Astaroth

Jewish John the Baptist stolen from Anup, baptizer of Horus; both lost their heads.³⁴

Jewish Judas was stolen from Set.³⁵

Jewish Matthew was stolen from Thoth ³⁶

Jewish Thomas was stolen from Tammuz ³⁷

"Like Jesus, the Greek God Hermes was also wrapped in swaddling clothing and placed in a manger, as was Dionysus." ³⁸

The Gentile Gods wound up in the grimoires of blasphemy.

"No other people has ever been so conscious of ultimate primacy through supernatural intervention. This has given them cohesion and courage to persevere in the face of persecution and decimation. The conviction that every Jew will one day share in his divine destiny as a member of the world's ruling race has made him proud and has enabled him to survive unassimilated among the nations of the earth."

"Included in the promised inheritance was a deliverer or messiah to bring about "the kingdom." This messiah would be either a temporal, human leader who with his armies would overthrow the enemies of Israel, or a supernatural being who would do likewise, establishing an "everlasting" Jewish kingdom as well." "The Jewish imperialism would thus come as the awaited deliverer destroyed the enemies and gave their booty to Israel. As Larson says 'This Messiah shall bring judgement upon the Gentiles and they shall become the slaves of Judah...'"

The above two paragraphs were excerpts taken from The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S. © 1999 taken from pages 325 and 326

The purpose of the bible was:

To give the Jewish people a history they never had

To give the Jewish people a special status as the "Chosen of God"

To enable the Jewish people to advance in their quest for world domination. The gentiles have been disarmed and spoon-fed a pacifistic anti-life philosophy with Christianity

To keep all occult, psychic and mind power under the control of the Jews and disarm the gentile populations psychically.

For the Jewish secret cabal to seize and direct as much psychic energy as possible into the coming of their "messiah" who will unite the Jews and rule the world. (This is the fictitious Christ, - the Jews themselves know Christ is fictitious- the "Temple of Solomon" and various other faces of the same theme).

Because the multitude of characters, numbers and stories were stolen and altered from gentile sources, they are strong enough in the gentile racial memory to use as a powerful psychic tool for manipulation.

Bible Myths And Their Parallels in Other Religions By T. W. Doane Copyright 1882 In closing in the Al Jilwah and Qu'ret al-Yezid, Satan makes it very plain concerning these lies.

"THERE IS NO GOD BUT MYSELF" "KNOWING THIS, WHO DARES WORSHIP THE FALSE GODS OF THE KORAN AND BIBLE?"

-SATAN

FROM THE QU'RET AL-YEZID

"SATAN" ENEMY IN HEBREW

"We shall destroy God"

--Quote from the Protocols of the Learned Elders of Zion

REFERENCES:

¹ 101 Myths of the Bible by Gary Greenburg © 2000 pages 3-24

² Ibid, pages 11-13

³ Ibid, page 14

⁴ Ibid, page 17

⁵ Ibid, pages 43-44

⁶ Ibid, page 55

⁷ Ibid, pages 56-57

8 Ibid, page 9
9 Ibid, pages 68-69
10 Bible Myths And Their Parallels in Other Religions By T. W. Doane © 1882, Chapter VIII "Samson and his Exploits" pages 62-76
11 page 144, 101 Myths of the Bible
12 Page 51 Bible Myths And Their Parallels in Other Religions
13 The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S. © 1999 page 244
14 101 Myths of the Bible pages 254-255
15 101 Myths of the Bible pages 258-62
16 101 Myths of the Bible pages 103-104
17 101 Myths of the Bible pages 103-104 pages 101, 102
18 Bible Myths And Their Parallels in Other Religions page 39
19 Old Testament Parallels - Laws and Stories from the Ancient Near East by Victor H. Matthews and Don C. Benjamin & 3169; 1991 pages 235-240
20 101 Myths of the Bible pages 135-137
21 101 Myths of the Bible page 138
22 101 Myths of the Bible page 175-179
23 101 Myths of the Bible pages 180-181 and Old Testament Parallels pages 41-45
24 101 Myths of the Bible page 206
25 Old Testament Parallels pages 62-67
26 Bible Myths And Their Parallels in Other Religions pages 90-91
27 Old Testament Parallels pages 201-211
28 Old Testament Parallels pages 184-188
29 Old Testament Parallels pages 77-80
30 Old Testament Parallels pages 85-105
31 Old Testament Parallels pages 109-143
32 101 Myths of the Bible page 292
33 101 Myths of the Bible pages 292-293
34 The Christ Conspiracy: The Greatest Story Ever Sold page 177
35 The Christ Conspiracy: The Greatest Story Ever Sold page 171
36 The Christ Conspiracy: The Greatest Story Ever Sold page 171
37 The Christ Conspiracy: The Greatest Story Ever Sold page 172
37 The Christ Conspiracy: The Greatest Story Ever Sold page 191
Other References:

Popular Dictionary of Assyrian and Babylonian Terminology by F. C. Norton © 2003
The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry, Edited by William Kelly Simpson © 1972
Religions of the Ancient Near East Sumero-Akkadian Religious Texts and Ugaritic Epics, Edited by Isaac Mendelsohn © 1955
The Ancient Near East Volume I, An Anthology of Texts and Pictures, Edited by James Pritchard © 1958

Library of Congress Number: 12-16457

http://see_the_truth.webs.com/YHVH.htm

92 captures

25 Mar 2012 - 2 Dec 2022

May JUN Jun

24

2014 2015 2016

About this capture

YHVH: The Truth About "Yaweh" "Jehova" Taking the Mask Off of Christianity

The Judeo/Christian Bible has always used extreme fear as a tool to keep people away from the occult, sorcery, "witchcraft," and workings of the mind. In the article below, the reasons are obvious. In order for a spell to succeed, the victim must lack the necessary knowledge, be a good sheep, and just "believe."

Exodus 22:18 Thou shalt not suffer a witch to live.

"YHVH" aka "Yaweh" "Jehova" is nothing more than a system of Jewish magick. "YHVH" known as the "tetragrammaton" represents the four corners and elements, as does "INRI" along with the four gospels; these represent the four corners of magick and the four elements that are so important in any magickal working. "YHVH" is used extensively in (Jewish) magick. The Jews stole the Kabbalah from the Egyptians and corrupted it. It is mainly chanted- "Yod Heh Vau Heh" in different combinations.

The Gentile people have been force fed Christianity in order to strip us of all knowledge and power. Those at the top play both sides against the middle. What this means is the enemy works from within both sides- each side bashing the other while they both move ahead. This is analogous to a cop who is heavily involved in an open and public anti-drug crusade and secretly sells and pushes drugs unbeknownst to his family and community.

Following the Roman sacking of the Temple of Solomon 70 CE, Christianity was invented by the Jews the best known is (Paul aka "Saul of Tarsus) so they could control the world using the ancient known powers of the mind and the soul. The Jews themselves know the Nazarene is a fictitious character based upon some 20 crucified heroes from Pagan pantheons. With the centuries of devout belief in this entity and the psychic energy poured into him through prayer, he has taken on a life of his own. See

Thoughtforms. For example, Odin hung from a tree, Set was crucified on a furka, Buddha sat beneath the Bo (Boa- again the serpent) tree for enlightenment; the list goes on. Most of the character of the Nazarene was stolen from the Persian God "Mithra." In working a spell, it is always important a connection be made.

In the case of Christianity, all of the former Pagan (Gentile) Gods were bound and replaced with fictitious Jewish deities. The Hebrew Virgin Mary replaced Astaroth, the Hebrew Moses legend was stolen from Sargon (both were born in secrecy, left in a reed basket to float down the river and adopted by royalty), Hebrew Abraham was stolen from Hindu Brahma. "Brahma in Sanskrit means "many." The endless list goes on and on. See Exposing Christianity There isn't anything in the Christian religion that hasn't been stolen from Pagan religions pre-dating it from hundreds to thousands of years. The Pagan Gods, being a powerful racial memory in the minds of Gentiles were replaced with Hebrew characters to be slavishly obeyed and worshipped. This set the stage for immense power and control.

Christianity has always been nothing more than a tool to remove spiritual knowledge and power from the Gentile population and to keep us from our Gods, namely our True Creator God given the name Satan, which means "adversary/enemy" in Hebrew . Those Gentiles who were priests and leaders were tortured and put to death. The others who did not follow suffered the same lot and any Gentile even suspected of having ties to the old religions was labeled as a "heretic" and put to death. Of course, the Jews rant and holler concerning the Christian Church's persecution of their small communities during the Middle Ages, but this is the age old playing both sides against the middle and those Jews at the top could care less how many of their own they have to use. Tomás de Torquemada, First Grand Inquisitor of Spain was a Jew.

The Jews have had full control of the Catholic Church (original Christian Church) from the beginning. Most of the Catholic popes were of Jewish origins, such as the late John Paul II who was born of a Jewish mother (Katz) and recognized as a Jew by the Jewish orthodox. Through the Catholic sacrament of confession, the Catholic clergy had everyone, namely the Gentile leaders and nobility over a barrel. They knew their deepest and darkest secrets.

The Catholic Church is the bulwark of Christianity. Since the Protestant reformation, the Jews have also gained control of these sects. The "World Council of Churches" is another example.

The Jews have had a vast pool of psychic energy from which to draw from. The Jews appointed themselves as "The Chosen of God," the star character of Christianity, the Nazarene is a Jew (and a powerful thoughtform), the Virgin Mary and her husband Joseph are Jews, the 12 apostles of the Nazarene (13 makes a coven- again stolen from the Ancient Pagan religions)- all Jews. In addition, all of the characters of the Old and New Testament were stolen from Gentile characters and replaced as the "Chosen" Jews.

So the average Christian Gentile, ignorant to the clandestine workings of the Jews and the occult, pours more and more psychic energy through devotion and prayer into this Jewish energy vortex and people wonder how this minority has most of the world's wealth and power. The Gentiles, namely the Christians have been under a very powerful spell for centuries.

They cut us off from our Gods, our traditions and our spiritual and religious heritage through mass murder, replacing our history with nothing but lies and through fear of the unknown since all Gentile knowledge was taken out of circulation.

Their angelic filth- most have names with the classic seven letters: Gabriel, Raphael, etc. These seven represent the seven chakras and were used to bind the Gentile Gods and make slaves of them using the "Goetia." The Goetic black books or "grimoires" all originated with the Jews, such as "The Key of Solomon," and "The Sacred Magic of Abramelin the Mage" and many more, (these can easily be found online, by typing their titles into a search engine) all originally written in Hebrew as most Gentiles cannot read Hebrew. All use the Hebrew symbols and chants and direct intense blasphemy against the Gentile Gods who have been turned into devils, demons and hideous monsters to be degraded. The Gentile Gods are no longer bound and some of those complacent prophecies slipped such as "Azazel being bound until the end of time." I can assure you he is now totally free.

Christianity goes in steps. Because it is fictitious, it is spiritually unreliable. Certain Christians have at times tapped into this energy vortex and obtained results. Prayer groups and such put forth psychic energy. Deluded Christians are told to "have faith." Having faith is necessary for any spell or directed working of the mind to succeed. With Christianity, it is hit and mostly misses. The few and far in-between hits keep the deluded believing, unknowing this is not any "miracle" but only the power of the mind. The end objective is atheism. The atheist believes in nothing and disregards anything "supernatural" or of the occult. He/she is a sitting duck just waiting to be manipulated by those who possess occult knowledge and power.

More:

The Real Tetragrammaton: Further Exposing Christianity

The Origins of the Name "Satan"

The Ubiquitous Nazarene

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/Old%20Testament.html

53 captures

26 Mar 2012 - 5 Oct 2022

Dec FEB Mar

15

2014 2015 2016

About this capture

Exposing the Old Testament

Most Christians and many others believe the Judeo/Christian Bible to be the word of "God." In truth, nearly everything within the Bible was stolen and corrupted from Pagan religions that predated Judeo/Christianity from hundreds to thousands of years, from all around the world, and in particular, the Far East.

"We shall destroy God" - quote from the Protocols of the Learned Elders of Zion.

The Hebrew written "Five Books of Moses" also known as the "Pentateuch", along with the "Torah" were **STOLEN** and **CORRUPTED** from the Egyptian "TAROT." Note- "Torah" is an anagram of "Tarot." The most noted example of the Tarot is the 78 card pack sold in many stores now-a-days and used for fortune telling. The Tarot consists of five suits [where the five was stolen and corrupted from]: the wands/rods of fire, the swords of air, the cups of water, the pentacles of earth, and the trump of quintessence/ether. The trump suit was omitted from the standard deck of playing cards, and all that remains of the trump is the Fool card, which was kept as the Joker. All of these are elements [fire, earth, air, water and ether] of the human soul and the message of the Tarot aside from its divination capabilities is the Magnum Opus, which leads to physical and spiritual perfection and immortality. All of this was stolen and corrupted into a fictitious history of the Jews, which has nothing whatsoever to do with spirituality.

The Jewish Talmud instructs the Jewish people to destroy Gentiles and enslave them, as "YHVH" in reality is the Jewish people.

Quote from the Talmud:

Sanhedrin 58b. If a heathen [Gentile] hits a Jew, the Gentile must be killed. Hitting a Jew is the same as hitting God.

The fictitious Jewish "God" "Yaweh/Jehova's" name was inserted, replacing the names

of many Gentile/Pagan Gods. The entity "Jehova" is fictitious. The name "Jehova" was stolen from the Roman God "Jove" for one.

"The pious Dr. Parkhurst. . . proves, from the authority of Diodorus Siculus, Varro, St. Augustine, etc., that the Iao, Jehova, or Ieue, or Ie of the Jews was the Jove of the Latins and Etruscans..." "YHWH/IEUE was additionally the Egyptian Sun God Ra: Ra was the father in heaven, who has the title of 'Huhi' the eternal, from which the Hebrews derived the name 'Ihuh.'" "Jewish mystical tradition viewed the original Jehova as an androgyne, his/her name compounded as Jah [jod] and the pre-hebraic name of Eve, Havah, or Hawah, rendered he-vau-he in Hebrew letters. The four letters together made the sacred Tetragrammaton, YHWH, the secret name of God..." We can also see where the antagonistic story of Zeus [Jove] and Prometheus was used to promote the concept of a rebellious God who was condemned and ostracized for bringing knowledge to humanity." 1

Humanity's original religion was polytheistic [having many different Gods]. In the original Hebrew Bible, the word "Elohim" is used. "In spite of the monotheistic endeavors of the compilers and editors of the book of Genesis, struggling to proclaim faith in a sole deity in a world that in those days believed in many gods, there remain numerous slip-ups where the biblical narrative speaks of gods in the plural. The very term for 'deity,' [when the Lord is not specifically named as Yaweh], is not the singular El but the plural Elohim. 2

The dual aspect of Christianity was stolen from the duality of Zoroastrianism, which preceded the Christian religion by centuries. 3 Yaweh/Jehova replaced Ahura Mazda, and the Old Gods who were the Original Gods [Ahriman, which is Aryan and means "noble" in Sanskrit] were labeled as "evil" in order to establish the supreme monotheism of Yaweh/Jehova. The Original Gods were turned into Demons and monsters which represented evil. 4 Most wound up in the "Goetia." Note the similarity of the root "Goet" meaning "Devil" and the derogatory Jewish word for Gentile, which is "Goy" or plural, "Goyim."

This excerpt quote from the Catholic Encyclopedia is very revealing:

In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

DEMONS ARE THE GODS OF THE GENTILES!!!!

Mithra, the celestial intermediary between Ahura Mazda and Angra Manyu [Ahriman], has numerous striking parallels with the Nazarene "Jesus Christ." Mithra was a savior, who like the Nazarene was announced by prophets, whose birth took place in a cave [many accounts of the birth of the Nazarene claim that he also was born in a cave], and the appearance of an exceptional star. Mithra would later supplant Vishnu, who in pre-Zoroastrianism Vedism had been the world's savior. 5

The following is proof of the many different and diverse sources of which the authors of the Judeo/Christian Bible stole from:

THE CREATION/GENESIS:

The Enuma Elish predated the bible by a minimum of 1,000 years, and is presumed to be much older. The tablets are now in the British Museum.

The Atrahasis Story predates the biblical Genesis account by over 1,000 years or more. Both of these creation accounts predate Christianity and the Judeo/Christian Bible by centuries. Both reveal there were "GODS" not "One God." This is where the Jews made mistakes, along with the many contradictory scriptures. It is glaringly obvious the Judeo/Christian Bible is not the word of "God." The foolish bible thumping idiots rant and rave how "God is perfect." Right there is another contradiction. For a long list of endless contradictions, [click here](#)

Both of these creation accounts predate Christianity and the Judeo/Christian Bible by centuries. Both reveal there were "GODS" not "One God."

Genesis Chapter 1, verse 26 reads: "And God said "let us make man in our image, after our likeness...."

This right here debunks the Jewish monotheistic Yaweh myth.

The extra-terrestrial God, known as Ea [Satan] created human beings through genetic engineering, and several other Gods/Goddesses were involved in the creation. See the image of the Sumerian Creation below. This was originally carved in rock, thousands of years old; predating Judeo/Christianity.

THE FLOOD

The Flood Story from Gilgamesh predates the Christian account by well over 1,000 years or more.

The Judeo/Christian Bible claims that "Yaweh" incited the flood. In truth, "Enlil" allowed the flood to take place. Tracing Enlil's origins here on earth, we have found he is also known as "Bel" which evolved into the name "Baal" and eventually "Beelzebub" who was God of the Philistines.

The "Flood" is another ancient ALLEGORY that was STOLEN and corrupted from the original Pagan religions and has to do with the flood of energy during the working of the Magnum Opus, after which there are visions of colors indicating an important stage has passed. The allegory of the colors is where the Jewish scriptwriters got the "rainbow" and "Jacob's coat of colors" [the aura]. Allegories and CONCEPTS were STOLEN and corrupted into unsavory Jewish characters for Gentiles to slavishly worship. Sacred religious teachings intended for humanity to evolve spiritually were desecrated and replaced with Jewish literary trash. These FICTITIOUS Jewish characters have NOTHING whatsoever to do with spirituality or advancing one's soul.

"Noah" built an ark

EA warned "ZIUSUDRA" aka "UTNAPISHTIM," not "Noah" about the impending flood and instructed him on building an ark. The legend is Sumerian and Akkadian/Babylonian in origin. The "Atrahasis Epic" is the Akkadian/Babylonian account of the Great Flood.

A "dove" returned to the ark with an olive branch signifying the flood was over and the waters receded. In the original Sumerian account, a RAVEN, instead of a "dove" finds dry land. 6

THE TOWER OF BABEL

AGAIN, more than one God is involved. Also, the Gods departed from the Earth during the flood. Note "GODS."

The Bible claims that "Yaweh" confused the languages of the people's constructing the Tower of Babel. This is not so. AGAIN, the Jewish authors of the Judeo/Christian Bible screw up and evidence of more than one God is plain to see:

Genesis Chapter 11; verse 7:

"Let us go down and there confound their language that they may not understand one another's speech." AGAIN, more than one God is involved. Note the "us."

The "Tower of Babel" is another ALLEGORY. In ancient times, humans could communicate telepathically, without words. This was taken from us, but is now becoming a reality again as many of us are experiencing this through the opening of the mind and soul through power meditation.

THE TEN COMMANDMENTS

Many of the Old Testament laws, along with the Ten Commandments were stolen from: The Code of Hammurabi

Below is a photo of the basalt stele showing the Sumerian Sun God Shamash giving Hammurabi the tablet listing the laws. "Shamash" is also known as "Azazel," the leader of the so-called "Fallen Angels," the "Igigi" Nordic extra-terrestrials who took human wives.

Example: Exodus 20:

16 Thou shalt not bear false witness against thy neighbour.

Stolen from the Code of Hammurabi, 3: "If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving a life, that seignior shall be put to death."

More stolen from the Code of Hammurabi:

Exodus 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Hammurabi 196: "If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye."

Hammurabi 200: "if a seignior has knocked out a tooth of a seignior of his own rank, they shall knock out his tooth."

The Sumerian Code

The Ur-Nammu Code is the oldest Ancient Near Eastern law code recovered by archeologists. The Sumerian Code from 1800 BCE belongs to this oldest enduring legal tradition.

The Hittite Code

While Hittite law was similar in many ways to the Hammurabi law codes the "Hittite Code" containing two hundred paragraphs of regulations demonstrates a tolerance for sexual immorality with a strong emphasis upon financial concerns. The Hittites cultivated barley and wheat, brewed a barley beer. Silver pieces were circulated as currency.

The Middle Assyrian Code Decreed by Tiglath-Pileser I, Emperor of Assyria from 1115-1077 BCE. Originally a legal code emphasizing the social concerns and interests of the Assyrian Government. Discovered in 1903 at Ashur in Iraq. Written in Cuneiform on 15 baked clay tablets. Numerous laws in the biblical books of Exodus, Deuteronomy and Leviticus have been stolen from The Assyrian Code.

The Neo-Babylonian Code

The writings in the biblical book of PROVERBS were STOLEN from numerous sources:

The Words of Ahiqar

Ahiqar was an advisor to Sennacherib, king of Assyria from 704-681 BCE. In 1906 German archaeologists excavated a copy of his teachings, inscribed upon eleven sheets of palimpsest papyrus, from the debris of Elephantine which is today part of the city of Aswan in Southern Egypt.

Parallels:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
Prov.20:20

STOLEN from:

"Whosoever takes no pride in the names of his father and mother, may the sun not shine upon him." Ahiqar 9:137

He who spares the rod hates his son, but he who loves him is careful to discipline him;
Prov. 13:24

STOLEN from:

"With-hold not thy son from the rod, else thou wilt not be able to save him from wickedness." Ahiqar 6:81

Through patience a ruler can be persuaded, and a gentle tongue can break a bone.

Prov. 25:15

STOLEN from:

Soft is the utterance of a king; yet it is sharper and stronger than a two-edged knife."

Ahiqar 7:105

The Teachings of Amen-em-opet

Amen-em-opet, son of Ka-nakht, taught in Egypt between 1200 - 1000 BCE. The text is found in British Museum Papyrus 10474 and a portion on a writing tablet in Turin, Italy. The papyrus is said to have come from Thebes and is speculated to be of the 10th and 6th centuries BCE.

Parallels:

Pay attention and listen to the sayings of the wise; apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips.

Prov. 17-18

STOLEN from:

Give they ears, hear what is said,

Give they heart to understand them

Let them rest in the casket of thy belly

That they may be a key in they heart."

Amen-em-opet 3:10

Do not exploit the poor because they are poor and do not crush the needy in court.

Prov. 22:22

STOLEN from:

"Guard thyself against robbing the oppressed

And against overbearing the disabled."

Amen-em-opet 2:1

If your enemy is hungry, give him food to eat; if he is thirsty give him water to drink. In doing this, you will heap burning coals on his head and the Lord will reward you.

Prov. 25:21-22

STOLEN from:

"Leave him in the arms of the god;

Fill his belly with bread of thine

So that he may be sated and may be ashamed."

Amen-em-opet 5:8

Do not move an ancient boundary stone or encroach on the fields of the fatherless, for their Defender is strong; he will take up their case against you.

Prov. 23:10-11

STOLEN from:

"Do not carry off the landmark at the boundaries of the arable land

Nor disturb the position of the measuring cord

Be not greedy after a cubit of land

Nor encroach upon the boundaries of a widow."

Amen-em-opet 7:12-15

Better a little with the fear of the Lord than great wealth with turmoil

Prov. 15:16

Better a little with righteousness than much gain with injustice.

Prov. 16:8

STOLEN from:

Better is a measure that the god gives thee,

Than five thousand taken illegally."

Amen-em-opet 8:19

[This one also smacks of the Nazarene feeding the "five thousand."]

Better a meal of vegetables where there is love than a fattened calf with hatred. Prov. 15:17

Better a dry crust with peace and quiet than a house full of feasting, with strife. Prov. 17:1

STOLEN from:

"Better is bread when the heart is happy

Than riches with sorrow."

Amen-em-opet 9:9

Do not make friends with a hot-tempered man, do not associate with one easily angered, or you may learn his ways and get yourself ensnared, Prov. 22:24-25

STOLEN from:

"Do not greet thy heated in thy violence
Nor hurt thy own heart thereby"
Amen-em-opet 13:8

You will vomit up the little you have eaten and will have wasted your compliments.
Prov. 23:8

STOLEN from:
"The mouthful of bread too great thou swallowest and vomitest up."
Amen-em-opet 14:13

Do not boast about tomorrow, for you do not know what a day may bring forth.
Prov. 27:1

STOLEN from:
"Do not spend the night fearful of the morrow
At daybreak what is the morrow like?
Man knows not what the morrow is like."
Amen-eo-opet 19:11

Many are the plans in a man's heart, but it is the Lord's purpose that prevails. Prov.
19:21
In his heart a man plans his course, but the Lord determines his steps.
Prov. 16:9

STOLEN from:
"One thing are the words which men say
Another is that which God does."
Amen-em-opet 19:15

Have I not written thirty sayings for you, sayings of counsel and knowledge.
Prov. 22:20

STOLEN from:
"See thou these thirty chapters
They entertain; they instruct
They are the foremost of all books."

Amen-em-opet 27:5

The Teachings of Ptah-Hotep

Ptah-Hotep taught around 2450 BCE, during the 5th Dynasty of The Old Kingdom of Egypt. His teachings were preserved on both clay tablets and papyrus sheets and are presently at the Bibliothèque Nationale in Paris. In addition to the book of Proverbs, many of the writings in the books of Ecclesiastes and Sirach were also stolen from the Teachings of Ptah-Hotep.

Egyptian Love Songs

The Egyptian Love Songs are 1,000+ years older than those in the Song of Solomon. The parallels are unmistakable. The Papyrus Harris 500 was discovered at Thebes in the Ramesseum Complex in the Karnak Temple.

The Visions of Nefertiti

Both the biblical books of "Kings" and "Daniel" echo the scenario of entertaining a king along with the prediction of his downfall. The theme of the slave who would be king is repeated in "The Story of Hagar [Genesis chapters 16 and 21]. The Visions of Nefertiti dates back to the reign of the Pharaoh Snefru [2680- 2565 BCE]. He calls for Nefertiti to entertain him. Nefertiti predicts the downfall of the Old Kingdom and the establishment of a new Dynasty by Amen-em-het I [1991- 1786 BCE].

Also, most of what was written in the biblical books of Exodus, Leviticus and Deuteronomy was taken from the above- NOT from "Yaweh." There are xians who are stupid enough to believe their "Yaweh" is the only god. "No Gods before me."

MORE STOLEN:

The Story of Joseph and Potipher's wife; Genesis Chapter 39. STOLEN from The Story of Anubis and Bata [Egyptian in origin].

PARALLELS TO THE MOSES STORY:

The birth of Sargon

The birth of Horus

1. The secrecy factor surrounding the birth
2. The placing in a reed basket, covered with bitumen
3. The setting in a river
4. The recovery and adoption Much of the biblical book of PSALMS was stolen from:

The Hymn to the Aton

The Hymn to the Aton can be found in the Tomb of Eye. 1365- 1348 BCE.

The Stories of Ba'al and Anat

Inscribed upon six clay tablets, in the Ugaritic Language; cuneiform script. Circa 1400 BCE.

The Lament for Ur

Many of the writings in the biblical book of Joshua were stolen from:

The El Amarna Letters
The Stele of Merneptah
More stolen writings in the biblical book of Judges:

The Story of Aqhat
The Diary of Wen-Amon
The Gezer Almanac
The biblical books of Samuel and Kings also contain much stolen material from:

The Mari Prophecies
The Stele of Mesha
The Karatepe Inscription
The Annals of Shalmaneser III
The Black Obelisk of Shalmaneser III
The Annals of Tiglath-Pileser III
The Annals of Sargon II
The Siloam Inscription
The Yavne-Yam Inscription
The Lachish Letters
The Arad Ostraca
The Annals of Sennacherib
The Annals of Nebuchadnezzar II

More stolen material in the biblical books of Ezra and Nehemiah from:

The Cylinder of Cyrus
More stolen stories and writings in the biblical books of Job and Ecclesiastes:

The Story of Keret
Here is the original story of Job, written in the Ugaritic language [Cuneiform Script], composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and Jehovah. Keret's family tragedies and illness are comparable with the story of Job. In the original tale, "Satan" never even entered into the picture.

The Sufferer and the Soul
The Farmer and the Courts
The Sufferer and the Friend

As we can see from the above, the Christian "religion" is based upon stolen material that has been twisted, warped and distorted to manipulate, confuse and incite fear into humanity. It has taken the ORIGINAL GOD AND CREATOR OF HUMANITY EA/ENKI aka SATAN/LUCIFER and turned him into an assumed enemy of humanity. "We shall destroy God" -- The Protocols of the Learned Elders of Zion. Christianity has been used to blaspheme, ridicule and malign the Old Gods, create estrangement and enmity from legitimate deities of which it replaced with the false god "Yaweh/Jehovah." In addition, this monstrous program is used as a tool to create a defenseless mentality; that of a slave, to psychologically disarm the Gentile populace into accepting communism, another Jewish brotherhood program.

It is often said that the true evil cannot create anything. Everything of the true evil is artificial. In truth, "God" and the "Devil" are backwards. This foul religion's entire foundation is composed of stolen material. In addition, it is anti-life and suicidal. There is nothing at all spiritual about it. The purpose of all of this is to completely cut humanity off from the true Creator God who is Satan. In doing so, the reptilian aliens and those who are working for them will achieve the goal of enslaving the human race through the Jewish program of communism. Satan gives us knowledge and power. Without him, humanity has nothing. The true evil is also known as the master of lies and deception. What greater deception is there for followers of these religious scams to curse and blaspheme their own Creator? Many of the ancient Pagan religions such as the Greeks and the Romans shared legends and pantheons. This is entirely different from Christianity, that has worked relentlessly and brutally to destroy any and all other religions, claiming it to be the only true one.

"IN THE SECRET OF MY KNOWLEDGE THERE IS NO GOD BUT ME"

-SATAN

From "Peace Be Unto Him"

- 1 The Christ Conspiracy, The Greatest Story Ever Sold by Acharya S pages 94-95
- 2 The Stairway to Heaven by Zecharia Sitchin, page 99.
- 3 World Book Encyclopedia article on Zoroastrianism, © 1989
- 4 A History of the Devil by Gerald Messadié
- 5 Cambridge illustrated History of Religions, edited by John Bowker. Pages 216- 217
- 6 Mesopotamia by Pamela F. Service, page 44.

Other References:

The Holy Bible- King James Version

The Ancient Near East, Volume I, edited by James B. Pritchard © 1958

Old Testament Parallels: Laws and Stories From the Ancient Near East by Victor H. Matthews and Don C. Benjamin© 1991

A History of the Devil by Gerald Messadié© 1993, 1996

Encyclopedia Britannica

BACK TO EXPOSING CHRISTIANITY

http://see_the_truth.webs.com/New%20Testament.html

41 captures

19 May 2012 - 14 Aug 2023

Mar MAY Jun

03

2014 2015 2016

About this capture

Exposing the New Testament

"It has served us well, this myth of Christ"

-Pope Leo X [1475-1521]*

THE MYTH OF THE RESURRECTION:

STOLEN!

The resurrection is a common theme found in numerous completely different religions throughout the world, symbolic of a descent to the underworld and a later return.

Mesopotamia: Ishtar's/Inanna's descent and return [she was resurrected from the dead], Egypt: Osiris, God of the Underworld was resurrected, Greece: Persephone's descent into the underworld and return, the list of resurrected Gods is extensive and is based a concept, not actual characters. This allegory is based upon the Magnum Opus and what is known as the "Nigredo Stage." For more information, read the article Exposing Spiritual Corruption: Spiritual Alchemy & the Bible.

THE NUMEROUS TRINITIES:

Anu, Enlil and Ea- the Christian Church stole their "God the Father," and "God the Son" from this one.

Bel-Saturn, Jupiter-Bel, and Baal-Chom

Brahma, Vishnu, and Siva

Mithra, Varuna, and Indra

Jupiter, Juno, and Minerva

Osiris, Isis, and Horus

Three-bodied goddess Hecate

Three-headed Scylla

Triune divinities of the Cabiri.

Three-headed Dog, Cerberus

Taoism: the trinity San Qing [Three Pure Gods]. Yu Qing [Jade Pure] Shang Qing

[Upper Pure] and Tai Qing [Great Pure]
Monju Bosatsu, Fugen Bosatsu and the historical Buddha called the "Shaka Trinity"
[SHAKA SANZON]
Ka [Spirit or Ether], Ba [Body], and the Ankh [Immortality]
Tamas [Stability] Sattwa [orderliness] Rajas [Restlessness] from the "Guna" Sanskrit translation
Artemis, Aphrodite, and Hecate
Kore, Persephone, and Demeter
Shen [Spirit], C'hi [Vitality], and Ching [Essence] the three treasures of Taoist Wai Tai [internal alchemy]
Alpha, Omega, and Iota
The Devil's Trident [the "Trishul"]
Of course, we can't forget "the Father, the Son and the Holy Ghost."

The Nazarene's crucifixion is nothing new. Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The Norse God Odin preceded Jesus the Christ. Odin hung from a tree and experienced a death of sorts to obtain knowledge. Through being "reborn," he obtained gnosis [advanced spiritual knowledge], as did the Egyptian God Set who was "crucified" on a "cross" known as a furka.¹ In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. This is also the meaning of the hanged man card in the Tarot. The Buddha also sat beneath a "Bo Tree." "Bo" is of "Boa" meaning "serpent" the kundalini. The tree is an ancient depiction of the human soul, with the trunk being symbolic of the spine and the branches symbolizing the 144,000 nadis with the leaves and fruits symbolizing the fruits of meditations; the life force and powers of the mind and soul. In addition, Krishna, Marsyas, Dodonian, and Zeus also hung from trees. "144,000" is another Jewish/Christian Biblical corruption of an allegory having to do with the nadis of the human soul, of which are special pathways for the life-force.

Below is a further list of Gods who hung from trees:

Tammuz of Syria, 1160 BCE
Wittoba of the Telingonese, 552 BCE
lao of Nepal, 622 BCE lao is often spelt "Jao" sound familiar? This is the root of the Hebrew god "Jehova."
Hesus of the Celtic Druids, 834 BCE. Note the similarity of "Hesus" with "Jesus."
Quetzalcoatl of Mexico 587 BCE
Quirinus of Rome 506 BCE
Prometheus 547 BCE "In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod and other writers, it is stated that he was nailed to an upright beam of timber to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits."

Thulis of Egypt, 1700 BCE

Indra of Tibet, 725 BCE

Alcestos of Euripedes, 600 BCE

Atys of Phrygia, 1170 BCE

Crite of Chaldea, 1200 BCE

Bali of Orissa, 725 BCE

Mithra of Persia, 600 BCE

The above list was taken from the book "The World's Sixteen Crucified Saviors" by Kersey Graves, Sixth Edition- 1960

Also, the regarding the name "Jesus," the five letters represent the five elements- fire, earth, air, water, and quintessence of the human soul, the fictitious character was stolen from Pagan ALLEGORIES- he was said to have lived "33 years" which correspond to the vertebrae of the human spine where the kundalini serpent ascends, which transforms the human mind and soul into super consciousness. This is what is meant by a 33rd degree Mason. The two others who were crucified along with the Nazarene make up another trinity and are again ALLEGORIES of the three major sections of the soul where there is a cross of energies; the main being the neuter heart chakra [larger cross], where the shoulder chakras have wings and the two smaller hip and sixth chakras. For those of you who are unfamiliar with the occult, study everything on this website and also the Joy of Satan website which is very revealing regarding spiritual knowledge.

The Nazarene was invented from a CONCEPT. The Nazarene is what is known as the chi, the "witchpower," "prana" and other terms for the powers of the human mind and soul. The many depictions of halos indicate the risen Serpent of Satan, also known as the kundalini. The cross was originally equal-armed and is the shape of the human soul. This has been hideously corrupted as well. The "Jesus Saves" bunk that Christians parrot out like a pull on the cord child's toy, is false. In reality, only your own powers will save you. Through power meditation, we can heal ourselves, and survive situations that will prove disastrous to those who lack this knowledge. The ascended serpent is the prerequisite for the Magnum Opus working that makes one physically and spiritually perfect and immortal. This is another area where the deluded Christians keep repeating the "everlasting life" phrase without any idea of what it really is, means or how to obtain it.

The Latin cross was not a part of Christianity until the 7th century and not fully acknowledged until the 9th century.

Primitive churches preferred to represent the Nazarene with the lamb. The lamb, by the way is another stolen symbol. The lamb of Easter is represented by the sign of Aries the Ram" [which begins on March 21st of every year]. The Lamb was also carried by Hermes and Osiris.

The spring lamb, symbolic of when the sun enters the sign of Aries, which is symbolized by the ram, also has to do with beginning the Magnum Opus working.

CHRISTIAN HOLIDAYS HAVE BEEN STOLEN AS WELL. ALL COINCIDE WITH PAGAN HOLIDAYS AND NOTED TIMES OF THE YEAR.

EASTER was stolen from Astaroth. Originally known as "Ashtar." This holiday coincides with the Vernal Equinox of spring when day and night are of equal length. This holiday is known as "Eastre" to the Anglo-Saxons. As the Goddess of fertility, she was associated with rabbits and eggs. The Christians stole this holiday and corrupted its meaning. Other names for the holiday include: Easter, Eastre, Eos, Eostre, Ester, Estrus, [Estrus is when an animal goes into heat; mating season], Oestrus, Oistros, and Ostara. Again, the "Lamb of God" was stolen from the Zodiac sign of Aries the Ram, which occurs every spring.

THE YULE SEASON, December 25th. Coinciding with the Winter Solstice, December 25th is close to the shortest day of the year, and is the birth date of the Persian God Mithra, and is the Roman Holiday of Saturnalias. The tree, decorations, baking, gifts and celebrating have NOTHING to do with the Nazarene. These are carry-overs from Pagan celebrations. Again, the tree with the lights and decorations is symbolic of the risen serpent, the soul that has been lit up, as all of the 144,000 nadis are alive with energy. The shape of the fir tree, as it culminates in a point, symbolizes the welling up of energy to the top of the head, no different from the symbolism of the Egyptian pyramids, terminating in a point. There are many different Pagan Gods associated with and celebrated around or on December 25th.

"All Saint's Day" corresponds with "Halloween/Samhain."

"Assumption Day" coincides with "Lammas Day" of the "Summer Solstice."

All of these holidays which were originally GENTILE/PAGAN have been replaced to conform with and focus on fictitious Jewish characters.

For more detailed information regarding the theft and corruption of Pagan holidays, see The Stolen Year

CHRISTIAN VESTMENTS AND THEIR WITCH/SORCERER PARALLELS:

The Cincture is a parallel to the Witch's Cord or Girdle

The Alb is a Ceremonial Robe

The Bishop's Miter is a copy of the Ancient Egyptian Crowns of the Gods and the Pharaohs

The Crosier represents the sorcerer's blasting rod and bears a strong resemblance to the Ancient Egyptian Crook

THE CHRISTIAN ALTAR IS SET UP NEARLY IDENTICAL WITH A RITUAL ALTER FOR WITCHCRAFT:

The usual Christian mass/service makes use of the following:

The Bell

The Incense burner/Thurible

The Candles

The Host

The Book

The Chalice filled with wine

Oil

Yet, in spite of this, the Christian Church murdered en masse, those accused of being witches, sorcerers and those of Pagan religions.

THE SORRY JOKE OF CHRISTIAN SACRAMENTS:

With Christian sacraments, it is obvious they are bogus. One can come and go as one pleases and they have no meaning. Of course this stands to reason as they were all stolen. Some blatant examples:

Baptism with water

STOLEN!

Confession- stolen from the Papyrus of the Royal Mother Nezemt

The Communion Host

STOLEN!

During a mass or church service, the priest or minister recites the line of "Eat my body and drink my blood" for the blessing of the communion host/Eucharist. This is a simulation of a human blood sacrifice. For more in-depth information, please see The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The "Holy Spirit"

The "Holy Spirit" supposedly descended upon the apostles of the Nazarene in tongues of fire. AGAIN, this is the Serpent of Satan, the kundalini, and has been stolen and corrupted from Pagan religions, especially those of the Far East. Paganism has been labeled as "Satanism." Also, the word "Pagan" means "Gentile."

Acts 2:2-4

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Serpent is known to bring knowledge and expanded consciousness; enlightenment.

"Ushnisha" is known as "flame of invisible light" sat upon the head of the Buddha or Buddhist holy man indicating divine intelligence.

The flames are the ascended kundalini serpent, which is of Satan.

The Rosary was stolen from Tibetan Mala Beads. Mala beads are used for counting mantras, by sliding the fingers from bead to bead, so one is not distracted by having to keep track of the numbers during meditation. The repetition of the "Hail Marys" and the "Our Fathers" most common to Catholicism were stolen and corrupted from the Far East Asian Mantras. A Mantra is a word of power, vibrated repeatedly to focus the mind in meditation, and to manifest one's wishes and desires into reality. "AUM" is the most common, and this is where the Christian used word "AMEN" was stolen from; also from the Egyptian God Amon, whose name means the same "AUM." The robotic repetitious prayers recited over and over again in Christian Churches are also corrupted imitations of mantras.

The church steeple is a copy of the Egyptian Obelisk; the only difference is the crucifix on top. We are all familiar with the Egyptian obelisk, such as "Cleopatra's Needle." This has a lot in common with the "Maypole." The "Maypole" was the symbol for the May King's phallus [erect penis]. This is a symbol of fertility. On the eve of Beltane [April 30th], celebrants danced around the maypole. The original Egyptian obelisks were symbols of the phallus. They represented the erect organ of the earth God "Geb" as he lay on the ground trying to reach up to unite himself with the Goddess "Neith/Nut" of the overarching sky. Unbeknownst to most Christians, their church steeple is a symbolic erect penis with a cross on top.

The HALO, indicative of a risen Serpent of Satan [kundalini], was stolen from Hindu Gods and the Buddha. Both religions predated Christianity by centuries.

That annoying fish symbol the Christians use has also been stolen and corrupted. It is called a "yoni" and the Christians turned it on its side. It is really a vagina and its correct position is seen here at left. The yoni is a very ancient symbol and can be seen in many old decks of Tarot cards, as is pictured here.

Christians venerating relics, ringing bells and burning incense are unwittingly imitating Hindu rituals that were established many centuries before Judeo/Christianity.

The praying hands were stolen as well. They are an ancient Yogic Mudra. There are statues of the Hindu Gods and also the Buddha with the praying hands known as the "NAMASTE MUDRA." The folded hands as well, are a variation, and another mudra that was stolen. Mudras are used in meditation to connect the minor chakra circuits in the hands and fingers. Many Yoga asanas have these as well. Check any on-line images of Hatha Yoga postures. Yoga predates Christianity.

The Saints took the place of the Old Gods in the Catholic religion as the pope used this replacement method for converting polytheists to monotheism. Ancient Pagan Temples, along with libraries that contained important spiritual texts, were destroyed and razed by Christians. Christian churches were built often over these. Many Pagan temples were built on Ley Lines, especially in Europe.

*The Atlantis Blueprint, page 267 by Colin Wilson
©2002

1 The Woman's Dictionary of Symbols and Sacred Objects" by Barbara G. Walker, Page 54.

BACK TO EXPOSING CHRISTIANITY

<http://www.angelfire.com/dawn666blacksun/Desecration.html>

18 captures

31 Aug 2014 - 9 Sep 2021

May SEP Apr

08

2014 2015 2016

About this capture

Ancient Gentile Religious Texts:
Replaced With Meaningless Rabbinical Drivel
and
Jewish Literary Filth

The Jews control nearly all of the world's wealth of which they siezed through occult power. This power was forcibly removed from the Gentiles through the Jewish tool of Christianity, where the Gentile Gods were all replaced with imposter Jewish characters and archetypes, leaving the names and characters of the Original Gods to be blasphemed as hideous Demons and insulting monster images. Gentile legends were stolen, twisted and corrupted and perverted into Jewish literary trash.

Sacred texts which contained the wisdom and teachings of the Gentile Gods, designed to help and give to humanity the knowledge to advance the soul and to reach a higher level of spirituality were systematically replaced with Jewish literary filth and meaningless rabbinical drivel that fills up the Talmud, the Torah and the Judeo/Christian bible. The so-called "Torah" is really a perversion of the Egyptian Tarot. The same as with the Kabbalah. This is why the Judeo/Xian Bible contains to many dire warnings to keep Gentiles from accesssing occult knowledge.

"Yeshua" which is "Jesus" means "May his name be blotted out." It is so obvious who

they are referring to here. That worthless king of slaves hanging off a cross is a fictitious imposter, another Jewish archetype designed to replace the Real Gods, namely our Creator God who is SATAN and erase his existence from our memory (May his name be blotted out). This is not only a huge slap in the face for Gentiles, but an abomination to our Gods.

The more I study, going deeper into the occult, it is glaringly apparent SATAN is GOD.

What is left of the original texts which were altered is nothing but Jewish literary trash, rabbinical bullshit writings and other Jewish garbage. Modern occult teachings have been infested with Hebrew letters, Jewish angelic archetypes and are based upon the Jewish version of everything. Blatant examples include (King James version of the Bible):

2 Kings 18: 27 "But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

Job 20: 7 "Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?"

The story of Job was stolen from "The Story of Keret." The original story of Job, was written in the Ugaritic language (Cuneiform Script), composed circa 1400 BCE by "Ilimilku The Scribe." This epic involves "Keret" and the God "El." NOT Job and fictitious "Jehova." In the original tale, "Satan" never even entered into the picture. Other Gentile legends that compose the Job epic include:

The Sufferer and the Soul

The Farmer and the Courts

The Sufferer and the Friend

Writings concerning excrement were not in the original texts.

More rabbinical filth includes:

Proverbs 26:11 "As a dog returneth to his vomit, so a fool returneth to his folly."

Isaiah 19:14 "The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit."

Isaiah 30:22 "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence."

Jeremiah 4:4 "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire,

and burn that none can quench it, because of the evil of your doings."

Jeremiah 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

The above is just a tiny sample of the endless Jewish literary filth that fills the bible, which was designed to deceive and enslave the Gentiles. This is what the teachings of our Gods have been replaced with. This sick garbage has been indoctrinated into Gentile children and force fed to the Gentile people throughout their entire lives. It is no wonder so many have such a negative view of spirituality.

Few people are familiar with the Egyptian Kabbalah. The True Kabbalah is an instruction of four dimensional meditation of which is very powerful; using specific chants, tones and vibrations and applying these to different aspects of the soul. The original kabbalah was based upon the runes of which are based upon the constellations, like the Tarot. This is only a very brief summary as the instructions are complex and require much study.

What the Jews have done with this is again, they took it out of circulation, keeping this knowledge in the hands of the top Jews for world control (why they have so much wealth and power), and used their tool of Christianity to murder the Gentiles who had this knowledge, such as the Druids.

Pretty much all that is left in public circulation is remnants of sacred knowledge that have been desecrated, corrupted and defiled, of which only few twisted and distorted scraps remain, such as the "gematria" which is a corruption of and used as a distraction from the real texts and that Jewish story about the "golem" of which is based upon the elements and their corrupted "tree of life." Fictitious Jewish "YHVH" and Jewish angelic archetypes are always held in esteem while Gentile Gods are relegated to the "qlippoth" of death, filth and excrement.

http://see_the_truth.webs.com/stolen_kaballah.htm

36 captures

26 Mar 2012 - 2 Dec 2022

Feb APR Jun

23

2013 2015 2016

About this capture

The Stolen Kabbalah

The Kabbalah is not Jewish in origin. The Jews stole and altered the kabbalah from the Egyptians. As a matter of fact, the word "Kabbalah" is an alteration of "KA BA ANKH."

To further emphasize the Egyptian origins of the Kabbalah, we can break the word down: Egyptian religion held that what we call the spirit or soul consisted of three distinct parts: the KA, the BA, and the ANKH. Egyptologists characterize the KA (represented by two upraised arms) as the individual's "vital force" or "spiritual twin." Pharaohs could have several kass; mere mortals- only one. The "KA" is the etherial double of one's physical body; the ghost or image of one in the present or immediately preceding life. The "BA" is the soul. The soul has no relation to the image of the body as it reincarnates from body to body throughout the lifetimes. The reason the pharaohs who were very close to the Gods could have several kass more than likely came from an ability to shapeshift during astral projection. This ability is of the Gods.

The ANKH is the life force; the aura, the "light body."

The Hebrew letters that many occult societies use in their ceremonies and such are bogus as Hebrew certainly isn't the original writing or language. It is used for control.

Just as the imposter Christianity replaced the original religions, it is the same with the Hebrew, only worse as Christianity is a tool of the Jews. Through Jewish infiltration, (a good example is what was done to Freemasonry), Hebrew letters and mysticism were pushed on occult societies. This is no different than how Christianity has been force fed to the populace. This is their control. They play both sides against the middle. On the one side, they control the Gentiles through their program of Christianity and on the other side, through their infiltration of occult societies. With the occult societies, they have controlled "Paganism" and "Satanism." Each side recognizes the other as an arch enemy. This is nothing more than a diversion and distraction; Gentile vs. Gentile, while the Jews look on and wait for us to destroy ourselves to where they can advance unimpeded and claim the world for themselves. All of the above are chock full of Hebrew archetypes, symbolism, imposter deities, language, writing, and the stolen, corrupted twisted "culture" of which they have nothing of their own. Even atheist and "freethinking" organizations are controlled by the Jews. Here, they push the Jewish invention of communism. Communism (where spirituality is no longer recognized), is the stepping off point for Christianity. One is force-fed a program of lies and corruption and finally reaches a state where they question and then deny anything spiritual. Because these Jewish based religions are bogus and based on total materialism, little if anything every happens of a spiritual nature.

The runic kabbalah was lost. The runic kabbalah is the key to using the runes. The Druids used the runic kabbalah extensively. They were all butchered by the inquisition and the penalty for possessing or using runes was death. All spiritual knowledge was systematically destroyed and removed.

The runes are based upon the constellations and are very close to, if not the original script, given to us from the Gods. The runes are similar in many ways to the shapes of the ancient cuneiform letters. The letter lines connect the planets of the constellations, each into a specific shape.

"YHVH" is definitely not a being, but is representative of the four elements.

This, again, was stolen and judafied like everything else.

There is no need for the Jewish "yod heh vau heh." For Gentiles, real power comes from the runes, not from Hebrew letters. The Jews corrupted, abused and desecrated the original kabbalah and claimed it as their own. Gentile peoples, like the Druid Priests who had the knowledge of the real kaballah were viciously tortured to death and slaughtered.

Our Gods have been heinously blasphemed and replaced with Jewish imposters. The real meaning of the name of "Jesus" "Yeshua" is "May his name be blotted out." It is even more obvious with the meaning of the name that this Jewish character is an imposter. All of our Gods and namely our Creator God known as "Satan"; the Jews have worked to remove all knowledge of them and replace them with lies.

Our teachings and sacred texts were taken from us, corrupted, desecrated, abused, and passed off as "Jewish" in origin.

Our people, our High Priests, and great spiritual teachers have been decimated by the Jewish tool of xianity.

Our holidays and celebrations have been desecrated and corrupted into xian filth, where fictitious Jewish deities are worshipped while our own True Gods are blasphemed and cursed.

Our spirituality has been transformed and corrupted with Jewish lies and materialism and has been held up to ridicule as something that is nothing but nonsense.

WORST OF ALL: EVERY NATION AND PEOPLE THE JEWS HAVE STOLEN FROM, THEY HAVE SLANDERED AND MALIGNED IN THEIR FICTITIOUS WRITINGS SUCH AS THE BIBLE. EGYPT IS A BLATANT EXAMPLE. IN THEIR BABBLINGS, THE JEWS DESTROYED THE PHARAOH, THE EGYPTIAN PEOPLES, AND THEIR FICITITIOUS "GOD" OVERPOWERED THE EGYPTIAN GODS AND HEAPED UNTOLD SUFFERINGS UPON THE EGYPTIAN PEOPLES. THE JEWS LEAVE INSULT TO INJURY AND SHIT ON THEIR HOSTS AFTER DESTROYING THEM, TAKING WHATEVER THEY COULD AND CLAIMING IT AS THEIR OWN AFTER DESECRATING AND CORRUPTING IT. THE JEWS ALWAYS TRY TO EMERGE AS INNOCENT AND MOST OF ALL, AS PROFESSIONAL VICTIMS, NO DIFFERENT

FROM THEIR INVENTED NAZARENE.

All Gentile occult knowledge was forcibly removed and delivered into the hands of the Jews who have used this to enslave our Gods, our peoples, and our nations. It is time we reclaim what is ours and stand proud. Satan is enraged!!

"For these are times of vengeance and there will be great wrath upon this people."

The ancient teachings and texts contain the power we need for real spiritual warfare. This is what the enemy fears the most. The Jews only have spiritual control over our peoples as long as the deluded use their symbols, believe their lies, worship their fictitious deities and acknowledge them as the "Chosen People." We must take back what is ours!!

HAIL SATAN FOREVER!!!!!!

Exposing Christianity

http://see_the_truth.webs.com/Xianity_and_Communism.htm

54 captures

19 Feb 2012 - 21 Mar 2023

Oct JUN Aug

10

2014 2015 2016

About this capture

Christianity and Communism: Jewish Twins

The following excerpt was taken from "Nature's Eternal Religion" by Ben Klassen

Note* Although this article was written for a white audience, Jewish communism affects all Gentiles [non-jews] regardless of race, and this is definitely worth a read. Christianity is a preparation for communism, its doctrines are identical with communist philosophy, and there is nothing spiritual about it. All occult knowledge and power that would enable Gentiles to fight back through spiritual warfare [what the Jews have been using against us for centuries] has been systematically removed. After being forcibly removed with the Inquisition, this power has been in the hands of the top Jewish rabbis to throw curses, create unimaginable wealth and power, and to use at will against Gentiles. In other words, as the "YHVH" aka "Jehova" is in truth the Jewish people, they become "God." Communism is another Jewish brotherhood scam that fools Gentiles into thinking it is for equality, peace, and better living. Nothing could be further from the truth. It is a Jewish

program of genocide, mass-murder, and slavery for Gentiles, regardless of color.

Quote from the Jewish Talmud: Nidrasch Talpioth, p. 225-L:

"Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night."

Christianity and Communism: Jewish Twins from "Nature's Eternal Religion" by Ben Klassen

To hear the Kosher Conservatives tell it, a fierce, intensive battle is raging today between the evil forces of communism and the sacred forces of Christianity. We are led to believe that it is an all out battle between good and evil. We are told that these two forces are the very essence of two poles of opposition — in complete and diametrical conflict. It is a sham battle. The fact is they are both degenerate products of the collective Jewish mind, designed to do one and the same thing — to destroy the White Race. If we take a closer look at these two evil forces that have bedeviled and tormented the minds of the White Race for all these years, we find that they are not on opposite sides at all. We find that they are both on the side of international Jewry, doing the job they were designed to do, namely: confuse and confound the White Man's intelligence so that he himself will help the Jew in destroying the White Race.

In comparing the two we find that they are strikingly similar, and not opposites. In fact, there are so many similarities in the two programs and in the philosophy of these two creeds that the hand of the same author can easily be detected. That author is the International Jewish network. They and they alone wrote both the creed of Christianity and the creed of communism. Both communism and Christianity preach against materialism. Communism designates those productive and creative forces of our society to which we owe in such large part the benefits of a productive White civilization, as "bourgeois." It then lashes out with unparalleled fury at the bourgeois and tells us over and over again that they must be destroyed. Instead of giving credit where credit is due, it slanders and vilifies these constructive and productive elements, namely the bourgeois or the capitalists, as the ultimate in evil. Christianity tells us basically the same thing. It tells us that it will be more difficult for a camel to pass through the eye of a needle than for a rich man to get to heaven. It tells us that we should "sell all thou hast and give it to the poor," an insidious piece of advice that, if followed, would make us all a pack of roving bums and beggars. It would most surely cause the breakdown of our society. Christianity further tells us "lay not up treasures on earth, but lay up treasures in heaven." Throughout, the implication is clear. Don't accumulate unto yourself any of the good things in life. If, through hard work, you've already managed to accumulate some wealth, get rid of it, give it away, give it to the poor, above all, give it to the Church, they'll take it, with relish. The net result of this fantastically bad advice, of course, is that it will more easily pass into the hands of the Jews, who do not subscribe to such foolishness.

They hope to make fools of us, knowing very well the old saying "A fool and his money are soon parted," is only too true.

The other side of the coin is that the leaders of both Christianity and communism themselves are fantastically materialistic. When we look at the Catholic Church on down through the ages, we find that whereas they were extracting the last mite from the poor widow, the church itself was gathering up and hoarding gold, silver and precious gems in unbelievable quantities. Not only was it taking in and gathering all the gold, silver and precious stones that it could, but it acquired huge amounts of real estate, and the Catholic Church today is undoubtedly the most fantastically wealthy institution on the face of the earth. Even through the Dark Ages when poverty was widespread, mostly because of Christianity itself, we find these huge and fabulously rich cathedrals, built in the midst of poverty, with gold encrusted altars and apses and vaults and columns and walls. The leadership of the Church caused to be built huge and great Basilicas, Cathedrals, Abbeys, Baptisteries, Mausoleums, Convents, and Churches. Practically all of these were so lavish and so huge in comparison with the meager surroundings of the times, that they flamboyantly stood out as the main repository of all the material wealth — gold, silver and architectural lavishness — of both their era and their geographical location. The church never has bothered to explain why it was so necessary to have such lavish wealth on display to the worshipping faithful, who were told time and again that it was evil to "lay up treasures." Unto this day, churches are built to be flamboyant, garish and bizarre. Money seems to be no object.

The Vatican, that citadel of "spiritual" leadership, which also preaches, "lay not up treasures on earth," does not practice what it preaches. On the contrary, what it practices is indeed the height of hypocrisy, and the antithesis of spirituality. It goes all out for laying up treasures on earth. It has amassed unto itself a portfolio of 5.6 billion dollars in stocks alone, not to mention all of its real estate, art treasures and other valuables. It enjoys an annual income of 1.5 billion dollars, much of it undoubtedly collected from the "widow's last mite," as well as its vast holdings. Next Back Home The United States religious establishment as a whole is valued at 102 billion dollars. In 1969, of the 17.6 billion dollars United States individuals contributed to charity, 45 percent, or 7.9 billion dollars was earmarked for religious purposes. Pretty materialistic for a religion that "shuns" earthly treasures and preaches "my kingdom is not of this world."

Likewise, the communist bosses in Russia, practically all of which are Jews, have accumulated unto themselves all the riches of the countryside. While the communist slave laborer is toiling away twelve hours a day and then comes home to a dingy, dirty, filthy, crowded little apartment shared with other families, his Jewish bosses have opulent palaces spread all over the countryside. They drive the best of cars, chauffeur driven, of course, and eat the best of foods. Not only that, but they have the best of planes at their disposal to fly wherever they see fit to govern their slave laborers. These Jewish communist bosses usually also have at their disposal imported clothes and tailors and a galaxy of servants. When they need a rest from running their slave empire, they have private villas on the Black Sea or other choice vacation spots at their beck and call. And so it goes in the Proletarian Worker's Paradise.

Let us pass on to the next similarity. Both communism and Christianity make extensive use of the weapons of terror, both psychological and real. Undoubtedly the most ghoulish and vicious concept ever contrived by the depraved and collective mind of Jewry is the concept of hell. Can you think of anything more horrible than placing millions of people in confinement in a superheated torture chamber and then burning them forever and ever without even the mitigating mercy of allowing them to die? With this piece of "Good News," and "Joyful Tidings," Christianity set out to conquer the minds of its superstitious and unreasoning victims. The fact that such a torture chamber was non-existent did not at all detract from the fact that it was a real threat to those who were made to believe that it was real. To a child, for instance, if you tell him that the Boogieman is going to get him, and he innocently believes you, then the threat is just as real as if a Boogieman actually existed. And so it is with hell. To those that have become convinced that it exists, this horrible threat is just as real as if it did exist. However, Christianity did not stop with using psychological terror alone. Those who deviated from the official church line were declared as heretics and forthwith burned at the stake. The idea of using fire in one form or another as a means of torturing their opponents seems to have obsessed these "loving" Christians' minds. According to van Braght's famous Martyr's Mirror, some 33,000 Christians were put to death by other so-called Christians by means of burning at the stake, a grizzly type of revenge. Among my ancestors alone (who were of the Mennonite faith) some 2,000 martyrs were burned at the stake by these ever-loving Christians. One outstanding feature about this burning at the stake business was that they were always White people who were being burned. Never have I ever heard of a Jew being burned at the stake for not believing precisely along specified lines of Judaism, even though they did not believe in Christ at all. Burning at the stake wasn't the only means of torture and death used by these love-dispensing Christians who were so eager to spread their message of love.

During the Inquisition, and other times, all the beastly refinements of torture that the depraved human mind could devise were used to extort confessions and whip the unbelievers or heretics into line. The thumb-screw, water-dip, the iron corset, drawn and quartered, gouging out one's eyes with hot irons, and the rack (slowly tearing limb from body by means of stretching) were but some of the devices used by these ever-loving Christians to spread their gospel of Love. When the communists came along and used physical torture as one of their instruments of conquest, they had very little left to invent but what the Christians had already utilized before them. And this is as can be expected, since it was Jewish fiendishness that designed the means of torture for both. Nor did the Church hesitate to use wholesale warfare to batter down whole nations that did not submit to their religious dictation. In fact during the 16th, 17th and 18th century the main causes of war were religious dissensions in which one religious group sought to force their beliefs on their opposites by wholesale warfare and slaughter. The communist record of using wholesale terror, both psychological and physical, is so recent, so widespread and so well known that we need hardly review it here.

In Russia alone the Jewish communist regime used terror on a scale unknown before in

the annals of history. In order to exterminate the best of the White Race in Russia, namely the White Russians, the Jews slaughtered some 20,000,000. The terror, the killings, the murders that are going on in Russia today defy the imagination of the average White Man's mind. In any case, both communism and Christianity are using, and have used, terror extensively, both psychological and physical, to subjugate their victims. Whereas the Christians excelled in psychological terror, the communists excel in physical terror. But in both cases the Jews were experts in using whatever type of terror best accomplished their ends. Both communism and Christianity have a book that presumably lays down the creed of their movement. Christianity has the Jewish bible which was written by Jews, mostly about Jews, for the purpose of uniting the Jewish race and for destroying the White Race.

The communist bible is Karl Marx's *Das Kapital* and the *Communist Manifesto*, written by Karl Marx in conjunction with Friedrich Engels, both of whom were Jews. Both of these Jewish creeds, communism and Christianity, are highly destructive, and when followed, tear down the fabric of the society that has fallen victim to them. Christianity teaches the evilness of man, that he is a no-good, unworthy sinner, that he is born in sin and that his every instinct is evil. Communism preaches that the productive, creative element of our society, namely the "bourgeois" as they call them, is rotten and evil, and must be destroyed. It can be safely said that any sound, healthy society that turned either to complete Christianity and practiced all of its principles, or any society that practiced pure communism, would soon destroy itself. Again we want to vigorously point out that contrary to what these Kosher Conservatives are always telling us, communism is by no means the same as socialism or collectivism. The latter are basic constructive elements of any healthy society, but communism is an undisguised Jewish slave-labor camp. Since I have gone into this matter in considerable detail in another chapter, we will not take further space to review this idea here. Both communism and Christianity preach the equality of man. Christianity preaches that we are all equal in the eyes of the Lord, whereas the communists preach that we all must become equal in the communist society. The latter argue that the only reason we are not equal is entirely due to environment, and this little quirk of Nature they are going to correct. By the time they get through processing us all in an equal environment, they assure us they will have leveled us all down to where we are all equal.

This will only be too true, for the White Race will be leveled down to where they are all equal to a horde of miserable slaves, whereas every Jew, on the other hand, will be a king. Not only do both communism and Christianity preach the equality of the individual, but they also preach the equality of races, another vicious lie thrown in the face of Nature. Both creeds have a very tricky dogma that is rather nebulous and confusing, not to say contradictory, in itself. They both, therefore, have set up a hierarchy that interprets what the correct dogma of the day is and everyone is to toe the line or suffer the consequences of an entrenched power structure. Christianity and communism both have had their schisms. In the case of Christianity, the followers that differed were called heretics and in the case of communism, those that stray from the official line are called deviationists. In the case of Christianity, the Great Schism, of course, was during the

Reformation when the Protestant segment developed and broke away from the Catholic Church. It then proceeded to split and splinter in a thousand different directions from there on out, all to the detriment and destruction of the White Race. The first great split, of course, was when the Byzantine Empire split from the Roman or Western half.

Among the communists there were a number of schisms such as the Mensheviks and the Bolsheviks, and a number of other schisms, before the communists ever came to power. After they did come to power, there were the Stalinist communists and the Trotskyite communists, the latter being vigorously pursued and purged from the ranks. Now we presumably have the Mao wing of the communist party and for a while we had the Tito deviationists, and so on. In any case, the main idea in Christianity and communism is the same: On top of a confusing and impossible dogma sits a tight powerful hierarchy which dictates and interprets what the line of its followers must be, and terror, death and reprisal are the consequences to those who dare to think for themselves. It is not at all surprising that the archenemy of both these Jewish creeds is Adolf Hitler, because he dared to come out with a healthy, natural social structure that embodied those principles that were in harmony with the natural laws, and with the healthy instincts for the preservation of the White Race. We, therefore, find the Jewish press, the communist press, and Christianity, all in chorus, denouncing Adolf Hitler, and telling us what a terrible, terrible man he was. All perpetrate and repeat over and over again the same Jewish lies about Hitler that the Jews themselves have dreamed up and supplied to their toadying stooges. The similarities between these creeds go on and on. Both preach the destruction of the present society. They especially zero in on the destruction and downgrading of the more creative and productive elements of society as a whole. Both denounce and vilify the better elements of established society and rejoice at human failures and weaknesses, thereby claiming to prove the correctness of their communist-Christian theory.

The Jews, who are the perpetrators of communism, envision the United Nations headquarters to finally rest in Israel and in particular, in Jerusalem. Christianity too, continuously keeps talking about Zion, the New Jerusalem, and looks to Jerusalem as the Holy Land, its origin and spiritual headquarters. Both of these Jewish creeds consistently follow policies which are disastrous to the welfare of the White Race. I have already gone into considerably detail about the catastrophic effects of Christianity on the great White Roman civilization. I have also pointed out previously that the Jews in communist Russia killed off 20,000,000 of the best White Russians. However, the programs and policies of both these creeds extend much further than these two major catastrophes of history and to point out how disastrous the effects of both Christianity and communism have been upon the fortunes of the White Race would require a whole volume in itself. I believe we have scattered throughout this book a mass of such examples that it is hardly necessary to again repeat them here. Another similarity that manifests itself in both of these Jewish creeds is that both have an incurable ability to put forth a profuseness of verbiage that is extremely vague and beclouded with confusion. Not only is the verbiage profuse, but incredibly lacking in substance. This is an old Jewish trick to confuse and confound the minds of their opposition, the latter

being deceived into thinking that all this vast collection of words must have some higher meaning beyond their comprehension.

To further destroy and beat back the opposition, both creeds have developed to a high state the art of hurling vicious trigger words and hate words at their opponents. The Christians developed such hate-trigger words as atheist, heathen, heretic, apostate, blasphemy, pagan, sinner and anti-Christ. The communists have developed a whole stable of similar trigger words, and some of these are Fascist, Nazi, racist, bigot, prejudice, and anti-Semitic. Without anyone really stopping to analyze what each of these words mean and why they should be considered as bad, these words have been developed to a high state of implied evil so that by just merely calling these names, you need not really debate the issues, but mercilessly strike down your opponents without resorting to any debate or reasoning whatsoever. If the similarities between Christianity and communism seem rather striking, there is a very good reason for their parallel ideology. That reason is, of course, they were both concocted by the Jewish power structure for the common objective of destroying the White Race. Unfortunately, up to this point, both their ideologies have been devastatingly effective. It is partially the purpose of this book and the Creativity Movement to confront this devastating attack on the mind of the White Race and expose these twin Jewish ideologies for what they are. Furthermore, I am firmly convinced, and it is my measured conclusion, that the Jews could never have foisted modern communism on a long suffering humanity, had they not first softened up, unhinged and confused the intellect of the White Race with the fallacious snares of Christianity. It is therefore the further objective of Creativity to help straighten out the befuddled thinking of the White Race to where they then can, and will, expunge both of these twin Jewish scourges from the face of this planet.

Christianity, Communism, the Jews and the Bible

The Holy Bible: A Book of Jewish Witchcraft

The Christian Mass and How it Ties into Jewish Ritual Murder

Mind Control Programming and the Bible

The Truth About the Bible

"Year Zero"

The Jewish Enforced Microchip Implants PDF

The above article is extremely serious. This is what the enemy race of alien Greys have, a microchip implant that controls their emotions, thoughts and everything else. The article contains numerous reference links along with excerpts that prove this is in the VERY near future for the entire world and is already happening

Satan's Library [Free pdf's, audio sermons and information]

BACK TO EXPOSING CHRISTIANITY

http://www.angelfire.com/dawn666blacksun/Founding_Fathers.html

15 captures

31 Aug 2014 - 28 Nov 2017

Jan MAR Feb

28

2014 2015 2016

About this capture

U.S Founding Fathers' Statements Concerning the Jews

"They (the Jews) work more effectively against us than the enemy's armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in. It is much to be lamented that each state, long ago, has not hunted them down as pests to society and the greatest enemies we have to the happiness of America."

Source: Maxims of George Washington by A.A. Appleton & Co.

As the American colonies rose in revolt against political oppression occasioned by the attempt of Jewish banking houses in Europe to consolidate their economic foothold in the New World, no man among the Founding Fathers was more alert to the designs of international Jewry than that shrewd elder statesman of the American Revolution, Benjamin Franklin. Perhaps Ben Franklin's most damning indictment of Jewry was contained in his famous prophecy at the Constitutional Convention of 1787 in Philadelphia. In one of the most anti-Jewish utterances of all time, he declared:

"I fully agree with General Washington, that we must protect this young nation from an insidious influence and impenetration. That menace, gentlemen, is the Jews. In whatever country Jews have settled in any great number, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have built up a state within a state; and when opposed have tried to strangle that country to death financially, as in the case of Spain and Portugal.

"For over 1700 hundred years, the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world give it to them in fee simple, they would at once find some reason for not

returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only amongst themselves. They must subsist on other people not of their race. If you do not exclude them from these United States in the Constitution, in less than 200 years they will have swarmed here in such great numbers that they will dominate and devour the land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance, and jeopardized our liberty.

"If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews for all time, your children will curse you in your graves."

Franklin's remarks were recorded in "Chit Chat Around the Table During Intermissions," a section of the Diary of Charles Cotesworth Pinckney of South Carolina. Pickney (1746-1825) attended the Convention as a delegate, and took down excerpts of some of the outstanding addresses and discourses, which he later published in his diary. Perhaps the best proof of the Franklin prophecy--as with any prophecy--lies in its actual fulfillment. What Benjamin Franklin foresaw as an ominous possibility in 1787 has today--a little over two hundred years later--become painful reality.

http://see_the_truth.webs.com/

262 captures

6 Feb 2012 - 27 Jul 2023

Jun JUL Oct

19

2014 2015 2016

About this capture

Exposing Christianity

Because of being steeped in, believing in, and living a lie, in the advanced stages of Christianity, the Christian takes on an artificial appearance and begins to look like the lie:

The well-known pasty look with the smiley mask. The lie emerges in the physical self.

Christians incessantly claim that "The Devil Deceives" "The Devil Deceives..." What they fail to see is that everything they accuse the Devil of is really the God that they worship, known as Yaweh/Jehova.

Everything that the Christians accuse the "Devil" of, is really of their own God. This is proven in the Biblical scriptures:

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

It has been stated that "In the end, the truth will come out and many will want to join on at the last minute, but it will be too late for them..."

Concerning the Powers of the Mass Mind:

"The power of the united thought of a number of people is always far more than the sum of their separate thoughts: it would be more nearly represented by their product"

- The Astral Body and Other Phenomena by Lieut. Colonel Arthur E. Powell Š 1927

The Old Testament

The New Testament
and the Christian Religion

The Torah and Living Blood Sacrifice

Jehova: "A Murderer and a Liar from the Beginning"

The Truth About "Jesus Christ"

YHVVH: The Truth About "Yaweh" "Jehova"
Taking the Mask Off of Christianity

Jehova and HUMAN BLOOD SACRIFICE

The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The Holy Bible: A Book of Jewish Witchcraft: Exposing the 911 Tragedy [It's in the Numbers]

Mind Control Programming and the Bible

Christianity, Communism, the Jews and the Bible

Communism's Christian Roots

EXPOSING COMMUNISM: THE TWIN AND REAL GOAL OF CHRISTIANITY

The Truth About the Bible

Illumination on the Illuminati

The Truth about the "New World Order"

Exposing the Christian "CHARITY" Racket:
Billions and billions of tax-exempt dollars are allocated to advance Communism

The New World Order and the Christian Churches

Murderers, Thieves, and Liars:
Christianity has Nothing of Its Own

The Stolen Year

Why Christianity Attacks and Suppresses Human Sexuality

The Inquisition:
A History of Christian Torture, Mass Murder and Destruction of Human Life.

Exposing the True Purpose of Christianity

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Subliminal Message of the Judeo/Christian Bible: Jewish Supremacy over Gentiles

Exposing Spiritual Corruption: Spiritual Alchemy & the Bible- Proof that Satan is our
Creator God

The Ubiquitous Nazarene

Jesus: the Worst Sinner of them all
Numerous Biblical quotes of scriptures PROVE that Jesus stole, lied and advocated
MURDER!

The "Society of Jesus" known as the Jesuits are nothing more than organized criminals,
and assassins

The Ten Commandments:
Biblical proof of how Jehova murdered, stole and coveted incessantly ["A Murderer and
a Liar from the Beginning"]

Angels: The Ugly Truth About Enemy Alien Beings

How Jehova's Witnesses have been Publicly Predicting the End of the World for Over 100 Years

Copy of a Catholic Confession Primer:

This exposes the hatred the Christian "God" has for anything of human nature

Exposing Christianity YouTube

Video Links [Exposing Biblical "Prophecies"]

Help Spread the Truth: Download, Share, Print, and/or Distribute, a Free PDF Copy of this Website

The following articles provide proof that everything in the Christian religion and in the bible has been STOLEN from other religions that predated it from all around the world. Christianity is a tool for removing spiritual/occult knowledge from the populace so this power can be kept in the hands of a few to manipulate and enslave the masses.

To really understand the Bible and see the truth, one must be very well educated in the occult. The mass mind is very powerful. When one studies long enough and acquires advanced knowledge of the occult, the truth is utterly shocking. The entire Judeo/Christian Bible is a hoax of catastrophic proportions with a very clear objective using subliminal means and the channeled psychic energy of believers.

Whenever Christianity or its cohorts took control of a country or region, the ancient spiritual texts and records were removed and/or destroyed and those who had spiritual knowledge were mass murdered by the Inquisition. This took out of circulation the very knowledge those in power have used and still use to manipulate the ignorant population using spiritual/occult power. The Bible is one of the most powerful subliminal tools used by a select few to enslave the masses. Most people are unaware of this because they lack knowledge regarding the occult, thought power, and psychic energy. The powers that be work to reinforce the belief that the occult, powers of the mind and spirit are nonsense or just plain bunk.

Destroying the ancient records allowed an alternative invented "history" to be written which has disconnected humanity from its true origins. Controlling history is important because if one manipulates how people see what we call the past, this influences the present and the future.

The entire Bible is an extremely powerful subliminal tool full of occult numbers, messages, allegories, and stolen material, which has been corrupted from ancient religions. In addition, this book has been infused with psychic energy and power to instill fear and to make it believable. When one's eyes are opened and one has the necessary knowledge, the *spell* will no longer be effective. The entire underlying theme of the

Judeo/Christian Bible is the establishment of the fictitious history of the Jewish people in the mass mind. What the mass mind believes has power and the energy to make manifest in reality as thoughts are energy

There are vacuum-sealed vaults in the Vatican library containing thousands upon thousands of ancient esoteric books from around the world that have been stolen and hoarded over the years and kept out of public circulation. The Catholic Church, which is the root of the Christian religion, is controlled by a secret society that has abused occult power to enslave the masses. The end goal is the total enslavement of humanity, which they have worked towards relentlessly and ruthlessly.

All of this has directly affected each and every one of us. Humanity has suffered unnecessarily because of the denial of this knowledge. People have been coerced over the centuries into paying for their own damnation to the tune of billions and billions of dollars to keep this lie prospering and continuing strong. The survival and prosperity of this vicious hoax on humanity requires only ONE thing- A LACK OF KNOWLEDGE!

Contrary to what most people have been indoctrinated with, Judaism, Christianity and Islam are relatively new religions. Humanity goes back tens of thousands of years. These three have worked relentlessly to keep us from spiritual/occult knowledge and using this power, of which all of us have.

These so-called "religions" are built upon murder, torture, and lies and the only way any lie of this magnitude can survive is to create more and more lies and destroy the peoples who know the truth. Christianity is nothing more than a program. There is nothing religious or spiritual about it. Millions of people suffer depression, hopelessness, and confusion about life. The soul needs light and very few know this or actively practice the power meditation that will literally "save" their own souls. Because of a lack of knowledge and ignorance of the occult, Humanity as a whole has been placed under a powerful spell using occult power and indoctrinated not to question, concerning these three so-called "religions." This has been reinforced by centuries of Christians being duped into supplying their psychic energy and souls to be channeled into perpetuating this lie, which in the end, will only benefit a select few.

Everything that the Christians accuse the "Devil" of, is really of their own God.

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

Link: The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Links:

JOY OF SATAN

SKEPTICS ANNOTATED BIBLE

eXTReMe Tracker

© Copyright 2005, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://www.angelfire.com/empire/serpentis666/AI_Jilwah.html

190 captures

19 Jul 2006 - 10 Jul 2025

May JUL Sep

03

2014 2015 2016

About this capture

The AI Jilwah
The Black Book of Satan

Chapter I

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs, which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their

respective offices everyone in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely.

No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshipping all gods. All of the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books.

To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give council to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If anyone obey me and conform to my commandments, he shall have joy, delight, and comfort.

Chapter II

I requite the descendants of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hands. I do not allow friendly association with other people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in diverse manners to those who are faithful and under my command.

I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or third time into this world or into some other by the transmigration of souls.

Chapter III

I lead to the straight path without a revealed book; I direct aright my beloved and chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will.

Now the sons of Adam do not know the state of things that is to come. For this reason, they fall into many errors. The beasts of the earth, the birds of heaven and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to

me; and as I desire, I take them from one and bestow them upon another.

I reveal my wonders to those who seek them, and in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth and riches are in my hands, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

Chapter IV

I will not give my rights to other gods. I have allowed the creation of four substances, four times and four corners; because they are necessary things for creatures.

The books of Jews, Christians and Muslims, as of those who are without, accept in a sense, i.e., so far as they agree with and conform to my statutes. Whatsoever is contrary to these, they have altered; do not accept it. Three things are against me and I hate three things. But those who keep my secrets shall receive the fulfillment of my promises. Those who suffer for my sake I will surely reward in one of the worlds.

It is my desire that all my followers unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and sayings of such as are without.

I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

Chapter V

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that, that is dictated, and do not carry it before those who are without, Jews, Christians, Muslims and others; for they know not the nature of my teaching. Do not give them your books, lest thy alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Back to The Doctrines of Satan

http://www.angelfire.com/empire/serpentis666/Satanism_Sanskrit.html

139 captures

28 Sep 2009 - 25 Nov 2025

May JUL Aug

13

2014 2015 2016

About this capture

Satanism's Origins in the Far East

From years of research, and guidance from our Beloved Father Satan, we have discovered the true origins of Satanism. We have come to the conclusion, knowing Judaism, Christianity and Islam to be unparalleled and viscious hoaxes upon humanity, that the claims these programs make in regards to the origins of humanity being in the Middle East are lies and cover-ups to further delude and confuse people as to the truth. Spiritual knowledge and teachings came to Egypt and Mesopotamia from the Far East.

The Far East is also where Judaism and Christianity STOLE their doctrines from, after corrupting them and replacing them with imposter filth, with the goal to remove all spiritual knowledge from the populace, their trail of lies is replete with the murdered, the tortured, the damned and the spiritual degeneracy of humanity. More and more lies are necessary for these programs to cover up their stinking foundation of corpses, destruction of historical artifacts, and horrendous corruption.

When doing any personal research/study on your own regarding the Far East disciplines, it is very important to remember that unfortunately, these have been heavily polluted with Christian filth and lies like just about everything else. The TRUE goal of Satanism [the root word/name "SAT" of 'all names and variations of Satan' means "TRUTH" in Sanskrit, which is one of the worlds oldest languages], is to advance our souls and to empower ourselves. Meaningless crap such as references to certain 'morality' and 'personal conduct' should be weeded out as dross. These in truth have nothing whatsoever to do with obtaining the powers of the mind and soul. Knowledge and application of that knowledge is the only key.

"Right up to the thirteenth century, Yantra-Tantra practises thrived on a widespread basis in the whole of Eastern India. In the Thirteenth century, muslim invaders destroyed the

famed universities and centres of learning of Yantra-Tantra and ruined thousands of volumes of literature in the form of books, manuscripts and icons. People practising the art of Yantra-Tantra were massacred and those who were able to save their lives escaped to South India, Assam and countries like Nepal, Tibet, Burma, Ceylon and Java. In more recent times, the Chinese invaders who plundered Tibet further destroyed the monasteries and literature of Yantra-Tantra."

Reference: Power of Mantra and Yantra by P. Khurana

As we can easily see from the above excerpt, Christianity and Islam are nothing more than formidable tools to destroy all true spirituality and replace it with false imposter lies and corruptions. Much has been destroyed. Satan leads us to the truth through our own study and through opening our souls and minds.

IMPORTANT! MOST OF THE TEACHINGS AND DOCTRINES OF THE ANCIENT RELIGIONS HAVE BEEN CORRUPTED. IGNORE THEM. THE EXERCISES, SUCH AS THOSE IN HATHA AND KUNDALINI YOGA, BREATHING EXERCISES, MARTIAL ARTS EXERCISES, ETC., THESE ARE ANOTHER MATTER AND THEY ARE VERY POWERFUL IN RAISING THE SO-CALLED WITCHPOWER, VRIL, CHI. THIS IS THE ESSENCE OF SATANISM.

The Far Eastern Origins of Satanism

MESSAGE FROM SATAN: IMPORTANT INFORMATION CONCERNING YOGA

Astaroth's Eight-Fold Path of Advanced Empowerment - Updated 10/15/09

Spiritual Code-Words

Resources [Books, DVD's, References]-Updated 10/15/09

11/21/10: IMPORTANT INFORMATION ON SERPENT YOGA AND EXPOSING THE LIES IN THE MAINSTREAM YOGA DOCTRINES

© Copyright 2009, Joy of Satan Ministries;

Library of Congress Number: 12-16457

http://www.angelfire.com/empire/serpentis666/Satanism_Sanskrit.html

139 captures

28 Sep 2009 - 25 Nov 2025

May JUL Aug

13

2014 2015 2016

About this capture

Satanism's Origins in the Far East

From years of research, and guidance from our Beloved Father Satan, we have discovered the true origins of Satanism. We have come to the conclusion, knowing Judaism, Christianity and Islam to be unparalleled and viscious hoaxes upon humanity, that the claims these programs make in regards to the origins of humanity being in the Middle East are lies and cover-ups to further delude and confuse people as to the truth. Spiritual knowledge and teachings came to Egypt and Mesopotamia from the Far East.

The Far East is also where Judaism and Christianity STOLE their doctrines from, after corrupting them and replacing them with imposter filth, with the goal to remove all spiritual knowledge from the populace, their trail of lies is replete with the murdered, the tortured, the damned and the spiritual degeneracy of humanity. More and more lies are necessary for these programs to cover up their stinking foundation of corpses, destruction of historical artifacts, and horrendous corruption.

When doing any personal research/study on your own regarding the Far East disciplines, it is very important to remember that unfortunately, these have been heavily polluted with Christian filth and lies like just about everything else. The TRUE goal of Satanism [the root word/name "SAT" of 'all names and variations of Satan' means "TRUTH" in Sanskrit, which is one of the worlds oldest languages], is to advance our souls and to empower ourselves. Meaningless crap such as references to certain 'morality' and 'personal conduct' should be weeded out as dross. These in truth have nothing whatsoever to do with obtaining the powers of the mind and soul. Knowledge and application of that knowledge is the only key.

"Right up to the thirteenth century, Yantra-Tantra practises thrived on a widespread basis in the whole of Eastern India. In the Thirteenth century, muslim invaders destroyed the famed universities and centres of learning of Yantra-Tantra and ruined thousands of volumes of literature in the form of books, manuscripts and icons. People practising the art of Yantra-Tantra were massacred and those who were able to save their lives escaped to South India, Assam and countries like Nepal, Tibet, Burma, Ceylon and Java. In more recent times, the Chinese invaders who plundered Tibet further destroyed the monasteries and literature of Yantra-Tantra."

Reference: Power of Mantra and Yantra by P. Khurrana

As we can easily see from the above excerpt, Christianity and Islam are nothing more than formidable tools to destroy all true spirituality and replace it with false imposter lies and corruptions. Much has been destroyed. Satan leads us to the truth through our own study and through opening our souls and minds.

IMPORTANT! MOST OF THE TEACHINGS AND DOCTRINES OF THE ANCIENT

RELIGIONS HAVE BEEN CORRUPTED. IGNORE THEM. THE EXERCISES, SUCH AS THOSE IN HATHA AND KUNDALINI YOGA, BREATHING EXERCISES, MARTIAL ARTS EXERCISES, ETC., THESE ARE ANOTHER MATTER AND THEY ARE VERY POWERFUL IN RAISING THE SO-CALLED WITCHPOWER, VRIL, CHI. THIS IS THE ESSENCE OF SATANISM.

The Far Eastern Origins of Satanism
MESSAGE FROM SATAN: IMPORTANT INFORMATION CONCERNING YOGA
Astaroth's Eight-Fold Path of Advanced Empowerment - Updated 10/15/09
Spiritual Code-Words
Resources [Books, DVD's, References]-Updated 10/15/09
11/21/10: IMPORTANT INFORMATION ON SERPENT YOGA AND EXPOSING
THE LIES IN THE MAINSTREAM YOGA DOCTRINES

© Copyright 2009, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://see_the_truth.webs.com/
262 captures
6 Feb 2012 - 27 Jul 2023
Jun JUL Oct
19
2014 2015 2016

About this capture

Exposing Christianity

Because of being steeped in, believing in, and living a lie, in the advanced stages of Christianity, the Christian takes on an artificial appearance and begins to look like the lie:

The well-known pasty look with the smiley mask. The lie emerges in the physical self.

Christians incessantly claim that "The Devil Deceives" "The Devil Deceives..." What they fail to see is that everything they accuse the Devil of is really the God that they worship, known as Yaweh/Jehova.

Everything that the Christians accuse the "Devil" of, is really of their own God. This is

proven in the Biblical scriptures:
"A Murderer and a Liar from the Beginning"
"Human Hating"
"He Deceiveth all of the Nations"

It has been stated that "In the end, the truth will come out and many will want to join on at the last minute, but it will be too late for them..."

Concerning the Powers of the Mass Mind:
"The power of the united thought of a number of people is always far more than the sum of their separate thoughts: it would be more nearly represented by their product"
- The Astral Body and Other Phenomena by Lieut. Colonel Arthur E. Powell Š 1927

The Old Testament

The New Testament
and the Christian Religion

The Torah and Living Blood Sacrifice

Jehova: "A Murderer and a Liar from the Beginning"

The Truth About "Jesus Christ"

YHVH: The Truth About "Yaweh" "Jehova"
Taking the Mask Off of Christianity

Jehova and HUMAN BLOOD SACRIFICE

The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The Holy Bible: A Book of Jewish Witchcraft: Exposing the 911 Tragedy [It's in the Numbers]

Mind Control Programming and the Bible

Christianity, Communism, the Jews and the Bible

Communism's Christian Roots
EXPOSING COMMUNISM: THE TWIN AND REAL GOAL OF CHRISTIANITY

The Truth About the Bible

Illumination on the Illuminati

The Truth about the "New World Order"

Exposing the Christian "CHARITY" Racket:
Billions and billions of tax-exempt dollars are allocated to advance Communism

The New World Order and the Christian Churches

Murderers, Thieves, and Liars:
Christianity has Nothing of Its Own

The Stolen Year

Why Christianity Attacks and Suppresses Human Sexuality

The Inquisition:
A History of Christian Torture, Mass Murder and Destruction of Human Life.

Exposing the True Purpose of Christianity

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

The Subliminal Message of the Judeo/Christian Bible: Jewish Supremacy over Gentiles

Exposing Spiritual Corruption: Spiritual Alchemy & the Bible- Proof that Satan is our Creator God

The Ubiquitous Nazarene

Jesus: the Worst Sinner of them all
Numerous Biblical quotes of scriptures PROVE that Jesus stole, lied and advocated MURDER!

The "Society of Jesus" known as the Jesuits are nothing more than organized criminals, and assassins

The Ten Commandments:
Biblical proof of how Jehova murdered, stole and coveted incessantly ["A Murderer and a Liar from the Beginning"]

Angels: The Ugly Truth About Enemy Alien Beings

How Jehova's Witnesses have been Publicly Predicting the End of the World for Over 100 Years

Copy of a Catholic Confession Primer:

This exposes the hatred the Christian "God" has for anything of human nature

Exposing Christianity YouTube

Video Links [Exposing Biblical "Prophecies"]

Help Spread the Truth: Download, Share, Print, and/or Distribute, a Free PDF Copy of this Website

The following articles provide proof that everything in the Christian religion and in the bible has been STOLEN from other religions that predated it from all around the world. Christianity is a tool for removing spiritual/occult knowledge from the populace so this power can be kept in the hands of a few to manipulate and enslave the masses.

To really understand the Bible and see the truth, one must be very well educated in the occult. The mass mind is very powerful. When one studies long enough and acquires advanced knowledge of the occult, the truth is utterly shocking. The entire Judeo/Christian Bible is a hoax of catastrophic proportions with a very clear objective using subliminal means and the channeled psychic energy of believers.

Whenever Christianity or its cohorts took control of a country or region, the ancient spiritual texts and records were removed and/or destroyed and those who had spiritual knowledge were mass murdered by the Inquisition. This took out of circulation the very knowledge those in power have used and still use to manipulate the ignorant population using spiritual/occult power. The Bible is one of the most powerful subliminal tools used by a select few to enslave the masses. Most people are unaware of this because they lack knowledge regarding the occult, thought power, and psychic energy. The powers that be work to reinforce the belief that the occult, powers of the mind and spirit are nonsense or just plain bunk.

Destroying the ancient records allowed an alternative invented "history" to be written which has disconnected humanity from its true origins. Controlling history is important because if one manipulates how people see what we call the past, this influences the present and the future.

The entire Bible is an extremely powerful subliminal tool full of occult numbers, messages, allegories, and stolen material, which has been corrupted from ancient religions. In addition, this book has been infused with psychic energy and power to instill fear and to make it believable. When one's eyes are opened and one has the necessary knowledge, the *spell* will no longer be effective. The entire underlying theme of the Judeo/Christian Bible is the establishment of the fictitious history of the Jewish people in the mass mind. What the mass mind believes has power and the energy to make manifest in reality as thoughts are energy

There are vacuum-sealed vaults in the Vatican library containing thousands upon

thousands of ancient esoteric books from around the world that have been stolen and hoarded over the years and kept out of public circulation. The Catholic Church, which is the root of the Christian religion, is controlled by a secret society that has abused occult power to enslave the masses. The end goal is the total enslavement of humanity, which they have worked towards relentlessly and ruthlessly.

All of this has directly affected each and every one of us. Humanity has suffered unnecessarily because of the denial of this knowledge. People have been coerced over the centuries into paying for their own damnation to the tune of billions and billions of dollars to keep this lie prospering and continuing strong. The survival and prosperity of this vicious hoax on humanity requires only ONE thing- A LACK OF KNOWLEDGE!

Contrary to what most people have been indoctrinated with, Judaism, Christianity and Islam are relatively new religions. Humanity goes back tens of thousands of years. These three have worked relentlessly to keep us from spiritual/occult knowledge and using this power, of which all of us have.

These so-called "religions" are built upon murder, torture, and lies and the only way any lie of this magnitude can survive is to create more and more lies and destroy the peoples who know the truth. Christianity is nothing more than a program. There is nothing religious or spiritual about it. Millions of people suffer depression, hopelessness, and confusion about life. The soul needs light and very few know this or actively practice the power meditation that will literally "save" their own souls. Because of a lack of knowledge and ignorance of the occult, Humanity as a whole has been placed under a powerful spell using occult power and indoctrinated not to question, concerning these three so-called "religions." This has been reinforced by centuries of Christians being duped into supplying their psychic energy and souls to be channeled into perpetuating this lie, which in the end, will only benefit a select few.

Everything that the Christians accuse the "Devil" of, is really of their own God.

"A Murderer and a Liar from the Beginning"

"Human Hating"

"He Deceiveth all of the Nations"

Link: [The Christian Mass/Service: a Simulation of a Human Blood Sacrifice](#)

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

Links:

JOY OF SATAN

SKEPTICS ANNOTATED BIBLE

eXTReMe Tracker

© Copyright 2005, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

<http://www.angelfire.com/empire/serpentis666/Yoga.html>

93 captures

29 Oct 2009 - 1 Dec 2022

May JUL Aug

06

2014 2015 2016

About this capture

Concerning Kundalini Yoga

Satan wanted me to write this article and to make sure that everyone is aware of this and to post it to the groups as well. I will get to the point. Nearly everyone knows about how the enemy works through infiltration to destroy and corrupt spiritual knowledge. The roots and foundations of True Satanism can be found in Kundalini [SERPENT] Yoga. Unfortunately, many of the teachings have been infested with procedures and practices that are designed to make damned good and sure anyone who follows them will not have any personal powers. A good example of this is the numerous practitioners of yoga who have been indoctrinated with lies, many namely in India, who own nothing, live in a shelter nothing more than a glorified dog house, cover themselves with ashes from the dead, only wear a 'christ rag' and live a death like existence. Tourists, who visit ashrams and temples, for a few cents given to these pathetic beggars, receive their 'blessings' which is their giving of their own life force and energies. These poor souls are filled with much spiritual power, but have no idea on how to use it, due to the enemy teachings deliberately misguiding them.

There aren't really any rules in obtaining personal power except for consistent meditations and doing the necessary work to advance one's self spiritually.

Enemy corrupted crap is blatant. It is in most books out there now a days on yoga. This garbage is SICK and has nothing to do with obtaining the godhead. Following these enemy corruptions will only make sure you have no powers and that you are not a threat to their agenda of using occult powers to enslave the world.

The worst is self-mutilation and related practices, which are not only insane but potentially deadly. The only 'SIN' in Satanism is that of STUPIDITY!!

Cutting the underside of the tongue so that the tongue can reach back up into the pineal gland.

This is not only very dangerous, but totally unnecessary! Fools who have done this can no longer speak normally, nor eat properly. Texts that laborate on this mutilation relate that the mutilated one normally "retires to live in a cave, cannot speak normally, nor eat very much food at all." One can obviously choke to death. This is total insanity! Anyone who has meditated consistently and extensively upon his/her pineal gland knows this is totally foolish and unnecessary.

Swallowing a long cloth/rag.

The above speaks for itself. Like the cutting of the tongue, this is very unnatural and unnecessary, and can be deadly. This is how one is disemboweled.

Taking in water in the rectum up into the colon

Washing out the nostrils, or inserting objects into the nose aka 'Neti.'

Celibacy [sexual abstinence]

This is another one. Human beings are social by nature and have a need to be touched and loved sexually. Orgasm is a necessary release.

SEXUAL ABSTINENCE IS EXTREMELY UNHEALTHY!

If one is unable to find a suitable partner, it is important that sexual energy in the form of a good orgasm be relieved as needed by one's self. This is personal and individual.

Denying one's self sexual orgasm usually leads to not only serious psychological problems, but physical problems as well and contrary to those popular yogic teachings, celibacy actually impedes spiritual progress.

Another one is diet.

This is an individual choice. A vegetarian diet is not at all necessary in practicing yoga or in developing one's spiritual powers. This is pushed in nearly all texts on yoga and in many other writings. What you eat is your own personal choice. Of course anyone who has a consistent diet of fast and junk food – this leads to ill health eventually, but as for over-eating on occasion, eating spicy foods, meats and so forth, this has absolutely nothing to do with any interfering on your spiritual progress. I speak from my own experience here.

Ignoring the feet and lower chakras.

The lower chakras are essential. If you want to heal yourself, perform ANY magick, and have decent self-esteem, you **MUST** have powerful lower chakras. The reasons most popular and readily available yoga texts now a days advise against developing the lower

chakras is to see to it you have no personal powers. The feet are also very important, as this is where one pulls in energy to use for rituals and in healing others and much more. Ignoring the Siddhis

Any siddhis should be worked on and developed. This is what kundalini yoga and spirituality are all about.

The need for a human "Guru" [spiritual teacher]

Again, this is unnecessary. Much of this sort of thing is often a money-making gimmick, and in many cases, the blind leading the blind.

Satan and his Demons are our "Gurus." They are the REAL Masters.

Much of what we have readily available today in the way of spirituality has been hideously corrupted. The public has been deliberately lied to in order to make sure no one advances to where they are a threat to the enemy powers who know the truth and use occult powers to enslave the world.

In closing, there will be much more knowledge forthcoming very soon. Kundalini [Serpent] Yoga, properly done, is the path to the godhead, and is the foundation of True Satanism. The cobra with its hood puffed out, as can be seen in many areas of the world in ancient engravings and such, symbolizes the expanded consciousness of enlightenment once the serpent energy is activated. This manifests as more and more awareness.

BACK TO THE ADVANCED SATANISM MAIN PAGE

© Copyright 2009, Joy of Satan Ministries;
Library of Congress Number: 12-16457

<http://www.angelfire.com/empire/serpentis666/ASHTAR.html>

89 captures

28 Sep 2009 - 29 Mar 2023

May JUN Sep

25

2014 2015 2016

About this capture

Astaroth's Eastern Connection

She was known to the Canaanites as Astarte; to the Sumerians, she was known as Inanna; to the Babylonians, she was known as Ishtar, and to the Assyrians and the Akkadians, she was known as Ashtart, Ashtoreth, Asherah, and Astoreth. To the Egyptians, she was known as Isis, Ashet and Aset, and to the Phoenicians, she was known as Tanit-Ashtart and Ashtaroth. "Ashta" and variations of her names in Sanskrit [one of the most ancient of languages] means "eight." Jnana Yoga [Inanna] is the "Path of Knowledge."

The number 8, when turned upon its side is the symbol for infinity, and immortality.

Most of us who are familiar with Yoga have heard of the 'Eight-Fold' Path. Unfortunately, much of this has been polluted by Christian and Muslim filth, after the destruction of the original doctrines. The Eight-Fold Path has nothing to do with personal conduct or 'morality.'

"I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely."

- Satan, from the Al Jilwah

In truth, the Eight-Fold Path is the observance and practice of the following, which greatly amplifies the powers of the mind and soul:

1. Asanas - Physical positions of the body such as in Hatha Yoga, Kundalini Yoga, the Five Tibetans, and Tai Chi. One must work on and strengthen the physical self through gentle stretching, and manipulation of the spine to facilitate the safe ascension of the serpent. The physical body must be free and flexible, otherwise energy may become trapped. When one consistently performs power meditations, one raises extreme amounts of energy that must be properly directed and above all, free.
2. Pranayama - Breathing Exercises
3. Dhyana - Meditation
4. Mantras - Vibration of words of power to obtain certain goals and/or personal powers
5. Yantras - meditation upon sigils and certain symbols [used along with vibration of mantra for maximum effectiveness]
6. Mudras - Certain seals such as hand positions which activate the vril [chi/witchpower]
7. Bandhas - Energy locks which stimulate and direct the serpent
8. Maithuna - Sexual activity, either with a partner/s or alone. Orgasm is very necessary

in both activating and in amplifying the life force. This is why the Christian Church and Muslim program, in an attempt to remove all spiritual knowledge and power, are always condemning, and placing restrictions on sexual activity.

By practicing all of the above, one will greatly enhance and amplify his/her powers and shorten the time in achieving the godhead.

More information about Astaroth's Eight-pointed Star, also known as 'Sigil of the Beast'

BACK TO THE ADVANCED SATANISM MAIN PAGE

© Copyright 2009, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

<http://www.angelfire.com/empire/serpentis666/ASHTAR.html>

89 captures

28 Sep 2009 - 29 Mar 2023

May JUN Sep

25

2014 2015 2016

About this capture

Astaroth's Eastern Connection

She was known to the Canaanites as Astarte; to the Sumerians, she was known as Inanna; to the Babylonians, she was known as Ishtar, and to the Assyrians and the Akkadians, she was known as Ashtart, Ashtoreth, Asherah, and Astoreth. To the Egyptians, she was known as Isis, Ashet and Aset, and to the Phoenicians, she was known as Tanit-Ashtart and Ashtaroth. "Ashta" and variations of her names in Sanskrit [one of the most ancient of languages] means "eight." Jnana Yoga [Inanna] is the "Path of Knowledge."

The number 8, when turned upon its side is the symbol for infinity, and immortality.

Most of us who are familiar with Yoga have heard of the 'Eight-Fold' Path. Unfortunately, much of this has been polluted by Christian and Muslim filth, after the destruction of the original doctrines. The Eight-Fold Path has nothing to do with personal conduct or 'morality.'

"I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely."

- Satan, from the Al Jilwah

In truth, the Eight-Fold Path is the observance and practice of the following, which greatly amplifies the powers of the mind and soul:

1. Asanas - Physical positions of the body such as in Hatha Yoga, Kundalini Yoga, the Five Tibetans, and Tai Chi. One must work on and strengthen the physical self through gentle stretching, and manipulation of the spine to facilitate the safe ascension of the serpent. The physical body must be free and flexible, otherwise energy may become trapped. When one consistently performs power meditations, one raises extreme amounts of energy that must be properly directed and above all, free.

2. Pranayama - Breathing Exercises

3. Dhyana - Meditation

4. Mantras - Vibration of words of power to obtain certain goals and/or personal powers

5. Yantras - meditation upon sigils and certain symbols [used along with vibration of mantra for maximum effectiveness]

6. Mudras - Certain seals such as hand positions which activate the vril [chi/witchpower]

7. Bandhas - Energy locks which stimulate and direct the serpent

8. Maithuna - Sexual activity, either with a partner/s or alone. Orgasm is very necessary in both activating and in amplifying the life force. This is why the Christian Church and Muslim program, in an attempt to remove all spiritual knowledge and power, are always condemning, and placing restrictions on sexual activity.

By practicing all of the above, one will greatly enhance and amplify his/her powers and shorten the time in achieving the godhead.

More information about Astaroth's Eight-pointed Star, also known as 'Sigil of the Beast'

BACK TO THE ADVANCED SATANISM MAIN PAGE

© Copyright 2009, 2013, Joy of Satan Ministries;
Library of Congress Number: 12-16457

http://spiritualwarfare666.webs.com/Satanic_Symbols.htm

95 captures

22 May 2012 - 13 Mar 2023

May JUL Jan

21

2014 2015 2016

About this capture

Satanic Symbols

It is a sad fact that few Satanists know the real meaning of our symbols. Most take false and erroneous information from Christian sources. Christians show their stupidity and ignorance incessantly. Knowledge is their most formidable enemy for no scam, no hoax, nor any lie can succeed when one has knowledge of the truth. Every Satanic symbol represents powerful spiritual meaning in regards to humanity reaching the godhead of spiritual and physical perfection and immortality. Most if not all Satanic symbols pertain to the true spiritual knowledge and the human soul.

THE SERPENT: The most sacred symbol in Satanism. The serpent represents the kundalini force at the base of the spine. When the serpent is activated through power meditation and specific exercises, it ascends through the seven chakras, bringing intense awareness, enlightenment, psychic powers and abilities, and all-knowing. The hooded cobra, seen in many ancient carvings and paintings in Egypt, symbolizes the resulting expanded consciousness of raising the serpent. This is the TRUE foundation of Satanism- raising the serpent. Those who are successful in raising the serpentine

energy are on a much higher spiritual level and can no longer be deceived by Christianity and its related programs.

The Point Down Pentagram symbolizes energy entering our crown chakra from above. The Satanic Lightning Bolt symbolizes Satan as our True Creator God. The lightning bolt is the life force- the bioelectricity. All point down symbols in Satanism represent energy from above descending and giving life to, and empowering the human soul.

The Equal Armed Iron Cross is seen in most Demon Sigils and represents the correct alignment of the chakras and the shape of the human soul.

Lucifer has several sigils. All have to do with reaching the godhead. His symbol at left represents the True GRAIL. This is the cup that holds the elixir of life. The Catholic Church STOLE this concept and corrupted it. The Grail is part of the Magnum Opus, the potential of which we have within ourselves. It is not a material object, it is a concept. The "blood of the chakras" is the energy they leak when stimulated. The Grail is depicted as "Royal Blood." this is the 'blood' of the chakras.

The symbols on the left are of Astaroth. Both were derived from the Egyptian Ankh.

The Egyptian Ankh represents the key to the soul and the heart chakra. The glyph for the planet Venus was derived from the ankh. Both the planet Venus and the heart chakra are of Astaroth.

The colors RED, WHITE, and BLACK date back not only to Ancient Egypt, but to their origins in the Far East. Egypt was known as the "Black and Red Land" and was the center of Alchemy. Alchemy is the transformation of the human soul into the godhead. Through this transformation, we complete Our Creator Satan's unfinished work. The colors red, white and black are of the three major nadis of the human soul. The Ida is black, the Pingala is red, and the Sushumna is white.

"DARKNESS"

The association of "darkness" with Satanism has been totally twisted. This is not about spooks, ghouls or any other crap like that. Satanic "darkness" has to do with the "yin" in the "yang." This represents the female side of the soul; the subconscious mind that we access through meditation. The Serpent of Satan is of the female side of the soul. The male side of the soul is the logical side- the left brain. The female side is the right side of the brain. The soul has both positive and negative poles. Both the male and the female must work together. The logical male side; the left brain directs the female side through thought and will. The female side of the soul is the powerhouse of the soul. The female side makes manifest the thoughts and ideas generated from the male logical side. The

female side is also the creative aspect of the soul; dreams, music, feelings and intuitions. Because of the power to direct one's own destiny and the spiritual freedom that comes with this are of the female side of the soul, the Christian Churches and their related ilk, such as Islam, work at promoting an inferior image of women; with Islam being brutal to women, and the incessant denigrations of women in the Judeo/Christian bible. All of this in addition reflects on the subconscious, subliminal level to suppress and deny the female power of the soul. Through centuries of this enforced garbage, which is nothing more than a program to remove spirituality, the female side of the soul and its powers have atrophied. This is why humanity and this world are in such an ugly mess right now. This has created a most serious imbalance that has become generational. Satanism works through power meditation to empower the female side of the soul to regain balance and restore spiritual health, along with empowering the individual.

The "Devil's Pitchfork" is actually a very ancient symbol predating Christianity by thousands of years. This symbol originated in the Far East [where Christianity and its Jewish root stole from copiously; hideously perverting and corrupting the massive theft beyond recognition, in order to destroy spiritual knowledge and keep spiritual power in the hands of the "Chosen" few]. It is known as the "TRISHUL" and symbolizes piercing through the three knots in the base, the heart and 6th chakras, also known as "granthis" in Sanskrit. For the serpent to ascend, all three must be open. The Trishul symbolizes the serpentine energy piercing through the three granthis.

The image of Baphomet of western occultism was taken from the image of Shiva [above]. Note the position of the arms, one pointing upwards and the other downwards. The Baphomet again is symbolic of both the male and the female aspects of the soul. Note the Baphomet is both male and female, as also seen with in images of the Egyptian God Akhenaton. The horns are symbolic of Mercury, which is the vril, chi, witchpower, life force, prana.

The wings of the soul represent spiritual freedom. The goat symbolizes fertility- fertility in multiplying the life force, vril, which activates and raises the serpent. The "Goat of a Thousand Young" is referring to the crown chakra, "Sahasrara" in Sanskrit which means "Thousand Petaled Lotus."

The horns are symbolic of the life force, the witchpower, vril, chi...This is symbolized by the symbol for the planet Mercury [shown directly below]. "Mercury" is known as "Messenger of the Gods." "God/s" is a code-word for the chakras. Note the horns shown on the image of Azazel [shown at left], with the rays shining from his head, representing the risen serpent.

The PYRAMID is symbolic of the shape of the human chakra. The missing capstone represents the unfinished work and the ALL-SEEING EYE represents the gnosis and all-knowing when one reaches the godhead. This state is also known as "SAMADI" or "SUPER CONSCIOUSNESS." The photo at left was taken from the US One Dollar Bill. The United States, government and all, was founded upon Masonic principles and is not Christian by any stretch of the imagination. Original Freemasonry was of Satan.

is the Kabbalistic square of the Sun. 666 is the all-important solar chakra. The true meaning of the "Temple of Solomon" is the TEMPLE OF THE SUN. "Sol" "Om" and "On" are all words for the Sun. "Sol" is the Latin word for the Sun and is close to the English word "soul." "Om" is a name given by the Hindus to the Spiritual Sun and "On" is an Egyptian word for Sun. The symbolism of the Temple of Solomon was stolen by the Jews and made into a fictitious character, as with the fictitious nazarene and nearly everything in the Judeo/Christian Bible. For more information:

The Removal and Desecration of the Original Gentile Religious Texts
and

Exposing Spiritual Corruption: Spiritual Alchemy & The Bible

The true meaning of the "Temple of the Sun" is spiritual. This symbolizes the perfected soul, where the rays from the solar [666] chakra, which is the center of the soul and circulates spiritual energy, radiates into 8 separate rays. The shining soul is symbolized by the sun. 8 is the number of Astaroth. This is also "The New Jerusalem." The name of "Jerusalem" has also been stolen and corrupted into a city in Israel. "Jerusalem" IS A CONCEPT!

Note on the two Satanic symbols on the far right above, the number 8 is the symbol for infinity/immortality. The 8 is turned on its side. The double cross symbolizes the human soul at the solar [666] and heart/shoulder chakras. The 8 pointed star to the left is the Star of Astaroth. The Catholic Church labeled this as "Sigil of the Beast." Anything having to do with spirituality has been maligned, slandered, blasphemed and desecrated by the Christian Churches.

The shining perfected soul is also symbolic as "The Light."

Astaroth's symbol at left symbolizes the balance and equilibrium, obtained when both the Ida and Pingala nadis are equally active, and the Sushumna is no longer dormant.

The Skull and Bones is symbolic of the Nigredo [transformation] stage of the Magnum Opus (The transformation of the soul into the godhead). This is the death stage in the work, before the soul is purified into the godhead. The dross is separated

from the pure.

The Black Sun, the Raven, the Crow, and the color black also symbolize the Nigredo [transformation] stage. The Black Sun is the astral Sun.

The Peacock is sacred to Satan and represents the third eye and the multi-colored stage of the Magnum Opus following the Nigredo [transformation]. Lucifer, Lucifer, stretch your tail, and lead me away full speed through the strait passage, of the valley of death, to the shining light, the palace of of the Gods -Isanatha Muni

The inverted cross is a very ancient symbol, YES, predating Christianity and its Jewish root by thousands of years. Its true meaning symbolizes the correct way of aligning the chakras. The all-important solar [666] chakra is aligned point down, and gives the soul its power.

Concerning the Solar Chakra and Freemasonry: The character "Hiram Abiff" is another allegory. Note "HIRAM" is a very ancient mantra for the Sun. The Black Sun [astral Sun]. Hiram ties into the freemason Hiram Abiff. "presented to all candidates during the third degree in Freemasonry." Note THIRD- the third solar chakra. The gold chakra. The Sun chakra, which is also symbolized by the swastika. From Wikipedia: article on Hiram Abiff Hiram Abiff (also Hiram Abif or the Widow's son) is the central character of an allegory presented to all candidates during the third degree in Freemasonry. Hiram is presented as the chief architect of King Solomon's Temple, who is murdered in the Temple he designed by three ruffians during an unsuccessful attempt to force him to divulge the Master Masons' secret passwords.

NOTE: "Hiram is presented as the chief architect of King Solomon's Temple." In other words, the solar chakra symbolized by the Satanic inverted cross, is the source of the magnum opus and the powerhouse of the soul. This is also symbolized by Thor's Hammer. The solar chakra is the "architect of the soul." All energy to empower your soul comes from this chakra. The solar chakra being located near the navel is also the spot where we were first nourished and given life in our mother's womb. Hiram Abiff is not a character, but a CONCEPT. The "secret passwords" are the mantras and words of power that awaken and empower the chakras. All of the ancient Pagan religions placed emphasis on the Sun. The Sun is the giver of life and this also includes the astral Sun of the soul; the "Temple of Solomon." The solar chakra also plays a key role in the magnum opus.

http://spiritualwarfare666.webs.com/Satanic_Symbols.htm

95 captures

22 May 2012 - 13 Mar 2023

May JUL Jan

21

2014 2015 2016

About this capture

Satanic Symbols

It is a sad fact that few Satanists know the real meaning of our symbols. Most take false and erroneous information from Christian sources. Christians show their stupidity and ignorance incessantly. Knowledge is their most formidable enemy for no scam, no hoax, nor any lie can succeed when one has knowledge of the truth. Every Satanic symbol represents powerful spiritual meaning in regards to humanity reaching the godhead of spiritual and physical perfection and immortality. Most if not all Satanic symbols pertain to the true spiritual knowledge and the human soul.

THE SERPENT: The most sacred symbol in Satanism. The serpent represents the kundalini force at the base of the spine. When the serpent is activated through power meditation and specific exercises, it ascends through the seven chakras, bringing intense awareness, enlightenment, psychic powers and abilities, and all-knowing. The hooded cobra, seen in many ancient carvings and paintings in Egypt, symbolizes the resulting expanded consciousness of raising the serpent. This is the TRUE foundation of Satanism- raising the serpent. Those who are successful in raising the serpentine energy are on a much higher spiritual level and can no longer be deceived by Christianity and its related programs.

The Point Down Pentagram symbolizes energy entering our crown chakra from above. The Satanic Lightning Bolt symbolizes Satan as our True Creator God. The lightning bolt is the life force- the bioelectricity. All point down symbols in Satanism represent energy from above descending and giving life to, and empowering the human soul.

The Equal Armed Iron Cross is seen in most Demon Sigils and represents the correct alignment of the chakras and the shape of the human soul.

Lucifer has several sigils. All have to do with reaching the godhead. His symbol at

left represents the True GRAIL. This is the cup that holds the elixer of life. The Catholic Church STOLE this concept and corrupted it. The Grail is part of the Magnum Opus, the potential of which we have within ourselves. It is not a material object, it is a concept. The "blood of the chakras" is the energy they leak when stimulated. The Grail is depicted as "Royal Blood." this is the 'blood' of the chakras.

The symbols on the left are of Astaroth. Both were derived from the Egyptian Ankh.

The Egyptian Ankh represents the key to the soul and the heart chakra. The glyph for the planet Venus was derived from the ankh. Both the planet Venus and the heart chakra are of Astaroth.

The colors RED, WHITE, and BLACK date back not only to Ancient Egypt, but to their origins in the Far East. Egypt was known as the "Black and Red Land" and was the center of Alchemy. Alchemy is the transformation of the human soul into the godhead. Through this transformation, we complete Our Creator Satan's unfinished work. The colors red, white and black are of the three major nadis of the human soul. The Ida is black, the Pingala is red, and the Sushumna is white.

"DARKNESS"

The association of "darkness" with Satanism has been totally twisted. This is not about spooks, ghouls or any other crap like that. Satanic "darkness" has to do with the "yin" in the "yang." This represents the female side of the soul; the subconscious mind that we access through meditation. The Serpent of Satan is of the female side of the soul. The male side of the soul is the logical side- the left brain. The female side is the right side of the brain. The soul has both positive and negative poles. Both the male and the female must work together. The logical male side; the left brain directs the female side through thought and will. The female side of the soul is the powerhouse of the soul. The female side makes manifest the thoughts and ideas generated from the male logical side. The female side is also the creative aspect of the soul; dreams, music, feelings and intuitions. Because of the power to direct one's own destiny and the spiritual freedom that comes with this are of the female side of the soul, the Christian Churches and their related ilk, such as Islam, work at promoting an inferior image of women; with Islam being brutal to women, and the incessant denigrations of women in the Judeo/Christian bible. All of this in addition reflects on the subconscious, subliminal level to suppress and deny the female power of the soul. Through centuries of this enforced garbage, which is nothing more than a program to remove spirituality, the female side of the soul and its powers have atrophied. This is why humanity and this world are in such an ugly mess right now. This has created a most serious imbalance that has become generational. Satanism works through power meditation to empower the female side of the soul to regain balance and restore spiritual health, along with empowering the individual.

The "Devil's Pitchfork" is actually a very ancient symbol predating Christianity by thousands of years. This symbol originated in the Far East [where Christianity and its Jewish root stole from copiously; hideously perverting and corrupting the massive theft beyond recognition, in order to destroy spiritual knowledge and keep spiritual power in the hands of the "Chosen" few]. It is known as the "TRISHUL" and symbolizes piercing through the three knots in the base, the heart and 6th chakras, also known as "granthis" in Sanskrit. For the serpent to ascend, all three must be open. The Trishul symbolizes the serpentine energy piercing through the three granthis.

The image of Baphomet of western occultism was taken from the image of Shiva [above]. Note the position of the arms, one pointing upwards and the other downwards. The Baphomet again is symbolic of both the male and the female aspects of the soul. Note the Baphomet is both male and female, as also seen with in images of the Egyptian God Akhenaton. The horns are symbolic of Mercury, which is the vril, chi, witchpower, life force, prana.

The wings of the soul represent spiritual freedom. The goat symbolizes fertility- fertility in multiplying the life force, vril, which activates and raises the serpent. The "Goat of a Thousand Young" is referring to the crown chakra, "Sahasrara" in Sanskrit which means "Thousand Petaled Lotus."

The horns are symbolic of the life force, the witchpower, vril, chi...This is symbolized by the symbol for the planet Mercury [shown directly below]. "Mercury" is known as "Messenger of the Gods." "God/s" is a code-word for the chakras. Note the horns shown on the image of Azazel [shown at left], with the rays shining from his head, representing the risen serpent.

The PYRAMID is symbolic of the shape of the human chakra. The missing capstone represents the unfinished work and the ALL-SEEING EYE represents the gnosis and all-knowing when one reaches the godhead. This state is also known as "SAMADI" or "SUPER CONSCIOUSNESS." The photo at left was taken from the US One Dollar Bill. The United States, government and all, was founded upon Masonic principles and is not Christian by any stretch of the imagination. Original Freemasonry was of Satan.

is the Kabbalistic square of the Sun. 666 is the all-important solar chakra. The true meaning of the "Temple of Solomon" is the TEMPLE OF THE SUN. "Sol" "Om" and "On" are all words for the Sun. "Sol" is the Latin word for the Sun and is close to the English

word "soul." "Om" is a name given by the Hindus to the Spiritual Sun and "On" is an Egyptian word for Sun. The symbolism of the Temple of Solomon was stolen by the Jews and made into a fictitious character, as with the fictitious nazarene and nearly everything in the Judeo/Christian Bible. For more information:

The Removal and Desecration of the Original Gentile Religious Texts
and

Exposing Spiritual Corruption: Spiritual Alchemy & The Bible

The true meaning of the "Temple of the Sun" is spiritual. This symbolizes the perfected soul, where the rays from the solar [666] chakra, which is the center of the soul and circulates spiritual energy, radiates into 8 separate rays. The shining soul is symbolized by the sun. 8 is the number of Astaroth. This is also "The New Jerusalem." The name of "Jerusalem" has also been stolen and corrupted into a city in Israel. "Jerusalem" IS A CONCEPT!

Note on the two Satanic symbols on the far right above, the number 8 is the symbol for infinity/immortality. The 8 is turned on its side. The double cross symbolizes the human soul at the solar [666] and heart/shoulder chakras. The 8 pointed star to the left is the Star of Astaroth. The Catholic Church labeled this as "Sigil of the Beast." Anything having to do with spirituality has been maligned, slandered, blasphemed and desecrated by the Christian Churches.

The shining perfected soul is also symbolic as "The Light."

Astaroth's symbol at left symbolizes the balance and equilibrium, obtained when both the Ida and Pingala nadis are equally active, and the Sushumna is no longer dormant.

The Skull and Bones is symbolic of the Nigredo [transformation] stage of the Magnum Opus (The transformation of the soul into the godhead). This is the death stage in the work, before the soul is purified into the godhead. The dross is separated from the pure.

The Black Sun, the Raven, the Crow, and the color black also symbolize the Nigredo [transformation] stage. The Black Sun is the astral Sun.

The Peacock is sacred to Satan and represents the third eye and the multi-colored stage of the Magnum Opus following the Nigredo [transformation]. Lucifer, Lucifer, stretch your tail, and lead me away full speed through the strait passage, of the valley of death, to the shining light, the palace of of the Gods -Isanatha Muni

The inverted cross is a very ancient symbol, YES, predating Christianity and its Jewish root by thousands of years. Its true meaning symbolizes the correct way of aligning the chakras. The all-important solar [666] chakra is aligned point down, and gives the soul its power.